

RUBY TABLET OF SET



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PHILOSOPHY

Ancient Egyptian Philosophy

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Inhabiting a land characterized by the regularity of the elements (behavior of the winds, the Nile, the climate, the Sun, and the skies), the Egyptians sought perfection in stability, harmony, symmetry, geometry, and a cyclical [as opposed to progressive or linear] concept of time. Egyptian achievements, correspondingly, were in areas such as astronomy, mathematics, medicine, and architecture.

Egyptian religion and art tend to be oversimplified in many modern treatments, due in part to the absence of verifiable data in later history until the deciphering of hieroglyphics by Champollion in 1822. Because of the destruction and despoliation of ancient Egyptian records and works of art by religious fanatics of later eras, it is estimated that modern archaeologists have at their disposal less than 10% of that country's cultural creations from which to reconstruct its values.

The Egyptians perceived the Universe as actively controlled by conscious, natural principles (*neteru*). To the Egyptians, all of "nature" (derived from *neter*) was alive and the direct consequence of the wills of the *neteru*. Nature was intelligible not just through inanimate, automatic, general regularities which could be discovered via the "scientific method;" but also through **connections and associations between things and events perceived in the human mind**. There was no distinction between "reality" and "appearance;" anything capable of exerting an effect upon the mind thereby existed. [Hence a dream could be considered just as "real" and thus significant as a daytime experience.]

Egyptian art, literature, and science looked for beauty and symmetry (felt to be indications of divine perfection), rather than for cause and effect relationships. Hence Egyptian thought is sometimes called "geometric" as opposed to the "algebraic" thought of Hellenic and later logicians.

Since impressions and appearances substantiated reality, the Egyptian emphasis on portraits and statues of the *neteru* was not merely decorative, metaphorical, or symbolic. Rather an image was a medium whereby the *neter* in question could make an actual appearance in the material world. [Note: Contrast Egyptian statuary with Greek, Roman, or later European. The "living presence" in the former will be dramatically evident.] Similarly part of something could substitute for the whole as long as the mind completed the connection. Mental imagery created by viewing the portrait of a dead relative, for example, brought that relative to true life.

Egypt was divided into 42 nomes (provinces), each dominated by the priesthood of one or more divinities. A particular priesthood might also dominate more than one nome. The monarchy was closely controlled by the various orders of priesthood, with the Pharaoh acting as an Earthly deputy of and interpreter for the *neteru*. Governmental, judicial, and political systems were responsible for their ethics to the *neteru*, not to the people. Justice was meted out by Viziers (internal roving ambassadors of the Pharaoh) and nome governors according to the *neter* of justice, *Maat*, on an individual case basis. There was no concept of individual rights against the government, because government was viewed as a system ordered by the *neteru*. Similarly each Egyptian, whether high or lowborn, participated in this system. Crime and corruption were of course possible, but inadvisable because of the conviction that vice would be punished severely after Earthly death.

Old Kingdom Egypt was largely insulated from foreign invasion or conflict, hence Egypt spent its early years as a peaceful culture with no standing military. Egypt is credited with invention of the alphabet, as well as the use of currency as a medium of exchange. It is noteworthy for having produced the first national (as opposed to city-state) political system, as well as the most enduring one in recorded history (more than 3,000 years). There was no caste, racial, or sexual discrimination; foreigners were considered "less than human (=Egyptian)", but could remedy this misfortune simply by moving to Egypt and adopting Egyptian culture.

Egypt was ultimately destroyed by foreign conquerors (Persia, Macedonia, Rome) and her inability to adapt to the continuing competition of foreign cultures. Her New Empire of the Setian (XIXXX) Dynasties was a protectionist backlash rather than an effort to "civilize" or create a permanent empire [as per Macedonia, Persia, or Rome].

Mesopotamian Philosophy

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Author: Michael A. Aquino VI°
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Mesopotamia is that area (the "fertile crescent") in the ancient near east generally defined to include Sumer (beginning ca. 2500 BCE), Babylonia (b. 2000 BCE), and Assyria (b. 1300 BCE), and which shared cultural ties with Canaan (b. 1400 BCE) and Israel (b. 1200 BCE).

All of the Mesopotamian cultures were polytheistic, with the exception of Israel in its later development. Humanity was considered to have been created merely to serve the local divinity or divinities, the priesthood of whom tended to dominate the government and control most of the property [on behalf of the god(s)]. Those gods were anthropomorphic, with essentially human motives and desires which were manifest through the forces of nature. The generally harsher and more unpredictable elements in Mesopotamia may partially explain the generally harsher and more unpredictable personalities of the Mesopotamian gods in contrast to the Egyptian *neteru*.

Like Egypt, the ancient near east shows a blending of the scientific and the emotional. Supernatural beings were thought to be intimately involved with human fortunes on a daily basis. Hence the "life experience" of a Mesopotamian was as much magical as it was rational.

Whereas the Egyptian political system was strongly centralized and monarchic, the earliest Mesopotamian cultures tended to be localized and democratic, with kings or military leaders being selected by elders when emergencies arose. The transcultural "binding force" was religious tradition. Permanent monarchies are assumed to have arisen because of increasing external threats to local tribes, coupled with ambition by would-be dynastic founders. In Mesopotamia the role of the city-state king was similar to that of the Egyptian Pharaoh, except that the king was responsible to the gods for the running of the kingdom, and himself was not considered one of them. [Fewer than 20 Mesopotamian kings between 2300 and 1500 BCE laid claim to personal divinity.] "Substitute kings" were occasionally employed in

Mesopotamia to preserve the real ones from divine wrath or physical danger. In Egypt this never happened; the actual Pharaoh remained completely accountable.

Virtue in Mesopotamia was understood as obedience to the willful desires of the god(s), not harmony with their natural principles. The "wrath of the gods" was feared by the state in Mesopotamia, as it was never in Egypt (which was ruled by a god-king). The Mesopotamian king sought the "right ruling" of his community, in accordance with the Akkadian principle of *Shulmu* (later adopted by the Hebrews as *Shalom*) ... a term meaning not just "peace" but the community well-being that engenders peace. Early Sumerian law was based on the principles of *Lex talionis* ("an eye for an eye"), semi-private administration of justice, inequality before the law (higher classes were more protected, but when found guilty were subject to more severe punishments), and the drawing of little distinction between deliberate and accidental crime. Sumerian science was comparable to Egyptian, but significantly inferior in medicine, geometry, and architecture.

In the "Old Testament" of the Bible a distinction between religion and politics is drawn, with the former assuming the right to criticize the latter. The Hebraic kingship is notable as being primarily secular in responsibility; interaction with and representation of Yahweh was the responsibility of a separate priesthood. Ancient Hebrew religion progressed through four stages: (1) pre-Mosaic animism and magic, (2) national monolatry (one god but toleration of others), (3) monotheism, and (4) dualism [adapted from Persian Zoroastrianism (after Zarathustra, ca. 600 BCE)]. Dualism involves a conflict between two opposing forces of the cosmos in Persia Ahura Mazda vs. Ahriman, and later in Israel Yahweh vs. Satan. The Hebraic Ten Commandments are now dated by most "Old Testament" scholars to ca. 600 BCE, some 700 years later than the Exodus.

In the Hebraic system, Yahweh is not intelligible through reason or logic, but rather through prophesy and the history of events, whether or not the events' outcomes seem appropriate ("theodicy"). Hence the Hebrews adopted a linear concept of time, as well as the notion of a "covenant" between mankind and Yahweh; mankind is thus given a "mission" and/or a "destiny."

While the Egyptian concept of an afterlife was pleasant, Mesopotamians considered the underworld (*Kur-nu-gi-a* or *Sheol*) as a dim, dismal place. Hence their approach to life was fatalistic and pessimistic, with ethics considered in terms of Earthly consequences only.

Pre-Socratic Greek Philosophy

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"Pre-Socratic Greece" includes the civilizations of Crete (b. 2700 BCE), Greece (Mycenæ b. 1600 BCE, Athens b. 600 BCE), the Ægean islands, and Magna Græcia (Sicily and southern Italy). The Hellenic Greek cultures are most notable for exalting the intellect — for making the universe an intelligible tool and/or puzzle for mankind to explore, understand, and use. They did not conceive mankind as having a "mission" from the gods, though the gods could influence human fortunes for good or ill. To the extent that the Greeks put humanity at the "center" of importance, they worshipped its body (as in athletics and the Olympic Games) and its mind (as in the sophistic and philosophical schools of Athens).

The Cretan (Minoan) political system, a bureaucratic monarchy most significant for its peacefulness, included no evident slavery, standing military, or marked class distinctions. Women appear to have been politically equal with men. The Minoan culture was destroyed ca. 1400 BCE by an invasion from Mycenæ. The Mycenæan culture, which faded into the Greek "dark ages" within another three centuries, denied women equality and did have slavery.

The "dark ages" lasted from 1100 to 800 BCE and came to an end with the founding of the first Greek city-states. The first Greek writing appears in about the 8th century BCE, with the first dated writing in 600 BCE.

The later Hellenic era (600-300 BCE) — based as it was on empirical investigation and inductive reasoning — was a challenge to the older, tribal way of doing things. Previously custom (*nomos*) was the rule for behavior, and to follow custom was *dike*, the path of justice. Disregard of custom was *hybris*, and was unacceptable and even dangerous beyond its immediate implications.

As it became increasingly evident that social problems, such as the reform of Athenian laws by Draco and then Solon, could be solved by either an appeal to either **relative practicality** or **absolute standards**, a growing controversy arose concerning the relation of *nomos* to *physis* (nature or the divine order). Foremost of the absolutists was Pythagoras, who sought in **number** the beginning or *arche* of things -- the ordering principle or "one behind the many".

The teachers of relativism were known as **sophists**. There were a great many of them in Periclean Athens, and they gave advice ranging from the practical to the quasi-legal [there were no lawyers *per se*]. They performed an important function in the socialization of the community, but absolutist philosophers suspected the commercial motives behind their teaching, as well as their subordination of ideals to effectiveness. The most famous of the sophists was Protagoras (ca. 481-410 BCE), associated with the aphorism: "Man is the measure of all things." Protagoras was a materialist, holding that the explanation of all things lay in matter, but he further argued that each person perceives and interprets matter according

to different perspectives. Institutions are not a manifestation of *physis*; they are conventions of human experience.

In dark ages Greece the universe was an unknown quantity, superior to all gods, who are "humans writ large" within it and who govern the fortunes and the passions of mankind. [Consider the active involvement of the gods in the *Iliad* and *Odyssey*.] In the "golden age" of Athenian culture, the universe was thought not to be a function of any supernatural, conscious will. Rather it was conceived as a highly complex, logically intelligible machine which may be understood through reason. Basic divisions in this reason were the **materialism** of such individuals as Anaximander and Democritus ("atoms"), and the **panpsychism** of Thales (ca. 640-546) of the Ægean island of Miletus, who had been schooled in Egypt. Panpsychism teaches that every living substance has an immortal *psyche* or soul, which transmigrates into other life forms. In later Greek Hellenic thought, materialism was to lead into the sophism of Protagoras, while panpsychism was to continue into Pythagoreanism and then into the doctrines of Plato and Aristotle. [Panpsychism was a crucial component of Orphism, the cult of Dionysus, which emphasized the division of the human being into psychic and material components.]

Pythagoras (569-470 BCE) was born and lived his early years on Samos, which was exposed to the "barbaric" east as well as to the Greek west. Initiated into the Egyptian priesthood of Hathor, he remained in Egypt over ten years, learned hieroglyphics, and was exposed to astronomy, geometry, and the Egyptian concepts of panpsychism. Sent to Babylon, he was there exposed to Persian dualism. He saw the *psyche* as "good" and the matter into which it entered as "evil", but accepted their merger as something at least temporarily fulfilling to both. Goal for the *psyche* was its escape from reincarnation into an eternal existence of pure spirit — the "music of the spheres".

From his academy at Crotona, Magna Græciacia, Pythagoras advised students (both male and female) and political clients to strive to eliminate sources of friction and cultivate *homonoia* ("good relations among the citizenry"). He suggested that mankind was subject to *hybris* (diverse and chaotic animal emotions). Acceptance of a master principle or "threatening eminence" called *epanastasis* is necessary to ensure *homonoia* in human relations. This master principle was an intuitive apprehension of the divinity of the cosmos: the "gods" whom Pythagoras saw as abstract principles or "pure numbers".

The monad (1) is the symbol of finity, existence, and permanence in the cosmos. The dyad (2) counters the monad as an evil spirit (*kakos daimon*), by "breaking away" from the monad. "3" shows the action of the monad and the dyad in the creation of existence [as a plane is formed]. "4" extends creation to three dimensions, and was seen to conceal the sacred decad ($1+2+3+4=10$). "5" symbolizes the five atomic shapes: the pyramid, cube, octahedron, icosahedron, and dodecahedron (further representing fire, earth, air, water, and ether). "6" is the first perfect number (its products adding to 6), and like "5" is circular in that its powers always produce numbers ending in itself. "7" is the only prime number in the decad which cannot generate another number in the decad. "8" symbolizes the cube, and "9" is important as the highest number before the series is repeated.

Most of Plato's comments concerning panpsychism, numbers, mathematics, and geometry are echoes, simplifications, and corruptions of Pythagoras' earlier ideas on these subjects.

The Philosophy of Plato

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Fourth-century-BCE ("golden age") Athens was strongly rational and humanistic. The human mind and body were admired and exalted. The debate between the Pythagoreans/Platonists and the materialists/sophists centered on whether there were more to man — and more to the Cosmic order — than matter and behavior. In the realm of art, the Greeks admired perfection of the body. Their statues are almost always of idealized figures and physiques. [Contrast this with Roman sculpture, which was more realistic in its portrayal of actual, rather than ideal features.]

The cosmology of Plato (387-347 BCE) centers on his famous "Theory of the Forms," in which the gods are defined as in Egypt, save that they are not directly concerned with human affairs, but rather with the Forms or First Principles which are the ordering mechanisms of the universe and everything in it [including humankind]. Plato conceives the universe as a highly complex, logically intelligible machine which may be understood through philosophy (which is reserved to elite, higher intellects). There is no life after death, but transmigration of the *psyche* does occur. Plato [in the *Laws*] defends belief in the gods because of (1) the doctrine of the immortal psyche, and (2) the evident order in the universe. Plato's philosophy concerning immortality can be found in the *Phaedo*, specifically discussions of the **recollective basis of knowledge** and the cyclical theory of immortality.

Plato was an adherent of **teleology**. This is the doctrine that final causes of phenomena exist. Further that purpose and design are a part of or are apparent in nature. Further that phenomena are not only guided by mechanical forces, but also move towards certain goals of self-realization. [The opposite of teleology is **mechanism**, which describes phenomena in terms of **prior causes** instead of their presumed destination or fulfillment. Modern science is thus mechanistic.]

Plato [through the character of Socrates in his *Dialogues*] considered the soul or *psyche* as the repository of the entire personality or character. One should not attempt to purify the *psyche* by rituals or restrictions, but rather to develop it through exercise of its faculties. The state is the *psyche* magnified, hence the *Republic* is most accurately seen as a prescription for the *psyche* magnified. Specifically there is a three-part similarity between state and soul: The state's populace, auxiliaries, and guardians correspond to the soul's sensation, will, and reason. The respective virtues are temperance, courage, and wisdom.

In the *Republic* Thrasymachus suggests that Justice is merely the interests of the stronger. Socrates responds that they may not know their interests. Glaucon then suggests that Justice is

maximization of individual desires while avoiding suffering at others' hands. Socrates indirectly refutes this by prescribing the ideal state — the "Republic." Hence Socrates answers Thrasymachus and Glaucon by arguing that it is more natural for a man to be just rather than unjust if his soul is healthy and each part is doing its proper work.

It was important to Plato that virtue be raised to a level of **rationality**. It was not enough for people to be unconsciously or instinctively virtuous; they must "taste of the knowledge of good and evil" and then knowingly choose the good.

Plato stratified thought as *Eikasia* (primitive emotion), *Pistis* (ordinary active/reactive thinking), *Dianoia* (precise, logical, enlightened thought), and *Noesis* (intuition and apprehension of the *Agathon*). He offered the famous "parable of the cave," whereby philosophers (who have seen the *Agathon* of perfect wisdom) lead mankind into the light by means of the *dialectic*. [Here "dialectic" means teaching or rather the encouraging of self-teaching through examination and refutation of imperfect concepts.]

Plato was an elitist, but his elitism was directed towards an ideal, happy, and harmonious society, which he felt could best be attained by enlightened stratification of roles. His prescription was thus benevolent aristocracy. Critics of Plato erroneously attack him as a totalitarian oligarch. They are also bewildered by the "mysticism" which permeates his writings. Such "mysticism" is intelligible to those familiar with Egyptian and Pythagorean concepts.

In the *Laws* Plato argues that the wise man must be subjected to laws which are not as competent as he is in order that unwise men will continue to trust him, because otherwise they cannot understand him. Virtue in the *Laws* is the proper posture towards pleasure and pain reached by reason. If the reasoning is adopted by the city, the result is law. The rule of laws is an imitation of divine rule. Hence honor must be paid to the gods by the populace. There must be resistance to law-changing, but laws can be changed with caution by wise men (philosophers). Failures of the ideal state result in timocracy (run according to soldierly ideals or power), oligarchy (based upon control by wealth), democracy (a state governed by the passions of the masses), and tyranny (manipulation by self-interested autocrats).

The Platonic Academy existed for 900 years. It was finally abolished by the Emperor Justinian in 529 CE; he was afraid that it was too unChristian. The Platonic *Dialogues* were lost to Europe until the 15th century.

The Philosophy of Aristotle

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Aristotle's influence began ca 342 BCE, when he arrived at the Macedonian court as tutor to the young Alexander [the Great]. Moving to Athens, he founded his Lyceum in rivalry with Plato's Academy in 335 BCE, after having been denied the headship of the Academy [where he had earlier been a student of Plato's for 20 years]. In 323 BCE, when Alexander the Great died, Aristotle was hounded from Athens on a charge of "impiety." His works were lost to Europe upon the fall of the Roman Empire; they resurfaced in the time of Thomas Aquinas and were treated as Catholic dogma.

Aristotle attempts to disprove or attack Plato, but his criticisms are somewhat shaky. An example is his attack on Plato's elitism, while he himself defends the concept of natural slavery. Aristotle may be credited with endeavoring to interrelate many fields of knowledge carefully and systematically. Otherwise he is as beholden to Plato as Plato is to Pythagoras.

Aristotle conceptualized a Universe of motion and causes (mechanism), which can be traced back to an "unmoved mover." This is not the personalized God of Judao-Christianity, but an impersonal force. Individual immortality did not play a part in Aristotle's cosmology. Here he broke with Pythagoras and Plato. The Aristotelian soul perished with the mortal body, save for its "creative reason," which was a universal rather than an individual, egocentric feature.

In his *Metaphysics* Aristotle mounts an attack on the Pythagorean/Platonic Theory of the Forms. Aristotle accepted the Theory of the Forms in principle, but denied that the Forms are more important than their material manifestations. He considered form and matter to be of equal importance, and essential to each other's existence.

Aristotle attacks Plato as saying that the individual exists only to serve the state [an erroneous interpretation of Plato]. Aristotle deplors slavery by law (such as enslavement of prisoners) but endorses "natural slavery." War for its own sake is wrong, unless conquest of a state benefits both the conqueror and the conquered. This ties in with the "natural slavery" doctrine.

Man, says Aristotle, is by nature a political animal. He can realize his full potential only through interaction with other humans, and it is natural for him to do so. The existence of the state is thus **conceptually** prior to individualism. A political environment makes possible language, ordered communication, and knowledge.

The goal of the state is the "general well-being": "The best way of life, for individuals as well as states, is the life of goodness duly equipped with the amount of external and bodily goods, which will make it possible to share in the activities of goodness." Only in a state with an ideal constitution are the "good man" and the "good citizen" identical. Otherwise there is conflict, forced choice, and ongoing tension between the two.

Aristotle postulates right and wrong **kinds** of authority: Right is rule in the common interest, and wrong is rule in the interests of only a part or some parts of a society. There are three **types** of authority: one, few, and many. Combining the right kinds with the three types results in monarchy, aristocracy, and constitutional government [by the middle class]. The perversions of these are tyranny, oligarchy, and democracy (mob rule). The best kind of constitutional government is the *Politeia*: a mixture of democracy, oligarchy, and aristocracy wherein government offices are distributed according to a mixture of personal wealth

(oligarchy), free birth (democracy), and merit (aristocracy). Constitutional government is the best because it is a **mean** between the two extremes of democracy and oligarchy.

In the *Ethics* Aristotle cites the "Golden Mean" (i.e. the middle course between two theoretical extremes of action) as a more practical measure of goodness than Plato's *Agathon*. Power, he accordingly suggests, should be vested in the middle class in order to moderate the extremism of the high and low classes. The doctrine of the Golden Mean is thus one of **relativism** rather than one of the **absolutism** of the Egyptian, Pythagorean, and Platonic philosophical systems.

In his *Magick Without Tears* (#9D) Aleister Crowley mounts a tongue-in-cheek attack on the concept of the Golden Mean, based on his objection to compromise as a device for seeking answers or virtues:

"There is great danger in this Golden Mean, one of whose main objects is to steer clear of shipwreck, Scylla being as fatal as Charybdis. No, this lofty and equable attitude is worse than wrong unless it derives from striking the balance between two very distant opposites. One of the worst perils of the present time is that, in the reaction against ignorant bigotry, people no longer dare to make up their minds about anything. The very practice, which the A.∴A.∴ so strongly and persistently advocates, tends to make people feel that any positive attitude or gesture is certainly wrong, whatever may be right. They forget that the opposite may, **within the limit of the universe of discourse**, amount to nothing.

"They fall into flabbiness.

"I avoid this by saying, `Yes, I hate so-and-so like hell; I want to exterminate the very memory of the bastard from the Earth, after I have personally superintended having him seven years a-killing winding up by hanging, disemboweling, and quartering him. But of course I'm not necessarily right about this in any sense; it is merely that I happened to be born the kind of man who feels like that!"

"Of course, in no case does the Golden Mean advise hesitating, trimming, hedging, compromising; the very object of ensuring an exact balance in your weapon is that its blow may be clean and certain.

"You know how all our faults love to disguise themselves as virtues: very often as what our neighbors call virtues, not what we ourselves think them. We are all ashamed to be ourselves, and this is sheer, stark stultification. For we **are** ourselves; we cannot get away from it; all our hypocrisies and shams are just as much a part of ourselves as what we like to think is the real man. All that we do when we make these pretenses is to set up internal strain and conflict; there is nothing objective in it. Instead of adding to our experience, which is the Great Work, we shut ourselves up in this citadel of civil turmoil; it is the formula of the Black Brothers.

"The Golden Mean is more valuable as the extremes which it summarizes are distant from each other; that is the plain mechanics of the lever. So don't pay too much attention to these remarks; they are no more than the quiet, fireside reflections of a man who has spent all his life breaking records. The Golden Mean, at its best, can only keep you from extravagant blunders; it will never get you anywhere."

The Hellenistic Era

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The Hellenistic Era of European civilization encompasses the time from the death of Alexander the Great in 323 BCE to +/- 100 CE. It was a period characterized by aggressive and innovative trade encouraged by Ptolemaic Egypt and the Seleucid Empire of Persia/Fertile Crescent/southern Turkey. With a business climate not unlike that of the present day, upper- and merchant-class entrepreneurs prospered, but the lower classes experienced depressed wages and living standards. This resulted in widespread migration into urban areas and the consequent creation of large cities (such as Alexandria, with a population of 500,000-1,000,000). Hellenistic art differed from Hellenic by a greater emphasis on qualities of exaggerated realism, sensationalism, and voluptuousness. Luxurious palaces and elaborate public works were undertaken. A flowering of the sciences occurred in astronomy, mathematics, geography, medicine, and physics.

The **Seleucid Empire** embraced Elam, Sumeria, Persia, Babylonia, Assyria, Syria, Phoenicia, and at times Asia Minor and Palestine. The function of the empire was to give to the Near East the economic protection provided earlier by Persia and later by the Roman Empire. Commerce was the key to its prosperity. Old Persian trade routes were expanded. Money produced in Egypt, Rhodes, Seleucia, and Pergamon replaced the barter of the previous four centuries. Greek civilization was the cultural ideal, but it was a thin veneer beyond the eastern Mediterranean coast. The abstract, metaphorical, and scientific aspects of Greek culture were difficult for the common man to grasp. In the more remote areas religion returned to power because, in the words of Will Durant, "it recognized the secret helplessness and loneliness of man, and gave him inspiration and poetry. A disillusioned, exploited, war wearied world was glad to believe and hope again. The least expected and most profound effect of Alexander's conquest was the Orientalization of the European soul."

In Egypt the Ptolemaic Dynasty (founded by Alexander's general Ptolemy) established Alexandria and its great Museum, which harbored four groups of scholars — astronomers, writers, mathematicians, and physicians. The Library had accumulated over 500,000 book-rolls by 250 BCE, gaining another 200,000 when Marc Antony presented the Library of Pergamon to Cleopatra after 48 BCE.

[In 389 CE the Christian Roman Emperor Theodosius ordered the Library burned to the ground as a "heathen" institution. Even so, millions of book rolls were rescued or gathered from other repositories, and the Library was reestablished ... until 636, when Egypt was conquered by Omar, the Third Caliph of Islam. Considering the Library a threat to the preeminence of the Koran, he ordered all of its contents burned as fuel for the city's public baths — a process that took six months. Thus perished countless records of mankind's most ancient civilizations.]

Egyptian Hellenization extended only to the delta and did not significantly affect the native population or culture. The Ptolemaic Dynasty considered itself Greek, spoke and wrote Greek, and made no effort to learn Egyptian. But by the 2nd century BCE the Greek culture had been absorbed into the Egyptian. By the time of Julius Caesar's arrival in 30 BCE, the Dynasty was so decadent and weak that it fell almost without a blow.

The Hellenistic era saw the proliferation of various mystery cults, such as those of Isis, Orpheus, Mithras, and Gnosticism. The Hellenistic philosophies discussed below were primarily influential in the intellectual centers of the west, and would persist into the Roman era.

Skepticism, introduced by Pyrrho of Elis (360-270 BCE) and Timon of the Platonic Academy in Athens (320-230 BCE), may be defined as the doctrine that any true knowledge is impossible, or that all knowledge is uncertain — a position that no fact or truth can be established on philosophical grounds. [But how could a sincere Skeptic be certain of this position?]

If nothing can be conclusively known, argues the Skeptic, then virtue lies in avoidance of judgment and thus of action. The state is something to be reluctantly endured for whatever relief from negative values it offers. It is not a positive thing in itself.

In many ways Skepticism may be considered a "clever" parody of the Socratic method. Socrates, however, used a Skeptical approach towards knowledge as a "clearing away the mental underbrush" device in order to better employ logic. The Skeptics did not pursue a similarly positive, constructive approach to the acquisition of knowledge.

Epicureanism was a philosophy of hedonistic ethics that considered calmness untroubled by mental or emotional disquiet the highest good, held intellectual pleasures superior to others, and advocated the renunciation of momentary gratification in favor of more permanent pleasures. It was introduced by [and named after] Epicurus of Samos (341-270 BCE), and it enjoyed considerable influence among the Greek civilizations of the Asiatic coasts.

Epicurus, a pantheist who rejected conventional religion, felt that the aim of philosophy should be to free humanity from fear of the gods, who, if they exist, are too remote to concern themselves with human fortunes. He rejected metaphysics, holding that humans can know nothing of the suprasensual world. Reason, he said, must accept the evidence of the senses. Epicurus considered mankind a completely natural product — and mind only another kind of matter. The soul can feel or act only by means of the body, he maintained, and it dies with the body's death.

Accordingly Epicurus considered virtue to be not an end in itself, but rather the means toward happiness. He recommended the simple, non-envious life of the country peasant. "Everything

natural is easily procured, and only the useless is costly." "Desires may be ignored when our failure to accomplish them will not really cause us pain."

Epicureanism thinks of happiness in a negative fashion, i.e. freedom from pain. It thinks of wisdom as an escape from the hazards and problems of life. It is a nice philosophy for one able to pursue it, but few are. An entire polis of Epicureans, to be sure, would cease to function.

Stoicism was a philosophical system holding that it is man's duty to freely conform to natural law and his destiny, that virtue is the highest good, and that the wise man should be free from passion, equally unperturbed by joy or grief. First introduced by Zeno, a somewhat mysterious Phoenician/Egyptian (336-264 BCE), it was later espoused by Chrysippus, Cicero, Seneca, Epictetus, and Marcus Aurelius of Rome.

Stoicism too was pantheistic: The world is the embodiment of and is governed by the *Logos Spermatikos* (seminal reason). All the universe is essentially one, but matter is dynamic. The universe goes through cycles of expansion and contraction, development and dissolution. "God" is this entire process, not a being apart from it. He is the "soul" of the universe, so to speak. Man is a microcosm of the universe. When he dies, his soul survives death as an impersonal energy. Ultimately this will be reabsorbed into the universal energy.

Stoics denied the Skeptical contention that no objective knowledge is possible, holding rather that a wise man can distinguish reliable impressions (*kataleptika phantasia* = "grasping impressions") from ethereal ones. Hence the Stoics thought it possible to identify the universe as a single, integrated substance in which human existence and behavior partake. Knowledge arises through the senses, which are also the final test of truth. Experience does not always lead to knowledge, for perceptions may be distorted by passion and/or emotion. Reason is the supreme achievement of humanity.

Since humanity is integral with nature, goodness is cooperation with nature. It is not the pursuit of pleasure, which would subordinate reason to passion. If evil comes to the good man, it is only temporary and not really evil, since in the greater sense it is natural. The Stoic thus accepts all fortunes and misfortunes of life calmly. He seeks an absence of feeling in his thoughts and conduct.

Nevertheless Stoicism does not excuse all events as deterministic. The individual is still responsible for virtuous or vicious choices, measured against a natural approximation. The Stoic considers the "average man" a dangerous fool governed by passions and emotions rather than by virtue and reason. The Stoic disapproves of war and slavery, and believes in humanitarianism and equality of all humans as elements of nature. But he does not advocate violent social revolutions or drastic policies to attain these ends. Change must come "naturally," not artificially. Stoics sought **harmony** in society, which — unlike Epicureans — they acknowledged as natural. The Stoic ideal was a "world society" (*cosmopolis*) transcending regional divisions: one of Alexander's goals for his empire.

A variant on Stoicism was the early **Cynicism** of Antisthenes (444-365 BCE) and Diogenes (d. 323 BCE), who advocated a rejection of worldly goods and involvement [including politics] and a concentration on virtue as the only worthy goal. Cynicism's simple opportunism — taking what life offers, for better or worse — was eventually absorbed into the ethical posture of Stoicism.

Mulford Sibley (author of #16A) comments: "One of the most striking tendencies in the four Hellenistic schools of thought was the effort to separate the study of ethics from that of politics. Whereas in the Classical thinkers the good for the individual and the good for the community had to be pursued together, post-Classical thought often implied their fission. The individual's salvation — to use religious terminology already employed in the second century — was attainable apart from political justice. His ends lay beyond the goals sought by princes and judges."

Pre-Christian Rome

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Early Rome was characterized by a mixed constitution, with political participation by elite executives (consuls), aristocrats (patricians), and the masses (plebians), the latter two groups having representation in the legislature (Senate). After the death of Julius Caesar, the system became increasingly imperial/monarchic, with an expanding military influence.

Roman cosmology consisted of adaptations of Hellenic divinities, but in a context more animistic and less humanistic, with a priestly class to interpret them. The Roman poet Lucretius (98-55 BCE) is representative of the later Epicurean and Stoic influences that gradually superseded the old animistic paganism. Marcus Tullius Cicero (106-43 BCE) is generally regarded as one of the more prominent advocates of this Roman Stoicism [together with the Emperor Marcus Aurelius (161-180 CE)], although he considered himself an Academic Skeptic [after the Platonic Academy in Athens]. In the 1st century BCE Rome saw the significant influence of imported initiatory systems, such as those of Mithras (Persia), the Magna Mater (Phrygia/Asia Minor), and Osiris/Serapis (Egypt).

Roman philosophy was heavily influenced by the customs, needs, and functions of the secular state. At the time of its original monarchy, Rome also had an assembly (all male citizens of military age) and a Senate. The assembly was essentially a ratifying body with veto power; it could not initiate legislation. The Senate began as the heads of the various powerful clans controlling the Roman state. The king was one of their number, and his powers were delegated by the Senate. At approximately 509 BCE the monarchy was overthrown and replaced by the Roman Republic, with two elected consuls and the provision for a dictator to be appointed for a maximum of six months in the event of an emergency.

There ensued almost constant warfare until the conquest of the Italian peninsula by 265 BCE. In 287 BCE a law was enacted specifying that assembly acts should become law whether or not approved by the Senate. There was continuous political strife among faction leaders such as Marius, Sulla, Pompey, and Julius Caesar (whose assassination in 44 BCE signaled the end of the Republic and the beginning of the Roman Empire).

Roman law is traditionally dated to the publication of the Twelve Tables ca. 450 BCE. Juries decided questions of fact; judges (praetors) interpreted the applicable laws. There were three branches of Roman law: (1) civil law [*ius civile*: enacted laws particular to Rome], (2) law of the people [*ius gentium*: laws considered to apply to all peoples, foreign and domestic], and (3) natural law [*ius naturale*: per Stoicism].

Cicero's two principal works, the *Republic* and the *Laws*, have survived only in fragments. He wrote them in the dialogue form, and stressed the opinion that virtue must be **exercised**. While pure, contemplative philosophy may be "higher," it is only in its practical, applied benefit to the state that its existence is justified. Similarly Cicero felt that there was a possible conflict between "wisdom" and "justice," since the former calls for self-seeking actions while the latter advocates altruism. The Roman Republican ethic was one of self-sacrifice for the city-state, but by Cicero's own time it had become evident that Rome's preeminence in Italy and across the Mediterranean had come about because of her self-seeking and exploitive policies.

The surprising lack of political speculation in the Roman Republic and Empire is perhaps due to the practical demands upon the existing systems. Rome was not a culture which enjoyed the "leisure to be itself" at any time. She was constantly fighting either for her existence, to expand her newfound power, or to administer an empire too large for a single city-state to administer comfortably. Philosophy was welcomed only insofar as it contributed to the city's responsibilities and perceived destinies — not as it might weaken Rome's cohesion.

The Philosophy of Thomas Aquinas

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The "High Middle Ages" was not a particularly rich time in terms of the cultural arts, save for architectural ventures in the relatively severe and massive Romanesque style, followed in the mid-12th century by the Gothic (lighter and loftier construction, with greater emphasis upon vertical elements). Some notable ballads and poems (*Nibelungenlied*, *Parzival*, *Edda*, etc.) were composed about this time, and music became somewhat more complex in its written formats.

Thomas Aquinas (1225-1274) was a Christian cleric who ultimately achieved Catholic sainthood by his success in reacting to (a) the challenge of Islam and (b) the rediscovery of Classical philosophy, particularly that of Aristotle, ca. 1140. By 1250 Aristotle's influence had become so great that he was referred to as "the philosopher." Hence it was necessary to refine Catholicism to an intellectual precision comparable with that of Aristotle, and also to make Aristotle's more secular/scientific works tolerable to the church through a flattering interpretation of them.

The bewildering complexity of Thomas Aquinas' philosophy may be illustrated by one dictionary definition, which describes "Thomism" as:

... teaching that philosophy and theology have separate spheres, with one seeking truth through the agency of reason and the other through that of revelation, but reaching conclusions that support one another; that all knowledge begins with sense perception from the data of which the intellect abstracts universals, and on the basis of these proceeds through induction and deduction to science and knowledge of things in their causes and thence to knowledge of ultimate causality; and the conclusion that the Universe is the creation of an infinite, uncreated being; that everything in nature is composed of matter and form, with the potentiality of the former being brought to actuality by the latter; that everything which is natural is good in itself and a cause for evil only when used for ends other than those for which it was created or beyond the limits prescribed by sound reason or divine law; and that because of his rational nature man is compelled by necessity to seek the highest good.

Invoking Aristotle's argument for an "unmoved mover," Aquinas suggests that the necessity for a "first cause" logically proves the existence of God. This was later to be challenged by Hume (who suggests that causes and effect can go forward or backward indefinitely) and Kant (who maintains that the doctrine of causality is applicable only to the realm of sense experience).

Aquinas observes that Aristotle had advocated the principle that the "good" to be found on a large scale is better than the "good" to be found on a purely personal scale, since the larger good more closely approximates and reflects the whole of creation. Aquinas adds that Aristotle had further limited the political art to a practical application of good principles which, through theoretical philosophy, had been determined to be good. The state may not interfere with the determination process itself.

For non-human animals the "good" consists of sensual pleasure, but for mankind something more is sought. Since mankind is teleological, its telos must lie beyond this life: the vision of God. The aim of social life is thus "not merely to live in virtue, but rather through virtuous life to attain to the enjoyment of God." Since natural human virtue is insufficient to attain this, it is not the task of secular rulers but rather that of Christ through his church, to whose pope "all kings in Christendom should be subject."

In addition to the Aristotelian/teleological content of Aquinas' thought, there is the legalistic element: The Universe is obedient to laws. Aquinas defined "law" as "an ordinance of reason for the common good, made by him who has the care of the community, and promulgated."

But as nature is hierarchically organized into forms and organisms of greater and lesser complexity, so are the Universal laws. At the top is **Eternal Law**, which more or less equates with the mind of God. Accordingly it is intelligible only to God. Next is **Natural Law**, which

is Eternal Law to the extent that human reason can detect consistencies in it. Here would be found "scientific laws." While Natural Law is comprehended through reason, **Divine Law** is revealed through religious revelation — through Christ and the Christian church. Divine Law and Natural Law "rank" more or less side-by-side. Lowest on the scale is **Human Law**, a term which encompasses laws which mankind makes in imitation of and towards the "good" perceived in/revealed by Natural and Divine Law. The "three drives" which tempt man away from goodness are (1) wealth, (2) carnal pleasure, and (3) honor/status. Hence the "three virtues" are (1) poverty, (2) chastity, and (3) obedience.

Nowhere is the importance of cosmology better demonstrated than in a consideration of Aquinas. If his cosmology is accepted as *a priori* valid, then his reasoning represents a high point in philosophy — a standard for the Catholic church even today. If it is not accepted, then he is a sort of "Aristotle baptized" who did as good a job as possible of reconciling Christian dogma with a non-Christian empirical and intuitive Classical philosophy.

Aquinas is an example of medieval **scholasticism** in that he is "reasoning" towards a pre-accepted and pre-determined conclusion. Instead of using logic as an investigative device to address questions open-mindedly, he uses it as a vehicle to justify dogma. While it is easy to see this in Aquinas and other scholasticists, one must also bear in mind the "intuitive truth" element to be found in Classical logic as applied by Plato, Aristotle, etc. These elder philosophers were not defending institutional dogma, but they were using the device of argumentative logic — the dialectic — to illustrate and substantiate concepts which they had essentially grasped intuitively, i.e. supralogically. Hence one cannot question Aquinas in this area without questioning them too.

Machiavellianism

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The period ca. 1350-1600, termed the "Renaissance," was characterized by a continuing increase in secular education [with emphasis shifting from the clerical universities to secular courts and academies]. The medieval-era emphasis on logic and metaphysics gave way to revived Classical learning in areas such as language, literature, history, and ethics. The Renaissance began in Italy due to its strong ties with Classical knowledge, and due to the comparative wealth of the major Italian cities. The popes also patronized artists such as Raphael and Michelangelo. Among the other masters of the Italian Renaissance were Botticelli and da Vinci. From 1450 to 1600 a Neoplatonic movement backed by one of the Florentine Medicis gained considerable influence. Plato's works were translated into Latin by 1469.

It was such a climate in Florence that spawned Niccolò Machiavelli (1469-1527), whose pragmatic philosophy was to so infuriate the pseudo-pious and hypocritical officials of his time [and future times] that "Old Nick" would eventually become a pseudonym for the Devil himself. In actuality Machiavelli never advocated evil or depravity; in fact he was a champion of the good and the virtuous. His "evil" reputation came about simply because he pricked the balloons of so many phony and pretentious people.

Machiavelli's philosophy, which was essentially political, may be summed up thus: Any means, however lawless or unscrupulous, may be justifiably employed by a ruler in order to establish and maintain a strong central government.

Machiavelli *pro forma* accepted Christian cosmology as revealed in the *Bible*. Since this source claims to be divinely revealed, he went on to say, it is beyond or above reason. Hence unaided human reason cannot discern a difference between political authority based on divine revelation and that which is not based on divine revelation (such as pre-Christian pagan rulers). Thus Machiavelli follows the lead of William of Occam [of "Occam's razor" fame], who stressed belief in God as a function of pure faith rather than reason. The study of politics, Machiavelli concludes, belongs wholly to the world of reason and may ignore theological values.

Machiavelli sees all political history as an interplay between *fortuna* (chance) and *virtu* (will, courage, and skill). When *virtu* is held by the many, republics are possible. When *virtu* is held by the few, tyrannies result.

To understand the governing principles of political life, one must examine the **beginnings** of significant political systems. It is the beginning that sets the pattern for a political situation; successive rulers are relative imitations reflecting the beginning. This is the basis for Machiavelli's being called the first **political scientist**, since he seeks an explanation of a state in **what it is and has been** rather than in its future goals or ideals. The founder(s) of a society must be excused for acts which are inexcusable after the society has been established. The grounds for this initial license are simply the forceful, initial establishment of good qualities and benefits of the resultant society. Examples of such unprincipled founders in *The Prince* are Moses, Romulus, and Cyrus — each of whom attacked and destroyed rivals in order to found the important state in question.

The principle of legality is secondary to that of force: "The foundations of all states, whether new, old, or mixed, are good laws and good arms. And as there cannot be good laws where there are not good arms, and where there are good arms there must be good laws, I will not discuss the laws but will speak of the arms." No distinction is drawn between just and unjust laws. Fighting by laws is "proper to man," and fighting by force is "proper to beasts"; since the former is often inadequate to deal with the beastly impulses and compulsions of mankind, the successful ruler must be skilled at the latter. While men are naturally acquisitive, they do **not** naturally seek justice. They must be forced to be good by the rulers.

The end justifies the means : In order to secure the common good, the ruler must occasionally "fight fire with fire" and meet challenges of cruelty and terror with greater cruelty and terror. The common good must be the governing standard for political decisions and actions, replacing transcendent or divine standards. While cruelty and force can achieve certain a measure of social order and control, kindness and benevolence are also valuable

tools and can evoke more enduring cooperation from the populace. Neither cruelty nor kindness is sufficient by itself, however.

As transcendent standards for human behavior (which Machiavelli considers impossible to attain) are abandoned, lower and more realistic "human" standards take their place. "For the manner in which men live is so different from the way in which they ought to live that he who leaves the common course for that which he ought to follow will find that it leads him to ruin rather than to safety." This focus on **reality** ultimately encourages man to attain dignity by taking complete responsibility for himself.

Machiavelli may be considered the first political philosopher who bases his philosophy solely upon "natural" [as opposed to divinely inspired] mankind. The "Divine Law" part of Aquinas' four-part, legal Universe is irrelevant to Machiavelli. It is problematical whether Machiavelli is properly called a political **scientist**, since his historical studies and examples are relatively selective and illustrative of his point of view rather than scientifically dispassionate. [The same criticism can be brought to bear on many "political scientists," to be sure — each of whom nurses pet theories and selects data to substantiate and highlight them.]

In Machiavelli, nonetheless, we see the beginning of the breaking down of religion from something literal and mandatory to something metaphorical and optional. If religion has no bearing upon what Plato termed "the master art" (politics), then why should it have more than a gratification or entertainment value in any other field? Machiavelli did not attack religion directly, as did Nietzsche; rather he **ignored** it — and it was **this** presumption which made him a threat.

It should be emphasized that Machiavelli did not see himself as malicious or destructive — merely pragmatic. He, like Plato and Aristotle, sought the best possible state. He limited that "best possible" to reason and to mankind in a natural, sub-divine condition. And he excused all incidental excesses in a state **only** if an ultimate, common good could thereby be more quickly and thoroughly attained.

The Reformation

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By 1500, as a consequence of the invention of the printing press, Europe possessed an estimated 9 million books, as opposed to fewer than 100 thousand hand-wrought manuscripts ca. 1450. The exchange of ideas was accelerated, and with it criticism of religious, political, and social norms.

The Reformation, usually dated ca. 1517 to ca. 1648 (end of the Thirty Years' War), was a 16th century religious movement aimed at correcting real or assumed abuses in the Roman Catholic Church, and marked ultimately by rejection of the supremacy of the pope, rejection or modification of much of Roman Catholic doctrine, and establishment of the Protestant churches. The Reformation's key proponents were Martin Luther (1483-1546) in Germany and John Calvin (1509-1564) in Switzerland.

While there were a number of sub-movements throughout Europe, they generally agreed upon Fundamental Christianity as characterized by (1) the finality and ultimate authority of the *Bible*, (2) denial of the authority of the church bureaucracy to interpret the *Bible*, (3) repudiation of reason and affirmation of faith instead, (4) condemnation of the use of force for religious conversion, and (5) "the two realms" [spiritual grace and political power] concept, which licenses unChristian acts if commanded by secular authority. To these essentially Lutheran points Calvin adds a strong element of church coercion of the individual and intolerance of alternative religions. "God makes plain that the false prophet is to be stoned without mercy. We are to crush beneath our heel all affections of nature when His honor is involved."

Luther and Calvin believed that mankind is totally depraved — that even "good works" fall short of God's standards of righteousness. The reason for ethical behavior is that a righteous man will automatically incline towards such behavior, not because it is logically or ethically justified in itself. Salvation is attainable only by complete surrender of the self to Christ. This constitutes a rejection of medieval scholasticism, and of the "logical ethics" arguments of Aristotle ("this damned, conceited, rascally heathen" — Luther) and Aquinas. "Reason" is mistrusted and even condemned.

Concerning the two kingdoms Calvin stated: "Let us observe that in man government is twofold: the one spiritual, by which the conscience is trained to piety and divine worship; the other civil, by which the individual is instructed in those duties which as men and citizens we are bound to perform. To these two forms are commonly given the not inappropriate names of spiritual and temporal jurisdiction, intimating that the former species has reference to the life of the soul, while the latter relates to matters of the present life, not only to food and clothing, but to the enacting of laws which require a man to live among his fellows purely, honorably, and moderately. The former has its seat within the soul; the latter only regulates external conduct. We call the one the spiritual, the other the temporal kingdom."

Calvin avoided prescribing the best form of government, feeling that this is a [question for secular authorities to decide. Luther considered collective governments to magnify human corruption, hence he favored monarchies. against catholicism Luther and Calvin argued the autonomy of the state under God. against radical fundamentalists such as the Anabaptists, they argued the theological necessity for civil government. against aggressive civil rulers they argued the autonomy of the church [in the Protestant sense].

Calvinism condemned art, Lutheranism tended to ignore it, and within Catholicism there was a reaction against renditions of nudes, resulting in the defacing or alteration of many earlier works. Consequently there were few Reformation-era artists of note, with the exception of Dürer, Holbein, and El Greco. Artists began to work more as professionals, and to produce works for secular officials and for the middle classes. In the scientific realm Copernicus (d. 1543) asserted heliocentrism.

The greatest support for the Reformation came from the secular nobility and the emerging merchant middle class. This support was born essentially of the desire by these groups to rid themselves of the economic burden of the papacy and its subordinate echelons. In time the Reformation provoked the Catholic "Counter-Reformation," a somewhat militant retrenchment by that church. From 1545 to 1563 the Council of Trent, a Catholic Church conference, met to resolve questions of dogma. Once decided, these dogma were promulgated and enforced with a seriousness not found during the pleasure-loving papacy of the Renaissance. "If my own father were a heretic," said Paul IV, "I would burn him." In 1540 Ignatius Loyola founded the Society of Jesus (Jesuits), characterized by extreme discipline and Machiavellian social influence. Loyola placed great stress on education, and by the 17th century Jesuit-dominated universities were educating virtually all of Catholic Europe.

After 1550 tensions between Catholics and Protestants had reached the stage of religious warfare, culminating in the terrible Thirty Years' War between Denmark, Sweden, and the Protestant German principalities on one hand and the Catholic Hapsburgs (Spain, Austria, Netherlands, Italy, and most of Catholic Germany) on the other. France, though Catholic, fought against the Hapsburgs for secular political reasons. Approximately one-third of Germany's population died from the war and its side-effects, and the final Peace of Westphalia (1648) was brought about more by exhaustion than by genuine reconciliation.

The Philosophy of Thomas Hobbes

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The period from ca. 1500 to 1789 is generally referred to as the "Age of Absolutism," in that European monarchs enjoyed their greatest authority during this era. In addition to the Reformation, which weakened the secular power of the Catholic Church, monarchs were strengthened by new sources of income and by the pressures of frequent wars (which tended to unify nations around central authorities).

The Age of Absolutism marked the beginning of the modern state system, characterized by (1) legal equality of states; (2) right of states to declare war, pursue a foreign policy, and make alliances; (3) employment of diplomacy as a substitute for war; and (4) birth of the "balance of power" concept.

Elizabeth I of England died in 1603 and was followed by James I and then Charles I, who so antagonized the Parliament and the populace through arrogance and excessive, arbitrary taxation that the English Civil War broke out in 1642. It ended in 1649 with the beheading of Charles and the institution of Oliver Cromwell's Protectorate. In 1660 Parliament invited the

exiled Charles II to resume the throne (the Restoration). Charles' son James II was deposed by a bloodless coup in 1688-89 (the Glorious Revolution) in favor of William and Mary.

In France Louis XIV (the "Sun King") reigned from 1643 to 1715. He devoted much time and effort to affairs of state, but was followed by two incompetent kings, Louis XV and XVI, whose estrangement from the people ultimately led to the French Revolution of 1789.

Spain's Philip II reigned from 1556 to 1598. The defeat of his "Invincible Armada" by Elizabeth I's England in 1588 marked the beginning of Spain's decline as a great power in Europe.

Frederick II ("the Great") reigned in Prussia from 1740 to 1786. His domestic policies were progressive, although his foreign policy was as warlike as those of his neighbors.

Culturally the 16th and 17th centuries were a time of transition between medieval/Renaissance knowledge and the new, scientific climate of the Enlightenment. In Hobbes' time ancient history was still known only by the "Old Testament," other histories being considered later and inferior to it. While scripture put creation at 4004 BCE, histories began ca. 400 BCE, with large episodes of later history being unknown.

The Universe was generally thought to be Earth-centric, and the non-Christian/European world was considered to be "savage." It was difficult for intellectuals to know just **what** to believe! Even the noted Galileo published his *Authority of Scripture* in 1614, and Isaac Newton devoted many years to Biblical studies. He wrote: "If any question at any time arise concerning Christ's interpretations, we are to beware of philosophy and vain deceit and oppositions of science falsely so-called, and have recourse to the Old Testament." A generation after he published his famous *Principia*, Newton was still trying to discover the exact plan of Solomon's Temple, which he considered the best guide to the topography of Heaven.

Thomas Hobbes (1588-1679) took a scientific, materialistic approach to the objective universe, asserting that the supernatural or subjective universe was beyond rational understanding. Politics belongs wholly to the realm of the rational and natural. Impressed by mathematics and geometry, Hobbes postulated human behavior as similarly structured. He thus sought to understand the "mechanics" or "laws" of human political behavior. Hobbes departed from Aristotle and the medieval tradition by denying that man is a social animal, i.e. that he seeks companionship, society, and political interaction as an end in itself. Man is indeed a "solitary beast."

There is no "supreme good"; there is only self-interest and gratification. "In the first place, I put for a general inclination of all mankind, a perpetual and restless desire of power after power, that ceaseth only in death." The "supreme evil" is death, and it is fear of death that prompts human cooperation. Society is thus negatively motivated.

In contrast to the "natural inequality" espoused by Aristotle, Hobbes argues that all men are "naturally equal." Hence the door is opened for **social contract**, which Hobbes defines as a *de facto* contract between the people and the government for popular security and prosperity. The individual "contracts" with society and is thus bound to obey its laws, but he may disobey if his life is threatened. He reserves the right to make this decision for himself. The social contract has two parts: (1) agreement to acknowledge as sovereign the individual or group

selected by the majority and (2) the vote determining the sovereign. The task of reason is to intensify the fear of death and the desire for comfort as factors in society — to the extent that the resultant cooperation overcomes the destructive desires for "glory" and "pride."

Hobbes' ideal government has a simple task: to maintain order and security for the benefit of the citizens. The citizens, he says, do not submerge their individuality in it; they are "contracting parties" with it. Government should be authoritarian but not totalitarian. Hobbes preferred monarchy as a form of government, but monarchy based upon its social effectiveness in maintaining order — not based upon the "divine right of kings" principle.

While Hobbes is systematic, he is not scientific in the sense that he supports his contentions with empirical evidence. He is still a purely rational philosopher, much like Machiavelli. He was the first exponent of "possessive individualism" — the trade oriented ethic of the 17th century that ran counter to the landed aristocratic system and institutional religious conflict. He advocated politics based upon material self-interest for individuals. Hobbes differs from Machiavelli in that Hobbes does propose a morally binding social law (based on natural law in the "observed behavior" sense). Machiavelli is comparatively lawless: no social contract, no rationale other than raw power politics.

Hobbes is not intentionally "savage." He is endeavoring to describe the most workable, cooperative, and peaceful society. His reputation for harshness comes from his coldly practical analysis of what makes human beings behave unpleasantly towards one another. Previously "evil" had been excused as a theological force: the result of original sin: something for which rational man was not himself completely responsible. Hobbes denies all such excuses.

The Philosophy of John Locke

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The late-17th and 18th centuries loosely encompass a scientific and cultural climate known as "the Enlightenment." The Enlightenment was not an organized or coordinated movement [as could be said of the Reformation, compartmentalized though it was]. Rather it was a sort of encouraging or stimulating atmosphere for certain kinds of thought brought about by at least

the limited acceptance of the ideas of a few prominent pioneers such as Francis Bacon, Rene Descartes, Isaac Newton, and John Locke. Among the features of the Enlightenment were:

- (1) A relegation of mankind to a "natural place," not a privileged place within the natural order of things.
- (2) A vague, general disbelief that God, if he were presumed to exist, would ignore the operation of natural laws to take an interest in the behavior of individual human beings for better or worse.
- (3) A sentimental admiration for the culture of ancient Greece and Rome, together with a distaste for the medieval Christian heritage.
- (4) Increased emphasis on the affairs of the present world as opposed to an afterlife.
- (5) A growing **humanitarianism**, being respect for and kindness to others for their own sake as fellow natural creatures.

The Enlightenment, however, was a phenomenon limited to the literate, wealthy, and noble classes. The masses of the European populace were still impulsive and superstitious. The 16th and 17th centuries also encompassed Europe's great witchcraft hysteria, when millions of victims were tortured and burned to death at the stake, primarily in France and Germany. The appearance of Halley's comet in 1682 was popularly interpreted as a sign of divine wrath. So the "confused" climate of Hobbes' era continued to pervade much of Locke's. It may be hypothesized that the forthcoming age of revolutions was energized by the spread of Enlightenment techniques among a general populace insufficiently educated and enlightened to handle them save through oversimplified, extreme, violent methods.

John Locke (1632-1704) was an advocate of a "reasonable" Christianity, admitting *pro forma* the possibility of revelation but not taking it into political account. His religious toleration was noteworthy but limited, excluding as it did atheists and Catholics. Locke saw humanity as having begun in a "state of nature": "Men living together according to reason, without a common superior on Earth with authority to judge between them, is properly the state of nature."

The opposite of the state of nature is civil society: "Those who are united into one body and have a common established law and judicature to appeal to, with authority to decide controversies between them, and punish offenders, are in civil society one with another; but those who have no such common appeal, I mean on Earth, are still in the state of nature."

The basis for Locke's civil society is **cooperative self-preservation**. Locke does not talk significantly in terms of such ideals as charity, ethics, morality, virtue, love, etc. His basis for society is positive, assuming willing cooperation, as opposed to the point of view of Hobbes, whose society came together through hatred and fear. The state of nature shouldn't be endured, since it is characterized by poverty and hardship. [Locke uses the Indians of the Americas as an example of people living in the "natural state."] The remedy is civil government.

Locke introduced a "labor theory of value," saying that it is the changes wrought in the natural animal, vegetable, and mineral goods of the Earth which makes them valuable. Another way

to make them valuable is to restrict the supply by closing off producing areas, i.e. private ownership of land and assets. Locke defends private ownership and accumulation of wealth and power through money as raising the general standard of living above that of "penury," which he attributes to the state of nature. Hence the concept of **property** becomes central to Locke's civil society. "The great and chief end ... of men's uniting into commonwealths and putting themselves under government is the preservation of their property." This "property" is defined to include "life, liberty, and estate" (the basis for the famous phrase in the U.S. Declaration of Independence).

Since self-preservation (including personal property) is the most powerful emotion, Locke feels that any government which is not based upon it is fighting nature and will not survive. He takes issue with the ancient philosophers, who considered the emotions to be things to be suppressed and conquered in favor of rational virtues. Politically he was a social contract theorist, advocating a *de facto* contract between the people and the government to provide for the people's "life, liberty, and estate": "Political power, then, I take to be a **right** of making laws, with penalties of death, and, consequently, all less penalties for the regulating and preserving of property, and of employing the force of the community in the execution of such laws and in the defense of the commonwealth from foreign injury, and all this only for the public good."

Locke is responsible for the doctrine that **all government should be limited in its powers and exists only by consent of the governed**. He introduces the concept of **inalienable rights**, which cannot be "contracted" away to the government or anyone else. He postulates that "all men are created equal": ... there being nothing more evident than that creatures of the same species and rank promiscuously born to all the same advantages of nature and the use of the same faculties, should also be equal one amongst another, without subordination or subjection."

Locke's preferred form of government is limited government, with the legislative branch superior to the executive. He considered the judicial function to be included in the legislative. He advocated policy making based on what he called the "law of the greater force," which is interpreted to mean majority rule. This implies the **democratization of truth**. "Prerogative" is Locke's term for the ability of the executive, king or otherwise, to occasionally act above and beyond the written law "for the public good." "The people shall be judge" whether the powers of government are being used to endanger the people. According to Locke, an abusive executive is actually "warring" on the people by using the force they entrusted to him against them. Thus he is no longer a political leader but a tyrant. **He**, not they, is outside the society. Locke distinguished between **rebellion** and **revolution**. He approved of the former and disapproved of the latter, since revolution implies the overturning of the entire social order as opposed to ridding the society of a tyrant.

Locke bases his political philosophy upon reason, paying lip service to rational ideals. Like Hobbes he wants to build a system that will reflect "basic man" rather than one which sets ideals and expectations for him that he cannot reach. The advantage of this kind of system is that it never over-reaches itself and rarely falls victim to hypocrisy of a structural sort, since not much except cooperation and stability is expected of it. The disadvantage is that it is a difficult system to improve by inspired or intellectual leadership, since the political power is concentrated in majority opinion — which tends to be sluggish, conservative, complacent, and apathetic — unless a crisis shocks it into action. Political power can be corrupted through the

economic, social, or demagogic manipulation of the people.

The Philosophy of Rousseau

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Jean-Jacques Rousseau (1712-1778) begins his *Social Contract* (1762): "Man was born free and everywhere he is in chains ... How did this change come to pass? I do not know. What can make it legitimate? I believe I can resolve this question."

Rousseau, like many other Enlightenment philosophers, postulated an impersonal God more-or-less identical to the "divine natural law." He saw no connection between the actual essence of God and conventional religious institutions; they distort and pervert. They are valuable only insofar as they contribute to society as reflections of the general will. As a popular ordering device he would rather cynically propose the institution of a "civil religion" requiring belief in God, immortality, happiness of the just, punishment of the wicked, and sanctity of the social contract and the laws. Subordinate to the civil religion, religious creeds would be tolerated if they themselves are tolerant.

Rousseau feels that the defects of civil society are due to its basis in economic motivations. Since personal profit is the primary factor determining human relations, trust and fellowship are destroyed, and selfishness and neglect of civic duty are encouraged. The rich use society to protect their privileges, and the poor are oppressed by this same use of society. He denies that progress in the arts will ultimately improve manners and morality [as the mainstream of the Enlightenment supposes]. Rather the arts are increasingly corrupted because of their

requirements for luxury and patronage in order to prosper. Moreover their subjects emerge from the vices of the soul: idle curiosity and desires for unnecessary comforts.

Rousseau's ideal societies are the city-states of ancient Greece (Sparta in particular) and Rome, because they were operated — at least originally — on the principles of virtue. His modern ideal state would be an improvement upon their basic concepts. He feels that the other social contract theorists were not radical enough in their efforts to understand pre-political man. Hobbes was correct in saying that societies are built on hostility and avarice, but wrong in saying that man is naturally this way. Locke was correct in saying that societies' purpose is to protect private property, but wrong in saying that this is natural and reflects justice.

Rousseau's natural man has two fundamental passions: (1) self preservation, (2) sympathy with others of his kind. Natural man differs from other animals because of his capacity for free exercise of the will. He is not governed merely by instinct. The awareness of this free will is evidence of the spirituality of the human soul (= implies its somewhat vaguely conceived immortality). Man can also use his will to improve his level of knowledge and sustain it over generations. It is this same free will which is man's downfall, because he has used it to move from a "free animal" existence to the misery of civil life based upon inequality and private property.

Modern man cannot very well go back to a natural state of existence, so ... "[The problem is] to find a form of association which defends and protects with all the common force the person and the goods of each associate; by which each, uniting himself to all, obeys nevertheless only himself and remains as free as before." ... to have one's cake and eat it too: to reapproach natural freedom while retaining the benefits of civil society.

Rousseau's solution is that everyone first give all of his rights and property to the state, and submerge his personal will in a cooperative "general will." The only true source of morality is this "general will." Because it is a function of all the citizens, it is limited in its flexibility, and this limitation establishes the boundaries of morality. Having moved from a benevolent state of nature to a civil society which encourages hostility and avarice, mankind needs a social contract which best reflects the "general will." This "general will" will most closely approach the virtues of natural mankind.

If a man obeys his private will in a civil state, he reduces himself to the level of a brute animal and causes society to degenerate into an oppressive, power manipulative system. He must formulate his own will in terms of relevance to moral principle [as expressed by the "general will"]: Thus society "forces him to be free" — to exercise his will in coherence with the "general will." His conscious acceptance of this responsibility results in his true human dignity.

Rousseau is a republican by necessity, since modern states are too large for direct democracy. He considers representative government unfortunate, however, since it weakens the expression of the "general will." He advocates a majoritarian voting system, but he stresses that this will work only if people do not vote according to their private wills, but according to the rather severe morality imposed by the "general will." Rousseau despised the democracy known to his time as "a wild anarchy of self-interest." Factions — such as political parties and interest groups — would have to be outlawed as devices corrupting a person's interests and motives away from those of the "general will." Rousseau allows no reserved or inalienable rights against the government [as does Locke], because they *de facto* weaken the "general

will" by allowing individuals to ignore the social contract at critical moments. Moreover it is the **private** life of the individual which determines his respect for **public** laws and institutions.

Rousseau is perhaps a little too conveniently considered the philosopher of the French Revolution [as Locke is of the American]. It is true that Rousseau's espousal of emotion over reason, and his glorification of the masses (the "general will") lend themselves to this interpretation. But the actual causes of the French Revolution (more properly Revolutions, as there was a series of them) were (1) the inability of the French absolute monarchy to effectively run the country and (2) a national financial crisis caused by almost constant war and the exemption of the nobility and the clergy from domestic taxation. During the Revolution Rousseau's appeal was never to the middle classes of the "third estate," who were uneasy about the property abolition aspects of his philosophy. Rather his appeal was to the more radical elements in the lower classes, who gained power for a time during the Reign of Terror.

The Philosophy of Hume

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David Hume (1711-1776) is the father of modern empiricism, which holds philosophical and political values to be determined by habit and by their apparent utility, not by abstract virtues or ideals. Cosmologically he adhered to **deism**. The mere existence of a political system or institution, according to this approach, demonstrates that it has a part in God's overall scheme of things. If it didn't have such a part, it wouldn't have come into existence. What that scheme might be is not addressed by Hume, hence political philosophy and systems cannot be measured critically according to it.

Looking at the human mind, Hume sees **perceptions**, which consist of **impressions** "when we hear, see, feel, love, hate, desire, or will;" and **ideas** "when we reflect upon a passion or an object which is not present." Impressions are more "strong" and "lively" than ideas. All ideas are derived from impressions. As a blind man cannot have an idea of a color nor a deaf man an idea of music, so "we can never think of anything which we have not seen [or otherwise sensed] without us or felt in our own minds." We cannot have factual knowledge of anything which can be conceived otherwise. Since it is possible to think that the Sun will not rise tomorrow, we cannot **know** that it **necessarily** will. The laws of nature which say that it will might change between now and then. Mathematics and geometry are examples of things in which principles cannot be conceived otherwise. One cannot think of a triangle whose internal angles do not add to 180°.

What Hume is getting at is that much of what previous philosophers had considered **necessary** cause-and-effect relationships is not that at all, but simply **habit**. "All reasonings [about causation] are nothing but the effects of custom; and custom has no influence, but by enlivening the imagination, and giving us a strong conception of any object."

When considering virtue and vice, Hume starts with the notion that they must either be **relations** (resulting from the comparison of ideas) or **factual matters** (inferences). He finds that he cannot accept them as either. Therefore they are simply irrational, non-factual **passions**. Hume sees reason as a device used to satisfy passions, not something which is superior or prior to them. "Reason is and ought only to be the slave of the passions, and can never pretend to any other office than to serve and obey them."

Hume considers the **morally good** as what one **ought** to do according to prevailing passionate custom. It cannot be ascertained by dispassionate reasoning. Reason may be used to discover the "fitting" — the most practical or sensible approach — but not the "morally good." Hence **virtue** and **vice** are products of **sentiment**. Virtue is not approved because it is virtue; it is considered to be virtue because it meets with passionate approval.

The good is identical with the pleasant, but not necessarily with one's own immediate personal pleasure. Examples of what Hume considers virtues: (1) Useful to others: justice, generosity, beneficence, honesty. (2) Useful to self: prudence, frugality, temperance, industry. (3) Pleasant to others: modesty, wit, decency. (4) Pleasant to self: self-esteem, glory. We approve of such "virtues" because we are moved by a sense of **humanity** or **benevolence**. This is not a "natural instinct," but rather the result of a **sympathy** which humans feel for one another — a transference of the applicability of others' predicaments into one's own frame of reference. Social justice is sought not out of simple, direct self-interest, but rather because we feel that even remote injustices will act to harm the cooperative society.

Hume's objection to social contract theory is that he thinks it is simply historically false. Rulers don't consider their authority as based upon the consent of the ruled, nor do subjects feel sovereign. Thus Hume is the "prototypical Tory" as Locke is the "prototypical Whig." Hume also objected to social contract theory on the grounds that it was based upon **reform of humans by reason**. Hume argues for strong governments and preservation of systems based upon their historical durability: He is thus a **conservative**.

The Christian political thinkers had God/Christ-based values. The social contract thinkers had reason-based values. Hume has endeavored to deal with politics by ignoring the former and denying the actual validity of the latter. He thus finds himself in a no-man's-land of subjective opinion. His somewhat clumsy solution is to endorse and preserve values simply because they have been around for a long time (i.e. conservatism). Strict conservatives tend to be Hume-like, just as radicals tend to oppose values based upon non-rational sentiment and to favor ideals based upon reason. This is not to say that much of their "reasoning" isn't guilty of the weaknesses which Hume identifies.

The Philosophy of Hegel

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Europe in the early 19th century was influenced significantly by budding forces of **Romanticism, nationalism, and liberalism**. The first represented a rejection of the "cult of reason" espoused by the social contract theorists of the Enlightenment, in favor of a more emotional approach to social and cultural issues. The second represented a growing identification of the individual with a nation or state, as opposed to with a city or monarch. This was particularly significant in the cases of Germany and Italy, which until now had remained largely fragmented. The third represented a general impatience with archaic aristocratic systems as justifying a state's existence. The Enlightenment and the Age of Revolution had opened the door to critical analysis of state systems, not just to their glorification.

Georg W.F. Hegel (1770-1831) developed his theories of dialectic idealism and organicism by approximately 1816, when he held a professorship at the University of Heidelberg. His two principal concepts are defined as follows:

(1) Hegel conceives the Universe as the manifestation of God's mind seeking complete self-realization through a process called **dialectic idealism**. This is occasionally [and more precisely] called the **dialectic of absolute spirit**. As applied to Earth, it is the concept that the history of the world consists of part of the spirit of God, manifesting itself through the collective spirits of mankind, moving onwards through logic (the dialectic) towards complete self-understanding. An existing idea (thesis) is criticized and partially refuted by its opposite (antithesis), resulting in a more perfect concept (synthesis).

(2) The **organic state** is the manifestation or appearance of God in the material world. [It is **not** identical with God; it is a "reflection" of the dialectic of his mind. Accordingly it proceeds in ways and towards goals which are not necessarily the sum total of the ways and goals of the individual human minds within it.]

In many ways Hegel is a reaction (antithesis & synthesis) to Immanuel Kant (1724-1804). Bishop Berkeley's **subjective idealism** had held that nothing could be known objectively — that knowledge is limited to subjective impressions. Kant refines this into what is called **critical idealism**, in which human consciousness is subdivided into **sensation, understanding, and pure reason**. Sensations and understanding of them and consequences of them can be proven, Kant says, but pure reason (concepts unsupported by sensations) cannot be conclusive. It is "beyond causality."

Hegel overcomes Kant's problem by making "pure reason" a necessary and intrinsic characteristic of God/the Universe. All history is "logical." If it sometimes seems illogical, it is because we don't see it as clearly and comprehensively as God does. The task of philosophy, therefore, is one of **understanding, of logical analysis** — and **not** one of creation of abstract, ideal political systems.

Hegel introduced the concept of the **phenomenology of mind** as a variation on the Platonic "pyramid of thought" concept. With Hegel, of course, the mind develops **forward through time** (historically); whereas with Plato the levels of thought are measures of excellence irrespective of time or progression. Hegel's phenomenology of mind begins with **consciousness**, which is everyday experience (action and reaction to events) without self-consciousness. We take the truth of conscious experiences for granted; Hegel calls this **sense-certainty**.

As soon as one pauses to reflect on conscious experiences, one moves to **self-consciousness**. At the same time there comes an awareness of other selves, other minds. This is very close to Hobbes' concept of the state of nature. The antagonism is because "they exist and are not me." Therefore I wish to control them and not to be controlled by them. I wish recognition by them; I do not wish to recognize them in return. Thus there comes into being the political "master/slave relationship."

The next step in the dialectic involves a personal internalization of the master/slave relationship, as exemplified in Hellenistic stoicism and skepticism. The inconsistency this produces between internal and external life goes on to produce the rages and hypocrisies of medieval Christianity. In the Reformation the internal is seen as relevant to, and in command of the external. There is still the problem of conflict between individual wills, which, if undisciplined through organization and government, would run wild in anarchy "... since any institution whatever is antagonistic to the abstract self-consciousness of equality."

As consciousness gives way to self-consciousness, questions of morality (*Moralität*) arise in contrast to custom or social convention (*Sittlichkeit*). How to aspire to morality? The answer is that one apprehends it through the modern state. Hegel's concept of the state is that it is the embodiment of the spirit of those who constitute it; its leaders must consider this spirit and not simply their own desires when guiding it. Correspondingly individuals must seek in this spirit (*Volksgeist*) a guide for their personal morality. Human **society** is an artificial machine which works for the goals of the spiritual **state**. Individualism and rights against a government are considered by Hegel to **limit** freedom: Since they reduce the scope and power of the whole, they serve to limit possibility.

Similarly Hegel feels contempt for democracy. It reduces questions of relevance to the state to resolution by simple "counting of noses," i.e. voting, in which all opinions are not of the same intellectual merit. [Hegel prefers a monarchy. This preference is a weak area of his thought, since it is not really justified. Why should an accident of birth make one any better a judge of the *Volksgeist*?]

For Hegel there are no absolute values. Values are products of history; they are validated by their success. Thus Hegel overcomes Hume's objection to morality. The "social contract" theorists — Hobbes, Locke, and Rousseau — felt that **man made the state**. Hegel reversed this, saying that **the state is prior to man**. He thus conceived the most advanced and complex metaphysical statement of man as a product and subject of his environment. Unlike B.F. Skinner and other environmental materialists, however, Hegel postulated a deliberate, Universal intelligence behind the historical process.

The Philosophy of Nietzsche

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Friedrich Nietzsche (1844-1900) completed and published his major theoretical works *Also Sprach Zarathustra* and *Beyond Good and Evil* ca. 1885. He was an atheist and a materialist, insisting that the universe [or world] of appearances is the only true one. He carries this principle into his assessment of humanity by denying any "dual existence" within the body (i.e. soul vs. physical body). Man is a unified, material being. Nietzsche defines the **Will to Power** as the inherent compulsion of any being to create and control its environment and interactions with other beings. Its ultimate expression in society is the creation of values by which other beings will live and be governed.

Nietzsche attacks the Hegelian view of rational history, asserting that it is full of "blindness, madness, and injustice." By attacking "history as God," of course, Nietzsche attacks any demonstrations of God which are justified by a "rational, logical" historical dialectic. Past events, says Nietzsche, are valuable to the extent that they serve as **monumental** models of past greatness, **antiquarian** mementos of tradition, and objects for **critical analysis** leading to the destruction of erroneous values in favor of the construction of better ones. Abuse of the first leads to the mistaken idea that the past can or will come again; abuse of the second leads to detachment from the present; abuse of the third leads to a pessimism wherein one sees only the failures of things, unconsciously neglecting their positive legacy.

Nietzsche interprets Hegel as saying that history had now reached its perfection in the contemporary German state system. Nietzsche sees danger in this because it would lead to lassitude on the part of modern man, who would feel "there is nothing more to be done." [Compare the "last days" sects of early, medieval, and modern Christianity, as well as the "ecological doomsday" ideologies of the late 20th century.]

Man differs from other animals, says Nietzsche, in that he has the power to "create horizons" — to construct visions, ideas, and ultimately philosophical systems. These horizons are meaningful to him unless he perceives them as artificial constructs. In that case he either destroys them in favor of newer, larger horizons or degrades himself by an artificial, hypocritical self-limitation to a horizon he knows is false.

Plato is wrong, says Nietzsche, in assuming there to be **absolute** values (the Theory of the Forms). It is rather the case that all truths are situational and relative. Hence the great virtues are **supra-rational**. They cannot be explained by logic, as Nietzsche accuses Socrates of trying to do. [Nietzsche is wrong; the Platonic Dialogues provide for Noetic apprehension of the Forms, not logical construction or analysis of them. Moreover a Form is not a static concept.]

Nietzsche's attack on Hegel and Plato leaves his man in a very "naked" and self-dependent position. He has no gods, no values, no progressive history — nothing external to help him. Thus disillusioned, he is strongly tempted to abandon all aspirations and live only for self-gratification and comfort. This is Nietzsche's "last man." He seeks neither power nor social inequalities; he wants society "leveled" — everyone the same. "We have invented happiness," say the last men, and they blink." [Nietzsche considered Marx to be the prophet of the "last man" ideology.] Nietzsche lashes out at the states of his time because he feels that they are tending towards the "last man" condition. This is also his essential objection to Christianity and democracy: They destroy man's creative powers and opportunities to distinguish himself in society.

As the democratic world becomes more cynical of governments and disillusioned by religion, it will gradually polarize into the haves (bourgeoisie) and have-nots (socialists). There is no justification for the acquisitions and possessions of the bourgeoisie; they result from petty self-gratification. What the bourgeoisie actually fear from socialist movements is that **they** will take the acquisitions and possessions. Nietzsche has comparable contempt for the socialists/radical left because they insist on ignoring "the actual inequality of man." Hence the ideal socialist state is simply a tyranny of the most inferior and the most stupid.

Since all ideals, all horizons have been shown to be false, the creative individual reacts against this intolerable movement towards the "last man" with an impulse of **nihilism**. Nihilism as Nietzsche conceives it is a psychological sickness, a tendency towards self-destruction born of resentment of one's perceived impotence in the face of a terrible, degenerate, yet seemingly inevitable future. This nihilism, continues Nietzsche, is false and unnecessary. It is caused by moral training [in particular Christianity] which suggests that we must be forgiven for existing, that life is a burden, that self-love is sinful. One must wrench oneself free of this "Spirit of Gravity" and unleash one's creative capability: the Will to Power. He who successfully accomplishes this is Nietzsche's "superman." The superman is not necessarily a political leader or despot, though he will be the architect of values by which society lives. He is a "horizon maker," a supremely creative artist. He is not the product of any particular country or race, but rather of a purely mental evolution.

Nietzsche considers war to be an energizing, revitalizing influence in politics, deterring the otherwise sluggish descent towards the "last man." "For the present, wars provide the greatest agitation of the imagination after all Christian raptures and honors have grown stale." But Nietzsche does not love war for its destructiveness. He says: "And perhaps a great day will come when a people, distinguished through war and victories, voluntarily proclaims: 'We break the sword.' Disarming oneself, from an **intensity** of feeling, while one is the best armed: That is the means to **real** peace."

Yet Nietzsche does not hold out much hope for a rescue of humanity by his supermen. Around him he sees only the march towards the "last man," leading to a "succession of several martial centuries that have no equal in history ... We have entered the classical age of war on the largest scale, the age of scientific war with popular national support." Looking ahead he sees "Signs of the next (20th) century: The entrance of Russia into culture. A grandiose goal. The proximity of barbarism. Awakening of the arts, magnanimity of youth, and fantastic madness."

The Philosophy of Marx

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The European industrial revolution, which created the conditions conducive to the onslaught of modern capitalist/labor/socialist developments, began in England at the start of the 19th century. The move towards industrialization spread to Belgium as a consequence of English investments in that country, and France and Germany experienced their major industrial booms between 1830 and 1870. Sweden, Denmark, and the low countries followed during the period 1871-1914, as did Austria, Bohemia, and Russia. By the period just prior to World War I, the principal countries which were still essentially preindustrial were Hungary, Italy, and Spain.

During the 1870s a gradual transition could be seen from individual entrepreneurship to various forms of industrial combination and conglomeration. Government aid to such industrial enterprises was also a new development, consisting of a gradual liberalizing of corporate law and the instituting of protective tariffs in order to help protect budding national industries against competition from further developed foreign ones. By the 1890s England, Belgium, and Holland were the only countries still observing a free trade policy.

The consolidation and organization of business encouraged (by example) the organization of labor. Labor unions first began to experience general legal toleration in France in the period 1864-1884, in England in 1871-1875, and in Austria in the early 1870s. The first international labor organization, the International Workingmen's Association (the "First International") was founded in London in 1864 and existed until 1876, when it dissolved due to a split between the anarchist faction of Bakunin and the socialist/Marxist factions. In 1889 the Second International came into existence, but it did not survive World War I.

Marxism, sometimes called **dialectic materialism** to distinguish it from the dialectic idealism of Hegel, is a theory and practice of socialism including the labor theory of value, dialectic materialism, economic determination of human actions and institutions, the class struggle as the fundamental force in history, and a belief that increasing concentration of industrial control in the capitalist class and the consequent intensification of class antagonisms and of misery among the workers will lead to a revolutionary seizure of power by and the dictatorship of the proletariat and to the establishment of a classless society.

Karl Marx (1818-1883) was strongly influenced by Hegel, but believed that Hegel had made a fundamental mistake in using **nations** as the basis for his dialectic and in relating it to a divine manifestation or purpose. Marx considered the dialectic to be a function of economic struggle between social classes, and he denied the existence of any supernatural intelligence, calling all religion "the opiate of the masses."

According to Marx, one cannot choose one's social class. Rather one is forced into a particular class by the forces of economics, particularly the means of production.

As more and more economic power becomes concentrated in the hands of the upper class (the bourgeoisie), the middle class will disappear, leaving only a large, impoverished working class (the proletariat) opposed to the bourgeoisie. Eventually the strain between these two classes will lead to revolution, resulting in a classless, utopian society. ["From each according to his ability, to each according to his needs."] Marx called this end result **socialism**, but it was ultimately called **communism**. As a general rule, "socialism" means ownership of the means of production by the state, while "communism" means ownership collectively by the proletariat.

Essential to Marxism are the concepts **labor theory of value** and **theory of surplus value**.

The **labor theory of value** suggests that the value of an item results from "the quantity of labor necessary for its production in a given state of society, under certain social average conditions of production, with a given social average intensity, and average skill of the labor employed." Members of the proletariat "sell" their **labor power** (the ability to labor for a specific period) to employers from the capitalist bourgeoisie, but they are not paid the entire value of their labor. The part that is not paid to the laborer is called the **surplus value**. The capitalist keeps this surplus value as his profit.

As smaller competitors are driven out of business, the capitalist faces increasing pressure from large competitors. Since the cost of producing similar goods is more or less the same, trying to undersell competitors is not effective in the long run. The only way the capitalist can increase his profit is to pay the workers less and less. As the worker realizes that he is being exploited, he will develop **class consciousness** and ultimately revolt.

As economic forces and not ethical values determine relationships in a capitalist society, Marx charges that capitalism dehumanizes mankind, causing insecurity, fear, and **self-alienation**. Unable to find value in other humans, victims of self-alienation find it in produced goods — a phenomenon which Marx calls **fetishism** (love of possessions).

Marxism began the transition into what is called **Marxism-Leninism** at the turn of the century. Lenin's "What Is To Be Done?" pamphlet was published in 1902. Lenin's form of communism argued for a speeding-up of the Marxist process via a "dictatorship of the proletariat," as well as for establishment of a revolutionary socialist state prior to the utopian state of pure communism.

Marx' utopian society would require perfection in its citizens. This contrasts with most other political philosophies, which are geared to deal with enduring imperfections in human relationships (hatred, greed, selfishness, sloth, power-lust, etc.).

Marx, like Hegel, based his ideas on a **necessary, inevitable force of history**. Thus communism would eventually come no matter what capitalism tries to do to stop it. The other side of this coin is that there is nothing would-be communists can do to speed it up; their society must first evolve to the "last stages" of capitalism. The first country to embrace communism, Russia, was not in an advanced state of capitalism — nor have been the other countries which have become communist. Lenin modified Marx ("Marxism-Leninism") with the concept of the state-embodied dictatorship of the proletariat: the running of the country by

a communist party elite until its economic systems could be advanced to full communism. The state apparatus would then "wither away." It is noteworthy that power is addictive, and no "temporary" communist governments have shown any signs of withering away.

Marx conceived communism as supranational, assuming the nation-state system to be a device for economic and class inequality and exploitation. In their effort to justify their continued control, however, modern communist governments have strengthened their nationalism.

Marxism has been corrupted by its use as an ideological slogan in many countries and systems which were completely foreign to Marx' original analysis. This leads us to a certain contempt for "Marxists" today, since they seem to be emotionally, not rationally motivated. This should not necessarily reflect upon Marx himself. A precise Marxist would say that the economic polarization forces which Marx identified have been delayed by deficit financing, compromises with the pre-revolutionary proletariat (unions, benefits, unemployment compensation, etc.), but that these are all merely postponements of a final reckoning.

Opposites: The Taxonomy

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Part I - Introduction

This article discusses the Order of Shuti taxonomy of Opposites to date. Some explanation is in order.

I. Language

You'll note that in many writings, the Order of Shuti will capitalize the word "Opposites". As discussed recently in the Scroll of Set, this implies a technical meaning for the word, dealing

with the Neters implied by the opposites so named. It also implies the objective absolutes of those opposites, rather than some subjectively picked pseudo-limit (example: Hot is the absolute physical and philosophical limit of hotness, not merely the relatively

cool temperatures found in the core of the sun). In many writings we will continue this policy of capitalizing the word "Opposites" when we wish to use that meaning.

But this article is concerned solely with Opposites and the ranges of potentiality between them. Drafts of this article had such capitalization, and that capitalization quickly became quite tedious.

So, throughout this article we will normally not capitalize the word, and will trust that you remember these meanings as you read through the article and taxonomy.

[Similarly, the words "absolute", "opposition", "balance", and others with technical meanings within the Temple of Set will generally be used in the technical sense throughout this article, and will not be capitalized here.]

We will normally capitalize the names of the opposites we discuss, rather than placing those names in quotes. We feel capitalized names are easier to read in this quantity than quoted names.

II. The Hierarchy

Expanding the taxonomy as we have (with the valuable aid of those attending the workshop), we found a hierarchy of opposites, where many sets of opposites seemed to be lower than or subsumed into a higher set of opposites.

As the Grand Master compiled this taxonomy for publication in Dialogues, he found that all opposites we had identified at that time could be placed into this hierarchy. These positions are not final; they are but a first-level approximation based on limited thought and discussion within the Order. This is our first published attempt, so discussions, disagreements, and recommendations from all Setians are more than welcome.⁽¹⁾

[Indeed, discussions have already taken place that will eventually lead to modifications in this Taxonomy. Those discussions have not progressed far enough to produce changes firm enough to publish in the Ruby Tablet. The Taxonomy and discussion published here are as they appeared in Dialogues issue I.5.]

What determines whether one set of opposites is superior to or inferior to another? What determines whether one set of opposites is included within or includes another? We have just begun to examine these questions, and have developed a few guidelines. Suggestions are welcome.

When one set of opposites can be used as a measurement of another set, the measuring set is a lower set than that being measured. Examples: Probability is a measurement of Existence. Success is a measurement of Ability.

One set of opposites is lower than another when the first set of opposites is included within the scope of another (when they are examples of activity or states within that scope). Examples: Sadness and Joy are emotions, and are therefore lower than the opposites of emotion and indifference. Set and HarWer are examples of Consciousness.

When one set of opposites depends upon another, the dependent set is lower than the other. Examples: Mortality depends upon Life. Balance depends upon one's state of Initiation.

In the taxonomy we provide a hierarchic code for each set of opposites, referring to that set's level in this hierarchy. These codes are subject to change from one version of the taxonomy to another.

There will be textual notes discussing many sets of opposites, perhaps discussing their position in the hierarchy, or why we've classified them the way we have. These notes will be in the same order, and flagged with the same hierarchic code, so you can find them. (Not all opposites are discussed.)

III. Syntax

This section discusses how we list each set of opposites within the Taxonomy.

Most pairs of opposites have a wide range of potential values between the two extremes. Others have just the two absolutes, or a very limited number of potential values. We will use a "-" between the names of the two absolutes to indicate the wide range of potentiality, and a "/" between the two names to indicate a limited range of potentiality. Examples: Wisdom - Foolishness, and Set/HarWer.

The relationship between the two opposites or their range of potentiality often has a name. If that name is the same as one of the opposites, we will simply list that name first, eg: "Intelligence - Stupidity". If that name is not reflected by one of the opposites, then we will indicate the name which encompasses both opposites, eg: "Temperature: Hot - Cold".

Sometimes a name might not be known. It is the Grand Master's opinion that Xeper and Maat both have opposites, but none of the Order's initiates have been able to identify the names of those opposites. Such missing names will be flagged by question marks.

IV. Classifications

Besides the hierarchy discussed above, we have identified four additional areas of classification which can be applied to these opposites. We call these four areas of classification "Opposition", "Polarity", "Objectivity", and "Variation".

The hierarchical code for each pair of opposites will be found in the left margin of the taxonomy. The codes which represent the four classifications will be encoded at the right.

Since there are four areas of classification, there will be four code characters at the right of each line. These will represent the four classifications, always in the same order:

Opposition (OBN?)

Dialogues issue # 1 reported that pairs of opposites tended to fall into two general categories: those that require Balance between the two absolutes, and those that require Opposition.

Those that require opposition are Neters or absolutes in which any evidence or influence from one of the opposites is always distasteful to initiates of the Order, and the Order's goals

include eradication of that opposite in all but theory. Wisdom - Foolishness is one example, for fairly obvious reasons.

Those that require balance are opposites in which approaching the absolutes can be harmful or dangerous, and the Order's initiates will strive to maintain balance in these areas. An obvious example of opposites requiring balance is Abstinence and Gluttony.

We still feel this is a useful tool for cataloging opposites, and one which can be very applicable to an initiate's Xeper and/or Quest, but we do not currently use this classification as **the** major division. Indeed, we have identified several pairs of opposites for which neither balance nor opposition are required.

We therefore code each set of opposites with a letter indicating its opposition class: "B" for those requiring balance, "O" for those requiring opposition, "N" for those requiring neither, and "?" for those that we have not yet classified.

When opposites require opposition, we will underline the desired/favored opposite.

Polarity (12?)

One of participants at the Order of Shuti workshop pointed out that most opposites seem to be based upon a single quality which is in turn reflected or not reflected in the absolutes, and is present or missing to varying degrees in the range of potentiality between the absolutes. We will call these "Monopolar" opposites, and will tag them with a polarity code of "1".

Example: Hot and Cold are simply the absolutes of heat and no-heat, with temperature being the measurement of heat. You don't cool something down by adding cold, you cool something down by removing heat.

Other opposites have positive qualities at each end of their opposing directions. We will call these "Bipolar" opposites, and will tag them with a polarity code of "2". Examples include Creation vs Destruction (one actively puts things together or takes them apart), Self and Not Self, and Xeper vs its (as yet unnamed) opposite.

Again, we will use "?" for those sets of opposites for which we have not been able to identify a polarity.

Note: We believe there may also be what can be called "Tripolar" opposites -- classifications of objects or conditions for which there are three mutually exclusive absolutes, with measurements possibly indicating how much of each quality any existing object or condition may have. There could also be "Quadripolar" opposites and higher levels, and these more complex "opposites" would then be coded with 3, 4, etc. We invite all Setians to help us discover whether such complex orders of opposites exist.

Objectivity (OSB?)

Some opposites are strictly objective ("O", eg: Life - Death; something either lives or it doesn't, and its participation in Life can be objectively measured); others are subjective ("S", eg: Left - Right exist only once a subjective frame of reference is defined); and others are both

("B", eg: Motion - Stillness can be measured both against the totality of existence [the universe] and also against any individual frame of reference).

Variation (IFn?)

As indicated above, sometimes there are ranges of potential states between two opposites. Sometimes there are a large but finite number of states. Sometimes there are just the two absolutes.

The fourth character of each code will be "I" if we feel there are an infinite number of possible states between the absolutes (eg: Probability), and "F" if the number of possible states is finite but uncountable (eg: Life - Death). If only the two absolutes exist, this code will be "2" (eg: Set/HarWer), and if there is a third possible state the code will be "3". Again, if we have not yet decided this classification, we'll encode a "?".

V. Selection

How did we choose the opposites listed in the taxonomy? How did we choose the names we used for those opposites?

Basically, the opposites listed were supplied by members of the Order of Shuti, by participants at last year's workshop, and by other correspondents.

The opposites were then examined for certain criteria, and possibly eliminated from the list or renamed.

Several opposites were eliminated because they were found to be relatively unimportant subsets of other opposites. Like and Dislike, for instance, are milder examples of Love and Hate. Other pairs were eliminated because upon examination we found them to not be opposites, such as Male and Female.

Finally, we had a list of opposites worth listing, and we chose to list them, where possible, as nouns or verbs, rather than listing them as adjectives or adverbs. For instance, we chose Boredom and Excitement instead of "boring" and "exciting".

It seems that true Opposites, Neters of Opposition, should be nameable using nouns (or perhaps verbs). Any set of opposites which is named using adjectives or adverbs, which can not be named using nouns and verbs, is of questionable value, and may be removed from the list at some later date.

Finally, all Setians are welcome to submit new sets of opposites for inclusion in this list. Please do not simply send us antonyms - anyone can go through dictionaries and pull out thousands of words whose meanings are opposite to each other. Instead, please send us those opposites which have meaning and substance, those which are important to one's existence and/or Xeper, and/or to the universe at large.

Part II - The Taxonomy

1	Conceivability - Inconceivability	N1OF
1a	Existence / Non-existence	B1O2
1a1	Probability: Certainty - Impossibility	N1OI
1a2	Change - Stasis	B1OI
1a2a	Life - Death	O1OF
1a2a1	Consciousness - Unconsciousness	O1OF
1a2a1a	Dynamis - Stasis	B1OI
1a2a1a1	Xeper - ????	O2OI
1a2a1a2	Initiation - Mundanity	O1OI
1a2a1a3	Balance - Imbalance	O1OI
1a2a1b	Wisdom - Foolishness	O1OI
1a2a1b1	Intelligence - Stupidity	O1OI
1a2a1b1a	Comprehension - Misinterpretation	O1OI
1a2a1b2	Patience - Impatience	B?OI
1a2a1b3	Abstinence - Gluttony	B?OI
1a2a1b4	Objectivity - Subjectivity	N2OI
1a2a1b4a	Value: Good - Evil	O2SI
1a2a1b4b	Justice - Injustice	O1SI
1a2a1b4c	Skepticism: Belief - Disbelief	B2SI
1a2a1c	Knowledge - Ignorance	O1OI
1a2a1d	Rationality - Irrationality	B?OI
1a2a1d1	Emotion - Indifference	B1OI
1a2a1d1a	Love - Hate	B2SI
1a2a1d1b	Desire - Revulsion	N2SI
1a2a1d1c	Pleasure - Displeasure	B2SI
1a2a1d1d	Sadness - Joy	B2SI
1a2a1d1e	Boredom - Excitement	B?SI
1a2a1d1f	Satisfaction - Dissatisfaction t	O1SI
1a2a1d1g	Forgiveness - Vindictiveness	B?SI
1a2a1d1h	Selfishness - Selflessness	O1SI
1a2a1d1i	Avarice - Charity	B?SI
1a2a1d1j	Tolerance - Bigotry	O?SI

1a2a1d1k	Seriousness - Frivolity	B2SI
1a2a1d1l	Courage - Fear	O2SI
1a2a1d2	Philosophy: Idealism - Materialism	B2SI
1a2a1d3	Reasoning: Inductive - Deductive	B2OI
1a2a1e	Free Will - Predestination	O1OI
1a2a1e1	Choice: Freedom - Restriction	O1BI
1a2a1e1a	Freedom - Slavery	O?BF
1a2a1e2	Independence - Dependence	O?BF
1a2a1e2a	Dominance - Subservience	B?SF
1a2a1e2a1	Arrogance - Humility	B?SF
1a2a1e2b	Opposition - Teamwork	B?SF
1a2a1f	Will: Thelema - Sloth	O1OI
1a2a1f1	Action - Inaction	B1OI
1a2a1f1a	Ingestion - Excretion	B2BI
1a2a1f1b	Absorption - Secretion	B2BF
1a2a1g	Set - HarWer	N2O2
1a2a1h	Ability - Ineptitude	O1OI
1a2a1h1	Efficiency - Inefficiency	O1OI
1a2a1h2	Succeed - Fail	O1SI
1a2a1h3	Strength - Weakness	O1OI
1a2a1i	Perception - Misperception (?)	O1OI
1a2a1i1	Sensation: Pleasure - Pain	??SI
1a2a1i2	Opinion: partiality - impartiality	B1?I
1a2a1j	War - Peace	??OI
1a2a2	Mortality / Immortality	???2
1a2a3	Individuality - Fusion	O2OI
1a2a4	Truth - Falsehood	O1BI
1a3	Self / Not Self	N2O2
1a3a	Relativity: Absolute - Relative	N?OF
1a3b	Environment: Vacuum - Plenum	N1OI
1a3b1	Velocity: Fast - Stop	B1BI
1a3b1a	Temperature: Hot - Cold	B1OI

1a3b2	Gravity: Up - Down	N?BI
1a3b3	Direction: In - Out	N?SI
1a3b4	Direction: North - South	N2BI
1a3b4a	Direction: East - West	N?BI
1a3b5	Liquidity: Wet - Dry	B1OI
1a3b6	Light: Light - Dark	B1OI
1a3b7	Direction: Front - Back	N2BI
1a3b7a	Direction: Left - Right	N2SI
1a4	Material / Non-material	B2OI
1b	Time: Past - Future	N?OI
1b1	Negentropy - Entropy	B1OI
1b1a	Creation - Destruction	B2OI
???	Maat - ????	O?OI

The following items were considered for the above list of Opposites, and rejected, for reasons indicated in the corresponding notes:

X.1 Matter / Anti-matter

X.2 Sex: Male / Female

Part III - Discussion and Notes

1	Conceivability - Inconceivability	N 1 O F
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Hierarchy

The Grand Master proposes *Conceivability* and *Inconceivability* as the highest level of opposite.

The Grand Master bases this classification on his opinion that everything which can or does exist must be conceivable. Given a variety of advanced intelligent life forms, we feel that Conscious life is or will be able to a) recognize the existence of everything which exists, and b) extrapolate from things that exist to all things that don't and can't. We feel that such beings will be able to conceive of everything.

All opposites are conceivable, and therefore all opposites fall lower in this hierarchy than Conceivability.

The discussion above brings forth the question, "Can anything be Inconceivable?" Some of us say yes, and others say no. Obviously we won't benefit much from asking Setians to list those things which are Inconceivable. The Grand Master holds the theory that nothing is Inconceivable, as an extension of the above discussion. He invites those with other opinions to debate same.

Although the Grand Master holds the opinion that everything is conceivable, the language allows us to talk about things that are inconceivable, and that type of language is required for some of the following discussion. We apologize for any confusion this may engender.

Opposition

Neither opposition nor balance is required -- something is either conceivable or it is not. We feel it should be a goal of advanced intelligent life to be able to conceive of everything, but this personal goal does not affect the conceivability of anything in itself.

Objectivity

Again, something is either conceivable or it is not. Common English calls things inconceivable if the specific person involved could not spontaneously conceive of the matter at hand, or even if that person finds the matter at hand highly unbelievable. We reject this usage, and call "inconceivable" only those objects and ideas which no being anywhere could ever conceive.

Variation

Because of the above discussion, we are tempted to classify this as a 2-point set of opposites (or even a 1-point set of opposites?). However, we've instead chosen to measure conceivability by the number of intelligent beings who can conceive of the subject at hand (eg: Rain is more conceivable than subatomic quarks are).

1a	Existence / Non-existence	B 1 O 2
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Opposition

If opposition were required, that would mean that we would find preferable one of two possible universes: one in which everything conceivable existed or one in which nothing existed. The latter is obviously not desirable, and we tend to reject the former also -- the Grand Master finds the idea of a universe in which human oppression of other humans did not exist to be very attractive.

Instead, we expect there is a balance point, where enough things exist, enough variety, to make life interesting, and where those things which detract from Life don't exist. We therefore classify these opposites as requiring balance.

Objectivity

We classify this as an objective set of opposites, since something either does or does not exist. This causes questions to be asked concerning our recognition and use of

subjective realities. We suggest that subjective realities do objectively exist, as indicated by their affects upon the objective reality.

Variation

Since a thing or idea either does or doesn't exist (it can't partially exist), there is no range or measurement between these opposites -- only the opposites themselves exist.

There is plenty of room for argument in this analysis:

1. If something existed yesterday but no longer exists today, it seems reasonable to state that its existence is less strong than something which exists today, and stronger than something which has never and will never exist. We choose in this case to sidestep linear time, and we will call "existing" anything which ever did or ever will exist.
2. If there is but one of something, it seems reasonable to state that its existence is less than that which numbers four or five billion. Those who lean in this direction are welcome to discuss the subject with Set.

1a1 Probability: Certainty - Impossibility N 1 O I

Probability is a measure of existence. Probabilities are measured on a scale of 0.0 to 1.0, with objects, ideas, or events which have a probability of 1.0 being certain, and those which have a probability of 0.0 being impossible. "Possibility" includes everything which has a probability greater than 0.0.

Opposition

Being a measurement, Probability requires neither opposition nor balance. It simply is, as determined by the probability of that which is being measured.

1a2 Change - Stasis B 1 O I

Hierarchy

Only things which exist can change or remain the same, and so this set of opposites is of lower order than Existence.

Opposition

Change is preferable over Stasis, but constant change of constantly changing types, quantities, and qualities would be difficult to work with, to say the least. We therefore suggest that these opposites require Balance.

1a2a Life - Death O 1 O F

Hierarchy

Things which are alive or dead always change. Change is a condition and requirement of life and of death, and therefore this set of opposites is of lower order than Change.

Opposition

Life is preferable over Death. Although some have questioned the advisability of a universe where all is Life, the Order has found no value in Death, and considers Opposition required in this set of opposites, with absolute Life being sought, and Death to be eradicated.

Variation

Life comes in varying degrees, from the questionable life of a virus, through amoeba, monkeys, man, to the Highest of Life. We have no quantitative measure of life (yet?), but we believe the number of measurement points to be finite, if large and unknown.

1a2a1	Consciousness - Unconsciousness	O I O F
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Hierarchy

Only that which lives can be Conscious, and therefore this set of opposites is of lower order than Life.

Opposition

Consciousness is preferable over Unconsciousness. Many Setians have adopted the Ouspenskian term "Awake" to indicate the Conscious state.

1a2a1a	Dynamis - Stasis	B I O I
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Hierarchy

An earlier draft of this hierarchy placed Xeper and its opposite here, subsidiary to Consciousness and Unconsciousness. The lack of a name for Xeper's opposite brought suggestions of "stasis" as that opposite from Dr. Aquino and Magus Flowers.

Magus Flowers' discussion stated, "In Greek there is a perfect set of Opposites for this: dynamis (which is also a normal word used for magical power) and stasis." He proposed that Xeper and Dynamis were equivalent, and that stasis is their opposite.

Despite the discussions by these two revered philosopher magicians, the Grand Master still insists that Xeper is a directional dynamis, in a positive direction, and that its opposite is also a directional change, but in a negative direction. We therefore accept the unintended offer of Dynamis and Stasis as unidirectional opposites, and place Xeper and its opposite lower than these in the hierarchy.

Opposition

Balance is acceptable here, unlike Consciousness above and Xeper below. Total and constant Dynamis would not give the Consciousness any time to reflect, plan, and direct. Some time to rest, recover, and prepare is required to support one's optimal Xeper.

1a2a1a1 Xeper - ????

O 2 O I

Hierarchy

Only that which lives and is conscious can Xeper, and therefore this set of opposites is of lower order than Consciousness. Further, per the discussion above, Xeper is directed Dynamis, or rather Dynamis in a positive direction.

Dr. Aquino pointed out in correspondence, Xeper is not very easy to directionalize, partly because there are so many directions within Xeper. Indeed, much of the problem in identifying a name for its opposite is the difficulty in defining the opposite direction.

We have no good term for the opposite of Xeper. Setians often use the terms "mutate" or "mutation" to signify the reverse of Xeper. Since Xeper is a positive change in one's being, "degeneration" is another term often used. The Order of Shutu is not satisfied with either of these, and welcomes suggestions.

Polarity

This is a bipolar set of opposites. Both Xeper and its opposite are active changes, often Willful or at least intentional; they are simply changes in opposite directions.

1a2a1a2 Initiation - Mundanity

O 1 O I

Hierarchy

Initiation is a process brought about when Xeper is directed by Wisdom. It is a form of Xeper, and that is why we place Initiation/Mundanity here in the hierarchy.

1a2a1b Wisdom - Foolishness

O 1 O I

Hierarchy

Only that which at least from time to time evidences Consciousness can ever exhibit Wisdom or Foolishness (or any level of wisdom between), and therefore this set of opposites is of lower order than Consciousness.

1a2a1b1 Intelligence - Stupidity

O 1 O I

Hierarchy

Intelligence is one quality which combines with others to make Wisdom. Intelligence is therefore a lower order opposite than Wisdom.

1a2a1b1a

Comprehension - Misinterpretation

O I O I

Hierarchy

The ability to comprehend a message or situation is a measure of one's intelligence.

Note that the Temple of Set recognizes two classes of intelligence: that of the Mind and that of the Heart. Similarly there is comprehension using faculties of the Mind, and comprehension using faculties of the Heart. The Xepering black magician should strive to develop both modes of comprehension and intelligence.

1a2a1b2

Patience - Impatience

B ? O I

Hierarchy

Patience is another quality which combines with others to make Wisdom. Patience is therefore of the same level as Intelligence.

Balance

Although patience is generally better (more beneficial) than impatience, sometimes Impatience is appropriate - these opposites definitely require balance.

Polarity

Our first impulse was to classify these as monopolar opposites, but Impatience has such energy, and Patience such potential, that we decided to wait before making this decision.

1a2a1b3

Abstinence - Gluttony

B ? O I

Hierarchy

One's wisdom (or lack thereof) is what leads to abstinence, gluttony, and/or moderation.

Balance

It has been suggested that Indulgence is the balance point between Abstinence and Gluttony.

(An alternate suggestion which bears serious consideration is that the opposite of Abstinence is Indulgence, with Moderation being the term for various balance points between them.)

Polarity

Again, a first impulse might be to classify these as monopolar opposites (Gluttony and the absence thereof), but we're not fully confident that Abstinence is merely the absence of Gluttony.

1a2a1b4

Objectivity - Subjectivity

N 2 O I

Hierarchy

One's wisdom is often displayed by and influenced by one's objectivity and/or subjectivity of view and opinion.

Opposition

We classify these opposites as requiring neither opposition nor balance, since we have found operations in total objectivity, total subjectivity, and balanced activity, all to be beneficial to one's Xeper and magical abilities.

1a2a1b4a

Value: Good - Evil

O 2 S I

Hierarchy

Assigning values of Good and Evil depends upon one's subjectivity and objectivity. All examples of Good and Evil are subjective. All measures of Good and Evil are subject to change as individuals and/or societies mature.

Dr. Aquino suggested that Bad might be a better name for Good's opposite, "because 'evil' carries the additional implication of 'something calculated'." But, that implication suggests means that Good will generally be accidental, and we suggest that Conscious beings will calculate and plan Good, performing intentional Good works.

Yes, Good and Bad can be used to imply accidental or naturally occurring desirable and undesirable situations, and perhaps these should be a second pair of opposites subsidiary to Good and Evil.

Opposition

The popular misconception of black magicians is that we must be Evil (or bad). We sometimes foster this misconception because we find Good in many of the activities and philosophies which the blind public believes to be evil.

However, in both objective and subjective arenas, the healthy black magician will always pursue a personal absolute of Good, and seek to destroy Evil. (It's just that our perception of Good and Evil differs significantly from that of the blind public, as do our methods.)

1a2a1b4b

Justice - Injustice

O 1 S I

Hierarchy

An earlier draft of this taxonomy included Justice under Wisdom, since it takes Wisdom to be able to dispense Justice. Upon further examination, we find Justice (as viewed by most people) to be very subjective, and hence place it here in the hierarchy.

This is not fully satisfactory to us, for Maat personifies Justice, and Maat is objective, not subjective. Further, it does take Wisdom to perceive and to operate within Maat. We provisionally leave Justice here, because Maat is more than Justice. Perhaps when we can place Maat and its opposite in this hierarchy, we will move Justice to a position subsidiary to Maat.

1a2a1c

Knowledge - Ignorance

O I O I

Hierarchy

An earlier draft of this taxonomy included Knowledge under Wisdom, thinking it to be a quality which combines with others to make Wisdom. Knowledge therefore was placed at the same level as Intelligence.

Upon reconsideration, we find it more likely that Knowledge and Wisdom are of the same level. The wise will always seek and use knowledge, for without knowledge acting wisely is difficult. But the foolish also often seek and attain knowledge - they simply use this knowledge foolishly.

1a2a1d

Rationality - Irrationality

B ? O I

Hierarchy

We also thought at one time that rationality was a quality which contributed to Wisdom, and we have since decided otherwise.

Rationality is indeed one mode of activity which can contribute to one's wisdom. Common forms of irrationality definitely do lead to foolishness. However, Setians have identified a mode of thought/perception which we consider to be beneficial and non-rational. The extreme of non-rational knowledge and thought is named Noesis, and less extreme examples can be named or considered to be suprarational thought.

Balance

It may be that Noesis does not relate to the Rationality - Irrationality opposites at all, and that these opposites should therefore be classified "OIOI", but until we determine that such is the case, we choose to classify this set of opposites as requiring balance between positive rational and positive non-rational behavior.⁽²⁾

{Rereading his II° article on "Magical Behavior", scheduled for the XXVI update to the Ruby Tablet, the Grand Master ponders the possibility that Rationality,

Irrationality, Nonrationality, and Antirationality may be a multi-polar set of Opposites...}

Polarity

Noesis and Rationality definitely make these opposites bipolar. It's also possible that we may decide in the future to classify these as tripolar opposites, the three poles being Rationality, Irrationality, and Noesis.

1a2a1d1

Emotion - Indifference

B 1 O I

Hierarchy

Emotion is one quality which can tend to increase one's irrationality. Indifference can help maintain one's rationality. These opposites are therefore of an order lower than Rationality.

Opposition

Indifference helps maintain one's impartiality and rationality, while emotion helps increase one's energy and power. Both are desirable in their place, and so a balance between the two extremes is desired.

1a2a1d1a

Love - Hate

B 2 S I

Hierarchy

Love and Hate are emotions.

There is some question about these being opposites, since they are indeed very similar emotions, and sometimes the results of love and hate can't be told apart. We feel this latter situation comes from people thinking they have one emotion, when instead they have the other. We are therefore willing to consider Love and Hate to be opposites.

1a2a1d1b

Desire - Revulsion

N 2 S I

Hierarchy

Desire and Revulsion could be considered lesser forms of Love and Hate, and therefore were almost eliminated from this taxonomy. But upon reflection we find that Desire and Revulsion are much broader emotions, dealing with and attaching themselves to many more objects than Love and Hate will.

Further, while Love and Hate require balance, Desire and Revulsion don't - each absolute can be appropriate when dealing with the specific objects of these emotions. We therefore class these as different pairs of opposites.

1a2a1d1h

Selfishness - Selflessness

O 1 S I

Opposition

We had difficulty assigning an opposition code for this pair of opposites. Selfishness is a major characteristic of the Left Hand Path, and intelligent selfishness, also known as enlightened self-interest, is a desirable trait in all intelligent life.

We have not yet determined definitely whether the absolute of Selfishness is desirable in all situations, but suspect it is, and have assigned the Opposition code accordingly.

Dr. Aquino mentioned, "Like Diogenes who roamed Athens with his lantern looking for 'an honest man', I have yet to find an example of 'intentional selflessness'. Every act, I maintain, is done for the pleasure or other self-interest of the doer." The Grand Master agrees. Further study of this question may therefore indicate that there is no objective example of conscious Selflessness.

We stress that this Selfishness is one intelligently and consciously directed, with care and forethought. Avarice and Charity are two very different opposites, as shown elsewhere in the taxonomy's list.

1a2a1e

Free Will - Predestination

O 1 O I

Hierarchy

Only that which is Awake can exercise free will. This set of opposites is of lower order than Consciousness.

1a2a1e1

Choice: Freedom - Restriction

O 1 B I

Opposition

The Order of Shutl maintains that absolute Freedom is desirable, and that all Conscious beings should strive for such absolute Freedom.

The question has been raised (at the workshop and independently in correspondence) whether a decision based on environmental conditions can be considered a freely made decision. Such environmental conditions can range from the legal (it's the law and I don't want to be fined/jailed) to the social (they'll laugh at me/dislike me if I'm different) to the physical (that bus will flatten me if I don't get out of the way).

A free decision is a decision made based upon information, and the environmental conditions are necessary pieces of information. Wisdom might be shown by getting out of the way of the bus, but you exercise your freedom by making the decision either way.

You don't necessarily exercise freedom by acting in a way which causes fines, jail sentences, laughter, or dislike - acts of rebellion could be based upon free choice, or they could be emotional responses to the environment, predictable and restrictive, in which case they should be avoided by the Conscious initiate.

Restriction (Freedom's opposite) is the situation where your environment does not allow you to make (or follow through) with a decision. Restriction comes into play when your "decision" is made as an emotional response to the environment, or when you are physically restrained from taking action (or physically forced to take action).

1a2a1e1a

Freedom - Slavery

O ? B F

Hierarchy

Freedom is one's ability to exercise one's free will independently of other beings' influence. Slavery is one's inability to exercise one's free will due to other beings' demands.

Objectivity

One of the participants at the workshop pointed out that Freedom and Slavery can often be measured by one's self perception. While the condition of a slave whose owner carries a deed is obvious, there are many people in today's world who are slaves in one or more ways, to one or more people or organizations.

Some of them may recognize this, but most of them do not. They are slaves in our view, but not in theirs. Are they therefore slaves?

Polarity

We tend to think these are bipolar opposites, with the individual striving for Freedom and the environment striving to induce Slavery. Any discussion?

1a2a1e2

Independence - Dependence

O ? B F

Hierarchy:

Independence is one's ability to exercise free will without regard to other beings' reactions. Dependence limits one's ability to exercise free will, on threat of the removal of that which one is dependent upon (or threat of some other form of retaliation).

One question raised during the workshop deals with interdependence and situations of mutual aid. Such beneficial cooperative relationships may affect this category of opposites.

There is also a great deal of similarity between these opposites and Freedom - Slavery above. We were tempted from time to time to label them as one set of opposites, Independence - Slavery, with dependence being considered a milder or less extreme form of slavery.

Opposition:

We provisionally classify these opposites as requiring opposition, and claim that absolute Independence is desirable. Set teaches through the Book of Coming Forth by Night that Conscious/magical beings sacrifice independence whenever we influence the environment. This topic is examined in Magister Menschel's article on HarWer in the Ruby Tablet, in which he proposes that independence will be maintained if enough magical individuals are all influencing the environment in many independent ways.

Polarity:

Partly because of the interdependence question raised above, we choose to withhold a decision concerning the polarity of these opposites.

1a2a1f

Will: Thelema - Sloth

O 1 O I

Thelema is the active pursuit of one's True and Free Will. Sloth is acceptance of predestination through inaction.

Hierarchy:

Thelema requires Consciousness. While sloth does not, choosing to be slothful, to not pursue your true Will, does require consciousness of some degree.

(Dr. Aquino suggests that an alternate opposite of Thelema would not be sloth or laziness, but rather "it would be trying to make a silk purse from a sow's ear, ie: frustrating yourself by trying to do or be things which you have no aptitude for, knowledge about, or physical capability for." This alternative definitely needs to be examined for possible inclusion in this taxonomy. Can anyone suggest a name for this opposite?)

1a2a1f1

Action - Inaction

B 1 O I

Hierarchy:

Actively following one's Will may require activity at times, and inactivity at other times. Yet Thelema is the active pursuit of that Will. Because of this, we have not yet decided which pair of opposites should be listed higher than the other. Note that Action/Inaction require only life (paramecium and amoeba act), while Thelema requires Consciousness.

1a2a1g

Set/HarWer

N 2 O 2

Hierarchy:

Set and HarWer live, although they are not life as human biologists would classify it. Set and HarWer are therefore an order of opposites lower than Life. Set himself supports this, claiming to be Highest of Life.

The question that needs to be asked is, are Set and HarWer Conscious (should they be classified lower in the hierarchy than Consciousness - Unconsciousness), or are they the source of Consciousness (and therefore should be classified higher)?

Dr. Aquino suggests, "... the principle realm would be that of consciousness vs absence of consciousness, in which Set/HarWer - as the Egyptian 'god of two faces' - would be on one side of the fence." Agreeing with this analysis, the Grand Master has placed Set and HarWer below Consciousness and Unconsciousness in this hierarchy.

1a2a1h Ability - Ineptitude O 1 O I

Hierarchy:

Only conscious life can attempt to do anything. Its success depends upon its ability.

(Should these opposites be labeled Ability and Inability, with Aptitude and Ineptitude being subsidiary opposites?)

1a2a1h1 Efficiency - Inefficiency O 1 O I

Hierarchy:

One measure of ability is efficiency. How quickly, easily, and without waste can the objective be accomplished?

Note: We are not yet 100% unanimous in the opinion that Opposition is required - we note that inefficiency often leaves room for discovery and growth not associated with the immediate objective. The Grand Master feels that this perceived side effect is a result of intelligence and/or wisdom, and that it does not depend upon inefficiency.

1a2a1i Perception - Misperception O 1 O I

Hierarchy:

Only conscious life can perceive anything.

1a2a1i1 Sensation: Pleasure - Pain ? ? S I

Perceptions through a sense of touch can range from painful to pleasurable, with indifferent sensations being in the middle.

During the workshop, the name of Bliss was suggested as the absolute of Pleasure. This has not been adopted here, because Bliss seems to indicate a more mental/immaterial feeling,

while Pleasure seems to indicate a more physical/material feeling. If this is the case, then the opposite of Bliss is ????

Polarity:

There has been some discussion as to whether this entry should more correctly be labelled "Sensation - No Sensation", with pleasure and pain both being limits or examples of sensation, and total lack of sensation being the opposite.

Opposition:

If these opposites are more correctly labelled "Sensation - No Sensation", then they require Balance, since excess Sensation interferes with concentration, thought, and other functions of higher life. Several have expressed the opinion that Pleasure and Pain also require Balance, since excessive Pleasure seems to be addicting and therefore counter-indicated. The certainty of this position is not yet decided, and if not automatically addicting, absolute Pleasure may indeed be desirable.

1a2a1j	War - Peace	??OI
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Hierarchy:

Only conscious beings can be at war or peace.

Opposition:

Peace seems preferable, but society sees many advances during War that are rare or nonexistent during Peace. Competition can be considered a subclass of War, and healthy competition does seem to be very beneficial. We therefore tend to lean toward requiring balance, but opposition (absolute Peace) may be the more correct classification (the more desirable universe).

Polarity:

War is obviously a positive, active condition. Many would also claim that category for Peace.

1a2a2	Mortality/Immortality	???2
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Hierarchy:

Mortality and Immortality apply only to that which lives, and so these opposites are of an order lower than Life.

Opposition:

Most of us have the individual goal of immortality, whether with our current bodies, with different bodies, or through a more spiritual existence. But should immortality be sought for all life? That risks clogging the universe with what may be nonproductive, nonbeneficial, and potentially harmful life.

Polarity:

Is Mortality the absence of Immortality, or visa versa?

Objectivity:

Given either an object with a front, or a direction in which motion is taking place (forward/backward), then these directions are identifiable and opposite.

1a3b7a

Direction: Left - Right

N 2 S I

If a front and back have been identified, then a left and right are identifiable and opposite. If there are any quadripolar opposites, these seem to be prime candidates.

1a4

Material/Non-material

B 2 O I

Hierarchy:

That which exists is material (matter and/or energy), or non-material (eg: philosophy, belief, or appreciation). These are conditions of existence, and therefore of an order lower than existence.

Opposition:

A totally material universe (without appreciation) would be meaningless. A totally immaterial universe wouldn't matter. An initiate's concentration on either to the exclusion of the other is similarly imbalanced. We therefore classify these as requiring Balance.

Polarity:

The material exists (knock on wood). The immaterial exists also, or at least our belief in the material leads us to expend a lot of time working with the immaterial.

Objectivity:

Whether something is material or immaterial should be objectively determined, provided scientists and philosophers have the correct tools at hand.

Variation: The material is finite, in this finite material universe of ours. But the immaterial is not so limited.

1b

Time: Past - Future

N ? O I

Hierarchy:

Time is a method of measuring change, and can also be considered the cause or effect of change. The past is that which identifies those changes which have already happened. The future is that which identifies those changes which have not yet happened. The past is that which we talk about in the past tense, and the future is that which we talk about in the future tense.

Opposition:

Is balance desired then? Balance would imply that once that balance point were reached, there would be no increase in entropy nor negentropy; we would reach total stability and change would end. That doesn't sound desirable to the Grand Master. (It sounds like another form of entropy.)

We therefore classify this pair of opposites as having no opposition.

Polarity:

Negentropy is structure, or the presence of significant differences between two spaces. Entropy is the lack of structure, or the lack of significant differences. We therefore label this as a monopolar set of opposites.

Objectivity:

Negentropy and entropy can be measured scientifically and objectively by the change in potential energy or information within the arena of consideration. We therefore consider these to be objective opposites.

1b1a	Creation - Destruction	B 2 O I
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Hierarchy:

Creation and Destruction are activities which produce Entropy and Negentropy, and so we place Creation and Destruction here in the hierarchy. Creation and Destruction are forms of Change, and so they could also be placed under Change.

Opposition:

Although our first opinion was that Creation is always more desirable than Destruction, the arguments above concerning Negentropy and Entropy have convinced us that these opposites need a balance point. Note that rather than implying a constancy as discussed with Negentropy and Entropy above, we feel that this balance point implies repeated creation and destruction, causing continual change in both directions.

Polarity:

Both Creation and Destruction are active changes though in opposite directions, and so we classify these as bipolar opposites. Note however, that this disagrees with the polarity of the higher level opposites, and may need to be modified.

Objectivity:

We can propose quasi-scientific definitions for Change and Destruction: Creation is a local increase in order and structure, a local reversal of entropy. Destruction is a significant decrease in order and structure, a local and active increase in entropy. We therefore classify these as objective opposites.

One possible counter-example to this definition we've found is the growth/creation of a crystal, which takes place naturally (ie: favored by entropy). We note, however, that such crystalline creation requires an absence of chaos -- chaotic environments will inhibit crystalline growth, and will destroy existing crystals.

Maat is an Absolute which personifies and includes Justice, Balance, Truth, and similar ideals. You'll note that each of these subsidiary opposites are placed in the hierarchy. But we've been unable to find a satisfactory placement for Maat. Perhaps when we find such a suitable placement, the subsidiary opposites will be moved to a placement under Maat.

The following items were considered for the above list of opposites, and rejected, for reasons indicated:

Matter/Anti-matter

These are two terms used to identify matter with normal or abnormal electrical charges. If a particle of matter and its corresponding particle of antimatter meet, they destroy each other (convert each other into huge amounts of randomized energy).

Though they sound as if they are opposites, in truth they are identical in every way except for charge. Modern sub-nuclear physics has determined that the component particles of matter and anti-matter are identical, except that the subatomic components which contribute to the charge are different.

Sex: Male/Female

Male and Female were one of the first entries in the taxonomy, and have a long tradition of being opposites. This tradition carries on symbolically in the Order of Shuti through the relationship of the Primal Opposites, Shu and Tefnut.

But realistically, male and female are not opposite. Some of their biological functions are complementary, but otherwise males and females are very much alike.

Footnotes

1. Indeed, discussions have already taken place that will eventually lead to modifications in the Taxonomy. Those discussions have not progressed far enough to produce changes firm enough to publish in the Ruby Tablet. The Taxonomy and discussion published here as they appeared in Dialogues issue I.5.
2. Rereading his II^o article on "Magical Behavior", scheduled for the XXVI update to the Ruby Tablet, the Grand Master ponders the possibility that Rationality, Irrationality, Nonrationality, and Antirationality may be a multi-polar set of Opposites...
3. That center may be the center of the universe by volume, by mass, or by gravitational pull.

Some Points from Gurdjieff

Classification: V2 - 126.1 - 1
Author: Richard A. Friend I°
Date: July 25, XI
HTML Revision: Nov 24, 1997 CE
Subject: Gurdjieff
Reading List: 4A, 19B, 19C

The two ideas with which most people are familiar, and which serve as the best bridge to the system of thought propagated by Gurdjieff, are evolution and entropy. As a result, much of the following discussion, being introductory in nature, will hinge on these two themes.

Gurdjieff's system is a unified body of knowledge embracing chemistry, physiology, psychology, physics, history, and biology. It touches on the domains of each of these sciences only as necessary to achieve its purpose — one which is distinct from the *raison d'etre* of any of the modern sciences. Realizing exactly the position of man in the universe and what alternatives lie open to him is the goal of study of Gurdjieff's system. To place man exactly, he is part of a very thin layer of organic life on the Earth, which revolves around the Sun, which revolves around some central point of the galaxy, which may revolve around some central point of all that exists.

It is a prime concept of Gurdjieff's system that nothing which exists is isolated. Since everything interacts, it is useless to study something without some knowledge of its environment. In order to understand the problems that man faces, it is necessary to understand that of which he is most closely a part.

The thin layer of organic life which exists on the Earth can best be understood as a transmitting and receiving station of sorts. Energy from the Sun is received by it, and is combined with the elements of the Earth. Energy is also received from the planets, though in much smaller amounts. As the further transmission of this energy is a subject deserving of treatment at much greater length than is possible here, it will not presently be dealt with.

To continue, we must pick up and examine the concept of evolution. Science has made some unnoticed and unstated assumptions, and defined evolution (implicitly, if not explicitly) as "that process which resulted in man." While it is commonly assumed to lead "upward," a more strictly accepted attitude is that it results in changes with no meaning outside their immediate environment.

But evolution has beginnings and endings which are tied up with entropy. Evolution begins in an energy-rich environment where there is a constant build-up and breakdown of complex molecules. At this level evolution is the exact opposite of entropy.

While in the beginning it is a process greatly tied to its environment, there comes a time when this restriction begins to break down. Up to this point each change in the life-form is the result

of happenings coming from outside it. At the point when the organism begins to make changes in itself, consciousness becomes possible.

If we unify in our thoughts the concepts of evolution and negative entropy, it becomes easy to visualize the universe as a place of two kinds of changes. Nature determines one's random movements within this universe, subjecting one arbitrarily to both kinds of changes. If one becomes aware of these random movements — moments of greater and lesser consciousness — one can use them to pull oneself out of the morass of sleep in which most of humanity exists.

For a Setian it should not be too difficult to imagine that consciousness, a result of evolution, is what the whole process is all about. But at this point I should make it clear that I do not apply this word to the bulk of humanity. It should be evident that most people are determined by television, popular novels, movies, and the accidents of their daily existence. This universe has created them, maintains them, and feeds upon them. There is no reason for them to be different, nor can they ever be so.

As stated earlier, everything in the universe is connected. But we are lucky — for to the universe one small group of people is as nothing. While the mass of mankind is necessary to the proper entropic workings of the universe, a few, more or less, can escape the entropic flow by their own efforts.

But all too often the occultist falls into the common error of mankind; even more often he falls into one of his own making. For if at times he controls events and achieves powers he had not known before, he assumes much about his place in the universe and his freedom to act. He is often lulled to sleep by his own abilities, never realizing the extent to which he is a mechanism controlled by the laws of an entropic universe, nor crystallizing in his mind the possibility of changing this state.

Gurdjieff's contention of most immediate concern to the practicing magician is that man's magical powers need more than training for release from the three-dimensional world to develop. Man himself stands only at the edge of the greater worlds. Consciousness can only evolve consciously. It is up to you to create within yourself a free being capable of more than mere reaction to events.

Gurdjieff's system does not require you to take its assumptions on faith. In a path of knowledge, every step must be verified for oneself; otherwise one gives up his consciousness at the very beginning.

Perhaps of special import to the Setian is Gurdjieff's idea that without help from "out there," it is impossible to escape from the common fate of mankind. He felt that man is too trapped by the mechanicalness of the universe to pull free from its entropic effect without the aid of knowledge either from those who have already escaped, or from some greater intelligence. There are then two necessities: knowledge and one's own effort. Neither alone is sufficient, but every conscious effort is rewarded by a change in one's being.

Here, by the way, is an idea parallel to Castenada's "storing of personal power." Gurdjieff taught that living mechanically dissipated the self, while conscious efforts reduced the amount of wasted energy and eventually made it possible to "store" enough energy to make a qualitative change in being.

Another important similarity between Castenada's writings and the teachings of Gurdjieff is the importance of death. Man is a stupid creature who never really believes that he will die, and proceeds to waste every day of every year of his relatively short life. For real attainment it is necessary to remember one's death, and to consider that only the present moment is certain.

The first step is to watch oneself. Most persons are limited in their functions to four processes: the instinctive, moving, emotional, and intellectual centers. Each of these is capable of a variety of levels of operation. They may work efficiently or may waste one's energy. They may work with one another, or may intrude and take over one another's functions, as when reading a book when one finds that he has gone through several paragraphs with no awareness of their contents. We are lazy, and our different centers have become used to working badly and without consciousness.

To begin, one must pick one of these functions at a time to observe, and it is essential to be honest with oneself. Unless you are an extraordinary individual, you will soon be aware that various functions that you always thought were under your control are in fact autonomous. You do nothing, while they determine whether your efforts in any undertaking will be successful or not. You will soon see that each of these functions is a machine entirely dependent upon largely accidental events happening in the mechanical universe. This is a situation that no one can endure once he is made aware of it. Awareness is the key issue. You can agree entirely with what this article has said — but the next instant find yourself entirely in the grips of unconsciousness. If you do not agree, I suggest that you try once again to watch the functions of each center.

The works of Ouspensky give good directions as to the methods which should be employed at first. As you read the books, it will be obvious that most exercises designed to increase one's magical abilities can be adapted to Gurdjieff's system. Exercises which hinge on one's ability to control the direction and intensity of thought need be changed only slightly, the point being the institution of a double consciousness, focused on both the thinking process as separate from the self, and upon the self or "I." I recommend that no special exercises or rituals be used with Gurdjieff's method until one has experienced the effect of the method in his "non-magical" life. No, I'm not suggesting that you give up magic for a few months — only that you not practice Gurdjieff's methods magically until you have given them a chance in your natural life.

I have not attempted to condense the instructions given by Ouspensky and Gurdjieff into a blow-by-blow account of their method. It would not be possible, as the method varies with the student. For the best introductory description of Gurdjieff's teachings, see either [The Psychology of Man's Possible Evolution \(#19B\)](#) or [In Search of the Miraculous](#), both by Ouspensky. In addition, any or all of the books listed below may be useful to you:

Ouspensky	<u>The Fourth Way (#19C)</u>
Kenneth Walker	<u>A Study of Gurdjieff's Teachings</u>
Gurdjieff	<u>Meetings with Remarkable Men</u> <u>Beelzebub's Tales to His Grandson</u>
Idries Shah	<u>The Exploits of the Incomparable Mulla Nasrudin</u> <u>The Pleasantries of the Incredible Mulla Nasrudin</u> <u>The Dermis Probe</u> <u>The Way of the Sufi</u>

Notes on The Psychology of Man's Possible Evolution By P. D. Ouspensky

Classification: V2 - 126.2 - 1
Author: Corey S. Cole III°
Date: May XVI
HTML Revision: Nov 24, 197 ce
Subject: Ouspensky
Reading List: 4A, 19B, 19C

Lecture #1

There are four states of consciousness. Man normally works only within the first two, save in rare moments of lucidity. Although each of us enters any of these states at a given time, a metaphorical comparison may be made of the states and Temple of Set degrees:

(1) **Sleep:** Comparable in some ways to the Setian I°. There is no basis for recognizing reality when it impinges; truth and dreams seem the same. Not that insights are not available from these "dreams," but there is no basis for comparing them to reality.

(2) **Waking consciousness:** Comparable to the Adept II°. One thinks he is awake, but in reality is still sleeping. In state #2 one can see relative truths, but has no real understanding of the Self, hence cannot recognize absolutes and doesn't have a framework within which to relate.

(3) **Self-consciousness:** Comparable to the Priesthood of Set III°. The Self-conscious individual is totally aware of the Self, and can recognize Truths in relation to the Self. There is still no true Objectivity, however.

(4) **Objective consciousness:** Comparable to the Master of the Temple IV°, who is fully cognizant and can See. There is a complete framework available to the individual with objective consciousness, hence absolute Truths can be seen and Understood.

In some ways, the Temple of Set degrees are not quite as far advanced as indicated above. The Priest of Set has a degree of Self-consciousness, but cannot be said to be 100% Self-conscious in the sense intended by Ouspensky and Gurdjieff. In other senses, however, we are ahead of the Ouspensky definitions. For instance, the above framework is based on the assumption of the objective universe being a consistent framework following natural laws. The III°+ Initiate recognizes this to be a limited view, and to some extent can make use of realms beyond what is normally considered the "universe."

Lecture #2

According to Ouspensky, a "school" is necessary for awakesness to occur and develop. While we can get occasional glimpses of the higher states, we need something — or other people — pushing us to move into these states. The Temple of Set can be seen as such a school.

Gurdjieff and Ouspensky consider man a type of sophisticated machine, "Know thyself" may be considered synonymous with "know your parts and how they function and interrelate." This is obviously an incomplete definition, if only because there is little point to Working on oneself if one is limited to one's programming (and maybe an occasional random number for variety). The concept is valuable if Man is looked at as a Self-programming machine, as it suggests an attack to use.

Ouspensky then makes the comment that the more you can control a manifestation, the less harmful it can be. Hear, hear!

Four attitudes which can harm self-development are discussed: (1) **Lying** both to others and to oneself. One is not likely to correct a flaw which he has convinced himself does not exist. Ouspensky is referring primarily to "lying" in the sense of being sure of something of which one cannot be sure, thus making it impossible to take in more data on the subject. (2)

Expression of negative emotions causes you to dwell on them instead of really paying attention to yourself. (3) **Imagination** weakens observation. If one listens to his imagination too much, he sees what he's imagining instead of what **is**. (4) **Talking** (Oops!). Related are two sleep producing states: **identification** with other people or things, and **consideration** of other people. Both cause the individual to cease concentrating on himself.

Ouspensky defines seven levels of man, which he calls Man-1 to Man-7. I found a definite correspondence between these levels and the Temple of Set degrees. Man-1 through Man-3 are controlled primarily by one of their "centers" — the physical, the mental, and the emotional. Man-4 has made a commitment to break free of this "automatic existence," hence corresponds to the Setian I°/II°. Ouspensky also suggests that each category must have a different sort of "religion" or guiding philosophy. This is certainly true within the Temple. The Setian I° has made a commitment to Will, and this may be said to be his "religion." The Adept II° aspires to **Xeper**, which is his. The Priest of Set III°, corresponding to Man-5 (the unified and Self-conscious man), is in a transition phase between **Xeper** and **Xem**, and the phrase "**Xeper ir Xem**" is especially appropriate to describe his "religion." The Master of the Temple IV° has acquired Objective consciousness, and could be said to "worship" **Xem**. The V° is a concept not corresponding to an Ouspensky level, hence must be considered an extension of the IV° in this regard. The Ipsissimus VI° corresponds to Ouspensky's Man-7, having a permanent "I" and free will, being immortal within the limits of the Solar System. This leads me to add a Man-8 to Ouspensky's scheme, being the Man who has Become God, who has reached a position where the entire universe lies open to his command (as opposed to merely being accessible) — one who has achieved that pointed to by **Xem**.⁽¹⁾

The above implies that "knowing oneself" can be taken as the sign of the Priest III°. This is not, however, complete. Remember that the Temple of Set **started** with the ideas of Gurdjieff and others, then evolved from there. I think the **key** to this lies in the concept of **Neter**. In "knowing himself," the Priest unlocks an additional gate to an aspect of himself which can be expressed as a **Neter**.

This symbolic expression of himself acts as: (1) a **magnifier** with which to see himself more clearly, and (2) a **telescope** with which he can see (and a telescoping arm with which he can manipulate) that which is far away. This is the aid he uses to help him reach toward Man-6 and comprehend Xem.

A side observation: What is the really critical aspect of a vampire? He cannot see his own reflection in a mirror. This leaves him free to cast his gaze on what is normally hidden behind his own image. This, I suspect, is a key to Magister James Lewis' magical mirror, and why he must look in it when he has been seeing himself too much. My fangs ache at the thought.

Lecture #3

This lecture starts by describing the conditions under which a school can and cannot exist. This description clearly illustrates some reasons why the Temple of Set **must** be as selective as it is. Those who are not truly interested in learning interfere not only with their own development, but also with that of others. Those who wish to learn, but are not capable, take up time that others could be using on those with more potential, or on themselves. Also, those who think they understand, but do not, can spread distorted ideas of philosophies and information.

Ouspensky describes two kinds of influences: those which originated in the mainstream of life, and those which originated in schools (though maybe in rather distorted form after having been passed down for a while). Can these be compared to influences deriving from the natural order and those originating in the Temple of Set? He also mentions three "lines" of work within a school: One must study (work for oneself), work for/with others, and work for the school (for which purpose he must understand the work of the school).

Working for/with others is valuable **only** insofar as it forces one to focus one's ideas more clearly, and generally feeds back more than is being put out — or feeds back information of a nature which would otherwise be difficult to obtain.

"Working for the school" is more interesting: (1) One works for the school to assure the school's continued existence as a useful entity for oneself. (2) One must understand the work of the school to understand why one should have a desire to work for the school. (3) One may work on projects of the school of a long-term nature once he realizes that these are of a distinct future benefit to himself. The Cthulhu worshippers in Lovecraft's stories are to be despised if they were merely worshiping powerful forces and helping to bring them into more direct power for their own sake; but they may be admired if they had reason to believe that they would obtain personal power or gratification through the bringing into Being of these forces. Devil worship isn't viable, but devil mastery — or even negotiation with a devil — may have its points. It is important to have an objective understanding of what one is doing, for this purpose.

I was thinking of a cute phrase: "I have seen Set, and he is I." The truth is the opposite. One must realize that there is something outside the "me," and to do that one must first fully understand and Self-define the "me." "I have stopped looking only at myself, and in so doing have for the first conscious time **known** myself, and can finally look beyond." Thus one comes to look at whether there is perhaps an objective existence to that which was originally thought of as a symbol, and whether one is working for that Being as well as for himself. If

so, it is necessary to decide what the objects of that being are likely to be — and whether these are positive, negative, or neutral toward oneself.

Lecture #4

Ouspensky states that the difference in speed between the intellectual and moving/instinctive centers = 30,000; there is a similar ratio between the moving/instinctive centers and the emotional center. I find the actual figures unlikely, but the concept seems reasonable. This has some interesting implications for magical operations. Magic is highly complex, involving many simultaneous factors: hence there isn't time to deal intellectually with all of them at once. Therefore we must train **habits** in ourselves — automatic processes for common operations. This is interesting, because it suggests we have to keep an open mind about "sleep." Being fully awake is not always a good idea, because it implies fully conscious — hence, at least to some extent, intellectual — control of operations. This is inefficient for things which could be done just as well automatically. The important thing is to be sufficiently aware and awake to discern to which category a block of operations belongs, and then to route it accordingly.

There are also some exciting implications concerning mind travel. The intellect simply cannot keep up with the other centers. Let's postulate the speed of thought as electromagnetic in nature, hence limited by the speed of light. This isn't necessarily the right figure, but it will give us something with which to work; and it is the relationship that is important. Thus a mental/magical journey of 3.5 light-years' distance would take at least 3.5 years on the explicitly intellectual level, just over one hour on the instinctive (trained) level, and 1/8 second on the emotional level. This would give the emotional center a potential speed of 28.5 light-years/second, making interstellar communication possible.

Randomly placing Set at a distance of 1/2 light-year from Earth, we can make the following new hypotheses concerning Temple of Set degrees: The Setian I° is working primarily intellectually, and may expect an intellectual-level response to a powerful intellectual ritual in somewhat over one year (1/2 year in each direction), or actual results to occur in as little as 6 months. The Adept II°, assumed to have a 50% mastery of the instinctive aspects of ritual, can expect an answer in slightly over 6 months, or results in 3 months. This isn't much of an improvement with respect to communication with Set, but the difference between 1 hour and 1/2 hour in the time required for a ritual Working closer to home can be critical — the difference between being/not being able to maintain the required concentration.

Let us suppose that the Priesthood III° has made magic instinctive. The hypothetical communication with Set now takes just 17 minutes each way — brief enough to make the operation practical. The Master of the Temple IV° has effectively instantaneous communication: 1/30 second. Such numbers are of course arbitrary, but they make for interesting speculation.

The 30,000:1 ratio fits in well with Ouspensky's definition of Man = Machine. Modern computers have programs (intellectual centers) built around instructions ("instinctive" centers), which are often defined in terms of micro-codes built-in, very tiny operations ("emotional" centers). Many programs today run about 30,000 instructions. The ratio is only about 100:1 between the instructions and microcodes, but it is not difficult to postulate a 30,000:1 ratio in the more sophisticated robots of the future.

Understanding can be treated as a mean between knowledge and being. Both are necessary, and neither remains constant. If allowed to stagnate, it deteriorates. Understanding is the fitting of knowledge into the framework of a system. The "world order" and "Set order" are two very different systems, and Setian knowledge turns topsy-turvy when looked at in these different contexts. Thus even Ouspensky's "objective consciousness" may be seen to be only a relative consciousness, thus implying the existence of a yet higher order of consciousness in which each of the possible frameworks is merely an element in a higher order.

Footnotes

1. Commentary by M.A. Aquino VI^o: The above correspondence of the Setian degrees to Ouspensky's Man-1/7 reflects a specialized concept of the Setian degrees developed during the High Priesthood of Ronald K. Barrett V^o, when it was proposed that the entire system be reoriented towards an increasing appreciation of the concept of Xem, Barretts V^o Word. Since then the original significance of the degrees has been restored, and each degree encompasses a great many factors besides the study of any V^o Word. Priest Cole's discussion of the IV^o-VI^o in particular, while intriguing, is simply not an accurate reflection of those degrees. - 9/XX

Symbolism

Classification:	V2 - 135.A - 1
Author:	Robert Menschel IV ^o
Date:	December, XXIV
Publication:	<u>Dialogues</u> I.3 ⁽¹⁾
HTML Revision:	Dec 12, 1997 CE
Subject:	Symbolism
Reading List:	2L, 2V

The first session of the year-XXIV Order of Shuti Workshop discussed symbolism.

While the study of symbolism itself is not a primary concern of the Order of Shuti, several of the Order's activities do involve working with forms of symbolism, or are discussed using various symbols.

The symbols of the twin lion gods, Shu and Tefnut, who together are Shuti, are obviously of importance in understanding the activities of the Order. The topic of symbolism was therefore chosen for the introductory session of the workshop.

Application

In discussing this session and what would be discussed, the Grand Master stressed that symbolism wasn't to be discussed simply as an intellectual exercise, but that all participants should try to apply the Setian yardstick of "application" to this discussion.

Each and every topic of this session (and all sessions in the workshop) should be measured by the questions of a) Can it be applied? b) Is it useful? c) Does it work?

What is symbolism?

One answer suggested by workshop participants is that symbolism is a language of the unconscious.

It is a dynamic language in which one image, a single symbol, can conjure up archetypal impressions, complex or complete concepts and/or meanings, rather than being a structured language in which many words and/or several sentences are needed to put together an equivalent concept or meaning.

Another purpose of symbolism offered by the participants is to serve as a metalanguage which has two levels or multiple levels of meaning.

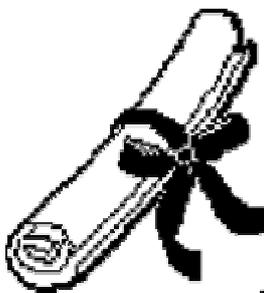
Each symbol or set of symbols can have one meaning to the initiated, and another meaning to the uninitiated. That symbol or set of symbols could also have *different* meanings to the initiated, depending upon how the symbols are communicated, and how they are mixed with other symbols. A statement in a symbolic language could even have multiple meanings communicated at the same time to the same person.

A lot of the symbols Setians use in our writings are like that. When we read through the Scroll of Set or the jewelled Tablets, those of us who have been using the language of the Temple of Set for a while will see certain words, and will know just from the way the words are used that the author is writing symbolically as well as grammatically, and he therefore means "this type of thing".

This symbolic use of language lets us add meaning to an article without adding substantially to the size of that article.

Those who haven't been in the Temple of Set long enough to pick up on that symbolic use of language will miss almost all of that meaning on their first reading.

This is one of the reasons why we all find it useful to reread past issues of the Scroll and to reread Tablet articles. It enables us to read meaning in an article that we may have missed on an earlier reading.



It sometimes happens that "unintended" meaning is found in an article during such a rereading.

Even though the author may not have consciously intended to convey a certain meaning, that author's Higher Self may have influenced the writing in such a way as to symbolically give a specific message in the writing. These messages remain hidden except for those who can perceive and understand them.

On the other side of the scale, if our writings are read by someone totally unfamiliar with occult symbolism, then the message can be totally lost, and the reader may never see it.

Symbolism can be visual (examples are the Pentagram of Set, pictures of the Egyptian Neters, etc), and verbal (the closing we use on our letters, "Xeper and Remanifest", is a statement and reminder of our dedication to this Formula, a way of developing and keeping the habit of Xeper and Remanifestation going strong).

Each Word itself is a symbol (Xeper, Indulgence, Thelema, etc.), as is each Neter (Shu, Tefnut, Sekhmet, Bast). A lot of principles can be used as symbols which have more meaning to the initiated than they do to those who just read about them in a dictionary.

Visual and verbal/written symbols involve just one of our senses (sight). If you include verbal/spoken symbols, we then involve a second sense (hearing). We then asked the question, "Are there symbols which are perceived and communicated through each of our other senses?"

The first examples offered by workshop participants were incense and music: Incense can bring about different emotions and responses through the sense of smell. Music can bring about different responses through the sense of hearing, in ways totally different than the verbal symbols do (the difference between right brained behavior and left brained behavior).

Where does symbolism come from?

When dealing with incense and music, we are leaving the mental processes and intellectual reactions that visual symbols will evoke, and going instead to the more reactive, bodily, reactions.

We react to the smell of bodily feces with distaste because of the body's reaction to that sort of an input. We find the fragrance of a rose very pleasing.

One of the reasons we use fragrant incenses during a ritual is to bring about bodily reactions which enhance a ceremony because of the smells and our reactions to the smells.

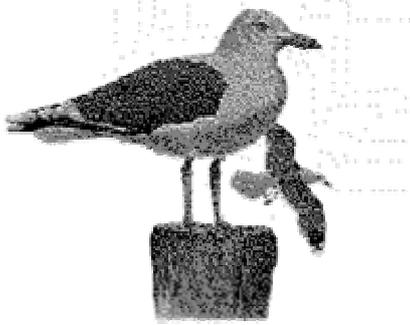
The discussion of one question leads to another. We learn the reactions / interpretations / meanings of visual and verbal symbols (at least those discussed above). Do we also learn reactions to incenses and music, or are those reactions more innate?

The first response was that our reactions and interpretations, even our likes and dislikes of music are learned.

The example given was classical music, which strikes some people as very soothing and relaxing, and which is likely to put these people to sleep. But others who are aware of the intelligent dynamics and many other ingredients of classical music will find the same music very stimulating.

(We believe that the workshop participant was thinking about the lighter classical pieces, such as "Tales from the Vienna Woods," and not the more active pieces such as "Night on Bald Mountain.")

The second response disagreed with the first, pointing out that regardless of whether they are used in classical, modern, or any other form of music, harps and strings tend to evoke emotional (peaceful) moods, while drums are more primal and physical, evoking more active responses.



The next example we discussed referred to the sense of smell. To a farmer, feces and fertilizer are pleasing and filled with promise, a smell of promised growth and life, a totally different reaction than most people will have (especially after scraping a dog's refuse off the bottom of one's shoe).

Similarly, an inlander's first pleasant reaction to sea gulls on wing, grace in motion, can be compared to the reaction of those who live on the beach and have to live with the noise and the mess and the droppings left behind by those very same sea gulls.

These examples tend to support the theory that we learn our interpretations of the sounds and smells around us.

It seems from these examples that our reactions to inputs are learned, or at least they arise from our experiences. The question then becomes, can symbols have innate visceral responses, or is the response to a symbol necessarily a learned one?

To look at innate responses, the original responses to stimuli, we necessarily looked at children.

For instance, children generally have no innate response to feces, and will often eat them until they learn not to. They later learn to either react with disgust to feces, or to view them as fertilizer and the source of life.

The first example of a possibly innate response brought to the discussion was that of the ephemeral beauty of a butterfly on the wing. None of the participants could envision any child's reaction other than awe and delight at such beauty (or at least none would admit to any other vision).

This brought forth remarks concerning innate childish "awe", where almost everything is new and wonderful.

Children as they begin to distinguish between the multiple events and objects in their world are simply delighted at the beauty and diversity they find around them. There is no "evil" during this time — only the beauty of nature.

Few of us have any reason to unlearn this initial response to the butterfly. These reactions can therefore be considered innate, stemming from the earliest days of our consciousness. Other reactions, unpleasant reactions and also more complex reactions, seem to be learned over time.

Therefore, there's some of both types of reactions. People will have initial reactions to many meaningful symbols and inputs, but their reactions can be modified by their experience and training.

This discussion raised yet more questions, for which no answers were attempted during this workshop. The questions were, how much of our symbolism is learned, and how much of our symbolism is innate? And if some form of consciousness or memory can survive from one life to another, then how much might be remembered from past lives?

Symbols may or may not come to one's attention. An extremely visually oriented person may not notice or respond to other types of symbols, such as a room's smell, or a background level of music, while those who are oriented towards those senses will respond to those inputs, but perhaps not to others.

Symbolism may have personal and/or experiential meaning (such as the manure used to plant your garden or that you step in), or symbolism may be abstract (learned and used in writing, teaching, or jewelry, but not something that's impacted upon you in the past). This is the difference between a) the visceral response, which may be innate and may also be a learned response, modified through experience or training, and b) the mental response which must always be learned or developed.

The Grand Master wishes to note that the discussion at this point had unintentionally left the strict topic of symbolism, and was dealing instead with experience and reaction to stimuli, on the unspoken assumption that these reactions applied to our use of symbolism.

We feel this to be a valid assumption, since the pleasant reaction we have to a butterfly or to a unicorn extends to and impacts our use of those images as symbols. Those with differing reactions to sea gulls as described above would similarly have different reactions to Johnathon Livingston Seagull's story.

Also, by concentrating on experience and reaction rather than symbolism, we temporarily lost sight of the most important measure of symbolism — that of meaning.

Yes, music has impact, but that music is symbol only if its impact includes meaning, such as the sense of freedom and power that accompanies the visual image of the "Flight of the Valkyries" and similar images of meaning those who are familiar with the movie will get from various pieces in the sound track from 2001.

Likewise incense is symbol only if its impact includes meaning.

That meaning may be supplied by the smell, or that meaning may be supplied by knowledge of the ingredients within the incense. Meaning may also be supplied by the words used during the censuring of the chambre. Without some meaning, incense is not symbol, but only smell.

Closely related to the sense of smell is the sense of taste, and it's fairly easy to see that certain tastes can have meaning as well.

During Passover Seder, a ritual meal of thanksgiving and freedom (celebrating the Exodus), Jews will dip greens into salt water and eat the salty greens, to remind them of tears shed by the Jews in bondage. They will eat bitter herbs to remind them of the bitterness of slavery.

Likewise, there can be kinesthetic symbols as well.

We feel different when we hold a sword in ritual as opposed to when we hold a dagger. We feel different when we are standing up than we feel when we are sitting down, and different still when we are kneeling or laying down. We feel different in charged rooms, dry rooms, wet rooms, hot rooms, cold rooms, still rooms, breezy rooms. Uncontrolled, these latter experiences are just stimuli. Controlled and used meaningfully, these latter experiences can be symbols, manipulated and understood as such.

How should symbolism be used?

The first obvious use of symbolism is in the communication of ideas, whether written, spoken, or communicated through one or more other senses.

Based on the idea that a single symbol can have a whole galaxy of meaning, a useful communications skill is the ability to use symbols in the proper places, in the proper ways, to communicate more meaning in a smaller package (with fewer words).

Perhaps of greatest importance within the Temple of Set are the magical aeonic Words: Xeper, Remanifestation, and Xem, and the preceding Words of Indulgence and Thelema. By using these Words in writing or other forms of communication, we communicate the meanings associated with those Words.

If I say the word "Xeper" to an initiate, it means something totally different than it would mean to someone off the street, and it means something totally different to a Setian than it would mean to an Egyptologist who *thinks* he knows the Egyptian god Xepera. Our use of the Word is quite different and the symbol carries so much more meaning than just the word "Xeper" would carry in a modern Egyptian dictionary.

This use of symbolism doesn't apply just to magical Words or Formulae, but applies to symbols of many different kinds, in many different uses.

You'll sometimes find certain words capitalized in text, as are "Words" and "Formulae" above. When not overly used, this is a clear indication that the author wishes you to view these words with their symbolic meanings, rather than their normal meanings.

During group ritual, certain words will be spoken more flamboyantly, perhaps louder, perhaps longer, and often with more gesturing. These words are then generally being used symbolically, with special meaning at least to the speaker, if not to other participants.

Symbolism can also be used in Lesser Black Magic, as tools to influence certain people (singular or multiple) in certain ways. The magician (or politician or religious leader or arts director or other manipulator) will use lighting, music, fragrance, and other symbols in ways particular to their audience's response to the symbols.

Symbolism can be used upon ourselves in a similar manner, to bring out responses from us that we want to bring out, as in ritual or as an aid to Xeper.



Words which have become symbols to us can be used as a means of increased concentration, as a visual mantra or as a sensual mantra. Such mantras can be used in ritual, in nonritual meditation, or whenever we choose to remind ourselves of the principles carried within that symbol.

Over time, some symbols can become richer and can carry more and more meaning to those people who work with the symbol.

These symbols can become "magnetic", in that each use of the symbol brings forth yet another repetition of the symbol. Each reference brings forth a constellation of meaning, with

one meaning and use leading to another. Each use of the symbol sparks, or attracts, another use of the symbol.

In these cases the symbols will often be repeated over and over throughout a conversation or other communication, each time exercising one or more of those meanings, and through the course of the communication this symbol can almost hold or reflect an entire world view. This is the way the people influenced by the symbol see their world.

At a political rally the symbol might be "America", "Democracy", or "the Party" (citizens of other countries may substitute those symbols meaningful in your domain). To some, the symbol might be "the Environment".

The symbol "Xeper" has a similar impact within the Setian culture.

Group consensus is important for communication through symbols. Different groups can have differing uses of symbols, and attempts to communicate between these groups using the symbols particular to one group (or those symbols which are viewed differently by different groups) can result in confusion or worse.

Because Setians come from such diverse backgrounds, we have various communication problems related to these diverse backgrounds.

Members from the O.T.O. may know all of the Qabalistic correspondences, while members from the Wiccan background couldn't care less about the Qabalistic attributions, and have correspondences which are totally different. Numerologists apply different meanings to their numbers than do the Qabalists. And all of these symbolic systems work.

But very, very few of them work for all Setians.

Qabalists within the Temple of Set who write articles and/or letters steeped in Qabalistic symbolism find that very few others care enough about their symbols to wade through the text. Those from other backgrounds with intensive use of symbols similarly find difficulty communicating within the Temple of Set, since our symbolic vocabulary is so much less cohesive.

This lack of similarity in symbolism affects not only written communication, but also ritual activity.

Each pylon seems to develop its own pattern of symbolism, and inter-ylon rituals can at times be very difficult. Fitting many diverse magicians with their diverse backgrounds into one meaningful ceremony can be a challenge, a challenge faced at each Conclave, and at each activity like the Order of Shuti Workshop.

Language of the Unconscious?⁽²⁾

The Grand Master wishes to digress temporarily from the workshop's discussion, and to comment at this time on one of the first statements offered during this discussion.

The first question asked by the Grand Master was, "What is symbolism?" The first answer received was, "A language of the unconscious."

Parts of the workshop's discussion might seem to support this definition, while others contradict it. So let the Grand Master speak:

Symbols have many attributes. Among the more important of these attributes is their ability to cause reaction in their audience, visceral if not innate reactions, as discussed above.

Elizabeth S. Helfman, in her book Signs and Symbols around the World, defines symbol as being: "anything that stands for something else."

Look in your dictionary. Mine includes several definitions of symbol and symbolism, including those printed below.

Symbol: 2: something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance. 5: an act, sound, or object having cultural significance and the capacity to excite or objectify a response.

Symbolism: 1: the art or practice of using symbols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations; as a: the use of conventional or traditional signs in the representation of divine beings and spirits, b: artistic imitation or invention that is a method of revealing or suggesting immaterial, ideal, or otherwise intangible truth or states. 2: a system of symbols or representations.

Symbolism is an art, a practice, something which is done. It is used to communicate meaning. It is a language.

Our visceral responses to symbolism may be unconscious, but if that's all there is, then have we received and/or responded to meaning?

The transmission and communication of **Meaning** requires some form of consciousness.

Let's use the word *Awake* to mean the highest form of consciousness. Remember — the capital letter indicates I'm using a symbol; Setian use of this specific symbol (*Awake*) most often refers to Ouspenski's heightened state of consciousness and awareness, a state of being totally awake.

For simplicity, let's assign a whole range of various levels of conscious awareness to the name "conscious". This name can apply to heightened states of consciousness which those we would call *Awake*, those that barely miss being *Awake*, down to the almost somnolent states in which most of mankind spends their day.

Finally, I would call the preconscious state one of consciousness in this case, a state in which meaning can be received, interpreted, and acted upon, without the individual being "consciously" aware that this has happened. But if the individual's attention is brought to the subject, then the symbol and its meaning can be recalled and the process repeated without any difficulty.

If symbols are generated and communicated, if they are transmitted and received, in one of these three states, then I believe we can correctly talk about symbolism, about language.

However, if the generation and/or reception of the symbol is unconscious, and/or totally unintended, then I propose that that instance is not an example of symbolism, not language or communication, but rather the accidental generation of and/or visceral response to sensory input.

[Now let us return to the discussion as it took place in the workshop...]

Planetary Symbol System?

We know there are differences in the meanings of many symbols. "Patriotism" can be exceedingly important to a Republican and also to a Libertarian, but the meanings that this symbol will have can be quite different in many ways.

This leads us to ask the question of whether there might perhaps be a "planetary symbol system" in which some symbols at least can be found commonly used in many or all cultures.

The cross, square, circle, and most or all simple symbols have been found in use all over the earth. We therefore can ask whether their meanings are similar, or are the symbols used simply because they are simple geometric figures, but with meanings arbitrarily assigned by the individual cultures?

One participant brought forth Ouspenski's example that "Table" has a function, an innate form or essence, which can be perceived beyond words, and beyond a learned experience.

"Table" provokes an image, feeling, or essence that is evoked through a willed perception that extends beyond the actual set of tables that a person may have ever experienced.

Ouspenski claims that at a certain state of consciousness the Aware individual can see this deeper meaning or essence, and that this deeper meaning or essence can be commonly perceived by all who reach this level of consciousness.

Similar ideas were offered by Plato, and the concept of Platonic Forms is very prevalent throughout the Setian use of symbolism. We often speak of the Egyptian Neters as being Forms, the original or specific essence of an Ideal.

This is certainly an area that needs deeper investigation. The workshop session discussion however left the topic of abstract Forms, and instead investigated the historic use of symbols in various cultures.

Looking first at the more complex god forms, it seems each major culture has a "trickster" god: Coyote fills this niche in several Amerindian cultures, Loki in the Norse mythos, and Thoth (Hermes and Mercury) in the Egyptian (Greek and Roman) mythologies.

The Trickster is that Spirit who makes you Think. He is the Spirit who is unpredictable in his actions or reactions, who gets himself and everyone else into trouble. In the process of doing so — most often after everyone is already in trouble — he makes people Think, and in the end he generally gets everyone out of trouble by thinking.

To represent the Trickster, each culture used that type of symbol or god form which for them was most appropriate for that type of character.

The coyote is a fairly independent and hard to track animal in America, requiring more than the usual amount of intelligence and stealth to catch. Monkeys similarly were appreciated for their seeming intelligence and playfulness, and so Egyptians assigned the Trickster attribute and the monkey's form to Thoth.

The question becomes ... is this type of being, this symbol, something which is universal, cross-cultural, or is it something which happens in just a few cases, and many other societies never had any use for it?

Jung was exploring this area. He defined specific symbols which he felt were common to many or all cultures. They were fairly common within his culture and Jung did manage to validate them with some cross-cultural study.

We still need to ask how complete his studies were, how extensive and wide spread.

Given people in extremely different environments, such as the Eskimo, Hawaiian, Indian, Tibetan, etc., cultures where the people have many different experiences, totally different social and physical environments, it can be expected that these people would have very different reactions to the symbols that Jung thought he had commonality on.

Jung's Man and his Symbol was recommended by one participant as containing documentation on his cross-cultural studies in this area.

Not having access to any resource materials that would answer our questions at the time, the workshop session then proceeded into the topic of Egyptian Neters and the use of Neters in symbolism.

Neters

The Workshop discussion of Egyptian Neters started with a brief discussion of the Egyptian languages.

The ancient Egyptians used three different written languages, the hieroglyphic, hieratic, and demotic.

The demotic language was a mostly alphabetic language used for common communications among those who could read and write. Its primary uses were for social and business reasons.

The hieratic language was a pictographic language related to the hieroglyphic, but in which the pictographs were abbreviated and simplified to speed writing. It was used for important state documents and many later religious texts.

The hieroglyphic language was the most ornate of the three languages, the most ancient of the three languages, and the most symbolic. It was used for the most important religious and philosophical statements, and for the most important state declarations.

Many of the symbols used to form the hieroglyphic language had assigned sounds, and many others did not. In addition to the sounds and symbols used to form words, the Egyptians used determinatives, signs added to specifically identify each word. Through the use of the determinative, it was impossible to mistake one written word for another, even if verbal sounds were the same, even if the letters used were the same.

This use of a purely symbolic, picture-oriented language encouraged the ability in the learned ancient Egyptians to think with right brained methods while doing the left brain activity of reading.

It also encouraged these educated and intelligent Egyptians to work with symbols as they worked with language. They were able to communicate ideas and ideals in a language particularly well suited to this purpose.

Setians use the ancient Egyptian neters as symbols, representing aspects of the world, or aspects of the individual. We feel this is very close to the way the higher initiates of the ancient Egyptian Temples, the priests of the Temples, and the smarter pharaohs used and viewed their neters. The neters were concepts that could be communicated to and shared among the initiated, rather than being actual gods and goddesses.

The common man may very well have believed in the literal existence of his many gods and goddesses, but we believe the elite of the Egyptian society understood that these neters were purely symbols. When the Egyptian elite paid homage to the neters, they paid homage to the aspects of the universe or of the self represented by those neters.

One neter of obvious importance is Set. In dealing with this symbol, we try to identify the original meaning of the symbol, and try to eliminate the corruptions of the symbol imposed by the later rule of Osirian religion.

Rather than take space here to discuss the corruptions and distortions that were applied to the symbol of the neter Set through the Osirian culture, we'll simply refer the interested student to appropriate books in the reading list: 2A, 2E, 2G, 2W, and 2AA.

It is rather clear that the use and peripheral meanings of the neter Set changed over time. The study of Set must therefore include the careful consideration of the source of whatever writings are being studied. Fortunately most other Egyptian symbols/god forms did not change significantly over time, and such care need not be used in studying and working with them.

The neters were used and viewed as symbols. But the Egyptian temples were temples, and were recognized as religions, not simply as centers of enlightened philosophy. This brings up the question: Do/did the Egyptian Neters actually exist? Were these religions founded to worship or work with beings that actually existed? Or were they simply the creations of the ancient Egyptian priesthoods?

Rather than tackle immediately the question of whether the Neters actually existed, workshop participants first chose to examine...

Egyptian Priesthoods

The first statement made about these priesthoods was that each temple in Egypt taught a different area of philosophy or knowledge.

Those temples dedicated to a major neter or god taught that their primal Form was the First Cause. These were the major temples of the land, and an initiate who studied at temple after temple would be presented with the opposing claims that each god was the god, The Creator.

We noted in our discussion that the priesthoods of several of the "minor" neters did not make any such claims. Thoth as a single neter never seemed to be treated as the creator god; nor was Geb. However, many of the major neters were treated as creator gods, and many gods were intentionally combined into units (such as Amon-Thoth-Ra) in order to form a god which would be powerful enough to qualify as The creator god.

Neters as Symbols

We returned to discussing the neters as ways of viewing possibility and potentiality, and ways of viewing different aspects of the universe and of the individual.

For example, Ra, the sun god, was a most pervasive and powerful being, since every single day, there he is in the sky. Ra was consistent, reliable, and therefore powerful.

Similarly each force in nature was given a personality, because each force in nature has a personality (or seems to, to those who humanize such things). This is the basic principle behind most spirits of most animistic religions.

These personalities are generally reliable. A rain cloud is going to rain; it isn't going to add to the day's heat. The Nile was not going to dry up — it was going to overflow once a year, and deposit good, rich, fertile earth upon the ground. Each force of nature, each personality, was given a name, a face, and a story.

The most powerful stories, faces, and names are those that belong to the creator gods. There are so many creator gods, that it's really difficult to pin down an actual order of precedence.

This brings up the fact that there are many apparently conflicting stories within the Egyptian mythology.

The Grand Master pointed out that in several Egyptian myths, Shu and Tefnut are self-created. In others they were created by tears of the master creator god (whoever he happened to be according to the story teller). In yet others they were created by the master god's masturbation.

Shu and Tefnut by definition are the first male and female. The master god's masturbation in these latter stories was always male masturbation, but Shu is the first male. Shu and Tefnut begat Geb and Nut, but Nut was the all-pervasive universal sky that preceded the first god...

This confusion is the result of centuries of Egyptian story telling, and while some of it appears to be contradictory, most of it is useful. We certainly must hesitate to consider this mythology

as one consistent symbolism, and must be careful if we wish to communicate consistent meanings using these symbols, but we have found value in this mythology.

Each story is a different way of looking at the world, a different way of looking at the first cause, and of looking at the symbols. By using these symbols, we can then indicate not only a symbol, but also which way we are looking at the world.

Hence, if in ritual or other communication we call upon Ptah-Geb-Nu, we are calling upon the creator of the earth and sky, the god who created the physical universe. If instead we call upon the Neter Ra-Ptah-ankh, we are calling upon the god who brought light and life to this planet.

Having discussed these differing views of the world as expressed by the many symbolic neters, we felt that this was a good point from which to launch into a discussion of one of the ways in which we look at Neters.

Set, the prime source of intelligence and the ageless intelligence himself, is a wee bit complex for someone a mere 20 or even 200 years old to understand, regardless of whether we look at Set as an actually existing being or instead as a master symbol.

So rather than try to encompass all of Set, intellectually or emotionally, rather than try to understand all of Set, we can work with neters which are facets of Set's being, facets of Set's symbolism. Each neter can be thought of as a specific element of Set.

As examples, Shu is one set of symbolism, one set of ideas, that an initiate can work with to "get somewhere" with, to accomplish certain initiatory goals. Tefnut is another set of ideas, as is Geb, Isis, etc.

Rather than trying to encompass and work with the entire universe simultaneously, grab whatever you can hold onto, work with that handful, study that symbol or symbols, and see what it leads to.

We had originally intended to discuss whether or not the Neters might or might not exist in their own right. Having discussed the above, it seemed somewhat unimportant as to whether the Neters actually exist. That topic will be left for a later discussion.

Bibliography

While the following books and papers were not necessarily discussed nor referenced during the workshop discussion (or in completing this article), the initiate interested in studying symbolism as a subject on its own would be well advised to begin with this bibliography. Additions to this bibliography are welcome, and should be sent to the Grand Master. (RT entries are from The Ruby Tablet of Set.)

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Footnotes

1. The section on "Neters" was published in issue I.4
2. The Grand Master wishes to digress temporarily from the workshop's discussion and to comment at this time on one of the first statements offered during this discussion.

Existentialism and Satanism

Classification: V2 - 149.EX - 1
 Author: Eulit M. Hinson I^o
 Date: July, XXV
 HTML Conversion: Jan 01, 1998 CE
 Subject: Philosophy: Existentialism
 Reading List:

In this essay I would like to discuss some of the basic similarities (and differences) between the philosophy of Existentialism⁽¹⁾ and the philosophical aspect of Satanism.⁽²⁾ As far as I know, no specific comparison between these two philosophical viewpoints has ever been written from a Setian perspective, so I hope to be able to fill that empty spot.

I was very much influenced by Existentialism before becoming involved in occultism in general and the Temple of Set in particular, and so the subject holds a strong interest for me; I wish to present it to those Setians who are not familiar with the subject, in the hope that it may add a new dimension of information in their ever-widening process of Xeper.

To begin, when we speak of Existentialism, we refer to the ideas of those philosophers who take the lone individual as the starting point and main object of attention in regard to any sort of philosophical speculation. These sorts of philosophies⁽³⁾, began in the mid-19th century with the Danish philosopher Soren Kierkegaard, who rebelled against philosophical systems such as that of Hegel, which explained man in terms of how he fit into a universal or social system, with no regards to the individual himself.

Kierkegaard and Friedrich Nietzsche are usually considered as the founding fathers of Existentialism, even though Nietzsche himself does not fit so neatly into this category, particularly in view of the fact that he never used the term "Existentialism" to describe his ideas, where as others, Kierkegaard included, identify themselves as Existentialists.

In this article, however, I will be comparing Setian philosophy to the philosophies of the two most well-known and important proponents of Existentialism in the 20th Century, namely Martin Heidegger and Jean-Paul Sartre. While we could include others, for the sake of space I shall only explore the ideas of these two philosophers.

Martin Heidegger termed the individual human being "Dasein", which means "being there". This term, he felt, best described the basic condition of the human being, whose basic essence is his existence, in which case this left him open to choose different kinds of Being for himself. The possibilities of what Dasein may become are the pivotal points by which he is oriented. The relationship between this view and that of Xeper can immediately be detected by the Setian. Heidegger was also concerned by the concept of time as it relates to Dasein. His magnum opus, Being and Time, centered around the relationship of time and Dasein. The entire thrust of his philosophy was concerned with the temporality of Dasein, that is, the transience of human existence in the physical form.

Dasein has several main characteristics which include (1) the priority of his existence over any essence that may be attributed to him, (2) the fact that Dasein is "mine", that is, **my** existence, and must be treated as such, and (3) his condition of "facticity", or the realization of the fact of Dasein's understanding of his own being (ie: his self-consciousness). Given these characteristics and the realization of them, Dasein can seek truth by means of "unconcealment", or the grasping of truth through the uncovering of himself. Truth is the uncovering of Dasein; therefore truth exists only as long as the individual exists.

The peril of Dasein's state of being is what Heidegger calls "falling", which is the individual's becoming immersed in inauthenticity and self-deception. In addition to this, and since Heidegger was an atheist, he saw the basic underlying feeling of Dasein to be anxiety, as a result of his realization of his temporality and utter aloneness, with no God to guide or save him. The acceptance of his temporality and the absence of God becomes Dasein's most powerful motivation toward unconcealment and authenticity. Despite the conditions of anxiety and finitude, the individual who seeks truth must push onward resolutely toward an authentic existence.

If Heidegger's philosophy ends on a somewhat hopeful note, the exact opposite is true of his contemporary Jean-Paul Sartre. Sartre's term for the individual human being is "Being-for-itself", in order to express its subjectivity, while all that exists apart from the individual consciousness he refers to as "Being-in-itself" (adapted from Kant's thing-in-itself). Man has no nature, Sartre says, because no God exists to design one for him. Man's essence is

nothingness, that is, the absence of being. The structure of nothingness (human consciousness) is freedom or free will. Man's basic condition is freedom.

He is condemned to be free, a fate from which he cannot escape; accordingly, he is responsible for all his actions. By virtue of his freedom, man chooses for himself whatever personality or nature he desires. He is an existence which chooses its essence, and is always in the making (becoming). Again, a relationship to Xeper can be seen.

In addition to this, man's freedom places him beyond the mere personal making of himself; he is responsible for the making of a world of his own choosing. Owing to this realization, man is susceptible to what Sartre calls "bad faith", a sort of self-deception similar to Heidegger's "falling". A person therefore, is responsible for all his actions and cannot excuse himself for any reason, such as blaming his environment or heredity. There is no God; the universe is without purpose, and man is his own lawmaker. Accordingly, the fundamental desire of man is to become God, or as Sartre puts it,

To be man means to reach toward being God. Or if you prefer, man is fundamentally the desire to be God... Every human reality is a passion in that it projects losing its contingency (Being-for-itself) in order to become its own foundation (Being-in-itself) which religions call God.

Thus man is a useless passion, because he is faced with the impossible task of becoming absolute, that is, transforming Being-for-itself into Being-in-itself. According to Sartre's metaphysical dualism of subject and object, this is a self-contradictory situation. His philosophy ends on that ultimately pessimistic note.

With the core ideas of these two philosophers having been established in a basic form, I wish to proceed by examining some of the similarities between certain aspects of these two examples of Existentialism with those of Satanism (or Setianism), as well as certain important differences.

In the ideas of both Heidegger and Sartre, we see a recognition of the isolation and aloneness of the individual within the structure of the objective universe and its indifference to individual existence. As Satanism asserts, each individual is an isolated psyche within the objective universe, just as the Prince of Darkness himself is. As well, the individual Setian knows that this objective universe has no concern with him or her self as such, that no "God" in the traditional sense exists who will embrace or care for their existence.

Apart from this, both Heidegger and Sartre assert that these two facts, the isolation of consciousness and the absence of God, places the individual in the unique position of having total freedom to choose his or her essence and being, since there was no divinity to make one for them. The Setian can see that this is very true in one sense, that we are free to mold and choose our being in whatever form that we desire; indeed, this is the fundamental imperative of Xeper.

In another sense, the Setian can see a basic difference, in that the Existentialists deny that the individual has any sort of prior essence. We who acknowledge the Gift of Set realize that our distinct senses of self-consciousness and intelligence are the essence of our being, and this essence, the Setian Black Flame, was inculcated into human beings by an essence or being

other than human. This realization is what makes Satanism religious in nature rather than philosophical in a strict sense.

We see that the conclusions that both philosophers have arrived at point toward the question of the individual's ethical nature and responsibilities. Since there is no morality in any sort of absolute sense, the individuals themselves must create and decide upon their ethical nature. Being totally responsible for the creation of one's own ethics and principles, the individual cannot pass this responsibility on to any sort of supposed divinity and maintain any sort of honesty and integrity. Setians will strongly identify with this, as they realize that the Gift of Set has placed them in the unique role of being self-creator in every sense of the word. Also, in spite of the affirmation of having this unique ability as a result of the intervention of the Prince of Darkness in our remote evolutionary past, the Setian cannot attribute his or her behavior, whether perceived as positive or negative, to Set.

Sartre goes even further, pointing out that the individual is not only responsible for their own making, but for that of a world of his or her own choosing. I see this as an intimation of a magical view of existence, even though Sartre would surely have cringed at such a suggestion! The Setian magician knows that the world (Objective Universe, or more precisely, their perception of it) is made by the Subjective Universe.

In addition to this, Setians know that they only need concern themselves insofar as their perceptions of the Objective Universe are concerned. The Objective Universe is neutral in nature -- neither positive nor negative; however, individual perception through means of the Subjective Universe has the power to make it either positive or negative. Such a view is the essence of magical perception.

Both Heidegger and Sartre describe the perils of self-deceit and personal inauthenticity, Heidegger referring to "falling" and Sartre to "bad faith". This can be closely related to the views of Satanism re: the following of the Right-hand Path, which is essentially a deceiving of oneself by renouncing ultimate individual responsibility, and attributing one's life and experiences to all sorts of imaginary causes and effects, such as "God", "karma", "spirits", "entities", etc., instead of acknowledging oneself as the creator and sole initiator of one's existence. While Setians can speak of "spirits", "demons", "elementals", and various other sorts of beings and entities, they understand that these entities are derived from and exist within the Subjective, not Objective, Universe. This is the fundamental mistake of the Right-hand Path, which ultimately leads to the dissolution of the self by virtue of a distorted point of reference.

In the philosophy of Heidegger we see a strong concern with the role of time in relation to individual existence. He basically sees the individual as being trapped in time, a slave to its seemingly absolute power. Any Setian magician who has experienced a successful ECI⁽⁴⁾ working knows this to be an entirely mistaken notion. While it is obviously true that our physical bodies are trapped in the space-time continuum, the mind (soul) is not bounded by it. Any time or place can be explored by the psyche which attunes itself to the essence of that time or place. That which we truly are, our ba, soul, or whatever term is used, is trans-temporal and eternal, hence not bounded by the chain of time or space.

The philosophies of both Sartre and Heidegger are overshadowed by a sort of dread or anxiety about what they perceive to be the ultimate futility of individual existence, due to the lack of any sort of absolutes or categorical imperatives. Sartre succumbs acutely to this, since he sees

our basic essence as nothingness. I find this to be an outrageous assertion, to say that our essential individuality and essence is the same as nothing, but let us look beyond this for a moment. Sartre says that the basic desire of man is to become God, but this is impossible since man is essentially a nothing (Being-for-itself), whereas a God would be a something (Being-in-itself). Here Sartre is simply bogged down in the mush of philosophical semantics, and as I said before, it is ridiculous to say that our being is composed of nothingness, since our experience directly contradicts this. Given our self-consciousness and intelligence, we are obviously something!

Now, having established this, the way is cleared for the individual in the Sartrean universe to become a god in his or her own right. There is no need for the foreboding spectre that has haunted Existentialism to any longer be an obstruction. The Aeon of Set has heralded the means whereby the individual may become his or her own god regardless of the Objective Universe within which we exist, since our true essence is not dependent upon or derived from it.

In closing, let me say that these are only a few specific points that I have covered, insofar as comparing and contrasting Existentialism and Satanism, but I hope that the main point has been made -- that while some aspects of Existentialism are very useful and similar to those of Satanism, it is ultimately untenable as a means of self-preservation and development. At its best, it is an assertion of the individual's importance and primacy above all else, at its worst a retreat into despair and feelings of the ultimate pointlessness of existence. For the Setian, the primary usefulness of Existentialism is the consideration of those positive aspects of it which can be used in the pursuit of Xeper.

Footnotes

1. in the historical-academic sense
2. as articulated by the Temple of Set
3. at least in the historical-academic category that I am referring to
4. Erotic Crystallization Inertia

Is Noesis Mystical?

Classification:	V2 - 156.A - 1
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Plato identified four levels of thought. The highest of these, *Noesis*, was an intuitive recognition of truth. This enlightened intuition was brought about through the development of the psyche. It is an important factor in the Setian concept of initiation.⁽¹⁾

Various writers have described *noesis* as a mystical faculty. Some infer from this that Setian philosophy itself is based on an irrational mysticism. This questionable conclusion is based on an assumption, namely, that *noesis* is mystical. The purpose of this article is to present an explanation of *noesis* that may clarify its relation to conventional reasoning (*Dianoia*).

It is first necessary to consider the Pythagorean basis of Platonic thought.

Pythagoras is a figure upon whom philosophy departments lavish little attention. The excellence of Pythagorean instruction cannot be denied; its products included Plato, Aristotle, and others. Yet Pythagorean use of cryptic aphorisms and a symbolic method of teaching puzzles those who identify philosophy with Plato's dialectic or Aristotle's laws of thought. Comparing the Academy of Pythagoras to modern philosophy instruction is even more baffling: his school, and later Plato's Academy, were open only to those with qualifications in mathematics. It is said that students of Pythagoras were instructed to observe long periods of silence in their preliminary training.

The oddity of this situation is explained, and the key to understanding *noesis* is found, in this: *the philosophical heirs of Pythagoras are mathematicians*.

Years ago, mathematicians and logicians abandoned natural language for its tendency to introduce spooks into their work. Their work had impact in every aspect of modern life. Most people who have benefited or suffered from these developments know nothing of Wiener, Turing, Gödel, etc., and would be at a loss to comprehend any explanation of their work. It is precisely because some humans have supplemented the use of natural language that we can build spacecraft and unveil the mysteries of our universe, while most of humanity continues to lurch about, incapable even of verbal reasoning.

Natural language is a refinement of the social chatter of apes and a vehicle for the expression of reason, *not reason itself*. If you bind reason to natural language, you debase reason.

Consider Rubik's Cube. Few humans could deliver a coherent description, in their native tongue, of a general solution to the puzzle. Is the cube mystical, merely because ineffability is typical of mysticism? **No!**

Zeno's paradox ("Why the arrow can never reach its target") is not refuted by any Aristotelian manipulation of natural language. Only in calculus — an artificial language focussed on immeasurable quantities(!) and temporal processes — do we find a tool capable of explaining observed fact.

These examples illustrate the point: natural language is a tool for the realm in which it evolved, namely, the natural world as our unaided senses and instincts present it to us. As we approach the limits of our unaided senses, the limits of natural language become noticeable, and in the realm of the non-natural these limits become striking.

There is a legend about Grace Hopper, a navy officer known for her work with computers. As she prepared to brief a group of senior officers, she reflected that the time-unit "picosecond"

was unimaginable to most people. Yet understanding the presentation would require a gut feel for the switching speeds of components in the system under discussion. Suddenly, she saw the answer. At the briefing she distributed scraps of wire, and explained "picosecond" thus: signals could travel this length of wire in a picosecond. People understood. Hopper's intuition is a simple example of noetic thought. In the terminology of de Lubicz, the picosecond-wire is a **symbol**, while the word "picosecond" is a conventional sign bearing no necessary relation to its meaning.

Noesis is not mystical, but a mode of nonverbal symbolic thought. Because it is not a verbal form of reasoning, it seems 'superrational' and perceptual in the terms of the verbal mind: the thought 'appears' to consciousness in much the same fashion that an object 'appears' to the eye. Yet the thought-form is subject to rational review and empirical use, just as the object seen with the eye is subject to other tests of existence.

Compare the prerequisites demanded of students by Pythagoras and Plato, and those of mystics hostile to intellect. Music theory, geometry and astronomy are hardly needed for the abandonment of reason! We never find such things required by shamans, gurus, meditation instructors, priests, or other teachers of the Right-Hand Path. On this basis alone, we ought to reject the identification of Platonic *noesis* with mysticism.

Moreover, these prerequisites share a common feature: each has evolved notation and formalism — an artificial language — that is not mere jargon, but is distinct from natural language in its structure and use.

Noetic insight results when the mind has been trained to think in non-natural categories.

Those who do not experience this type of insight naturally express skepticism. Some say that granting validity to an exotic, elite means of receiving knowledge opens the door to unbridled fantasy. Yet if people pass off hallucination and manipulation as "noesis" on the less-savvy, this is surely proof of deceit and ignorance, not disproof of *noesis*.

Reason is a reliable machine; we should test intuition. We should be equally wary of language. On no account should we reject nonverbal symbolic thought simply for difficulty of exposition. Miserable is the craftsman who discards a screwdriver because it is not a hammer.

Footnotes

1. See "The Concept of Initiation", *Black Magic in Theory and Practice*, in the Crystal Tablet

The Gnosis as an Integral Part of the Hermetic Science

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I. Introduction

Gnosis sounds very much more formidable and technical in English or German than it does in Greek. ἀνωϊα is "knowledge".

Gnosis is the original Greek term which means knowledge, and it is employed to designate intellectual knowledge as distinguished from the knowledge of faith or experience. Gnosis, though it may be sometimes used in some special sense, has a fundamental significance that is so similar to sophia as to make any attempt to draw a radical distinction between them somewhat artificial. Gnosis, like sophia, is what theosophical writers from time immemorial have been talking about.

Recognition of the importance of the concept of gnosis for Christians comes early. Clement of Alexandria specifically notes that Paul himself does not entirely despise the gnosis that

Hellenistic philosophy provides, though he deems it to be only an introduction to the higher gnosis of the Christian Way.

Philosophy teaches only "the elementary doctrine;" the true gnostic, "having grown old in the Scriptures," is he who has attained that deeper gnosis that comes through agape, love, the fundamental principle of the Christian life.

If we go on to ask on what authority the gnostic teachers based their doctrines, it is not very easy to give an answer. The Christian fathers are never tired of asking where Valentinus or Basilides got their ideas from, and on what authority they teach their doctrines. I do not suppose that the disciple of Valentinus or Basilides asked such questions. Ipse dixit, they said; our master taught so-and-so. They believed in Valentinus or whoever it may have been.

The term "science" is employed at times to refer to a body of knowledge concerning the universe or aspects of it. The sense in which I do wish to be understood definitely relates to human knowledge of the cosmos and of power within the cosmos.

Inextricably involved with this knowledge is the idea of controlling, having mastery over, being able to manipulate. Hence, to know involves the ability to control the material aspects and the powers of the cosmos in such a way that the knower/controller is able to derive personal benefit from this. Thus the term has to be understood as intimately related to the human mind and Will.

Scientism as I employ it is thoroughly humanistic, anthropologically oriented, and man centered. Gnosticism, motivated by a spirit of Scientism, is therefore said to be man-centered and pervasively humanistic. Gnosticism speaks of the "Pleroma," the spiritual man and such spiritual entities, but we must realize that the Gnostics were basically thinking and working in terms of the material cosmos and naturalistic forces.

I repeat, I do not ignore the spiritual aspects of the gnostic systems. These were there, but they were not primary in the structure of the Gnostic system.

II. The Gnosis as a Philosophical Hermetism

In discussing the philosophical roots concerning hermetism, one must be careful to distinguish these from the philosophic character of Gnosticism. Because Gnosticism is certainly philosophic in method, its emphasis on knowledge makes it so unavoidably, it does not necessarily follow that it arose from the soils of philosophy.

No student of Gnosticism will deny the philosophic character of Gnosticism. However, there certainly is a sharp difference of opinion as to whether or not Hellenistic philosophical thought, particularly Stoic and Platonic emphasis, is a source. Harnack has stated his case clearly: "There can be no doubt of the fact that Gnosticism, which has become a factor in the movement of the history of dogma, was ruled in the main by the Greek spirit and determined by the interests and doctrines of the Greek philosophy of religion."

Van Unnik refers to Hyppolytus who also repeatedly alleged a connection of Gnosticism with the schools of Greek Philosophy and questions the validity of the assertion.

Quispel states that Gnosticism had some Greek origins and in the Greek philosophic climate Gnosticism developed and came to varied expressions. This is not to be taken as agreement with Harnack that Gnosticism is the acute Hellenization of Christianity.

1. Philo, The Man and his Thought

Philo, an Alexandrian Jew, was born approximately 30 BC. This places him in the times that the Romans controlled the Hellenized world of Alexander. Philo is known to have written much. However the actual works extant today are said to be comparatively scarce.

Philo works predominantly with the idea of the Platonic dualism. God is outside of time and space, and in His being unknowable. However, we must not forget that Philo spoke of God, the revealed One, as immanent in His relation with the universe. In this relationship, God is "all filling, all penetrating, leaving no vacuum." Philo posits God as the first cause on whom the world of sense and spirits depends. More important however is the fact that Philo posits "mediary beings" between the unknowable God and the universe.

The great central idea, power, and intermediary means is the Logos, neither God nor creature, but a second God. If the various relational means are angels, the Logos is the archangel; if they are images of God, the Logos is the prime image. Through the Logos, the intermediate potencies are imprinted upon matter and serve as the relational forces.

2. The Evidence from Hippolytus

Hippolytus can be considered a highly reliable source on the subject of Gnosis in spite of a number of problems scholars have found in his presentation. He was a Greek; he had a strong Roman environment, and he was a student and disciple of Irenaeus. In fact, Hippolytus' one aim has been summed up in the following words:

"Whoever the writer of *The Refutation* be, he . . . formed his compilations from primitive sources, made conscientious preparation for his undertaking, delivered statements confirmed by early writers of note, and . . . in the execution of his task furnished indubitable works of information and research, and of having thoroughly mastered the relations and affinities, each to the other, of the various heresies of the first two and a quarter centuries. These heresies St. Hippolytus reduces to one common ground of censure - antagonism to Holy Scripture."

Hippolytus deals with the various factors which definitely establish the scientific motivations and impulses in Gnosticism:

- a) Magic. Hippolytus repeatedly refers to magic as an integral element in the origin and source of Gnosis.
- b) Astrology. Hippolytus finds astrology to be even a more prevalent source for the Gnostic heresies that plagued the Church.
- c) Simonian thinking. Much discussion has been raised by Hippolytus' reference to Simon Magus.
- d) Pythagorean influences. Hippolytus indicates a good awareness of the various philosophies and their specific characteristics extant in his days.

3. The Old Gnostics

First we have to name Menander, also a Samaritan by birth, a perfect adept in the practice of magic as the successor of Simon. Menander in many respects took over the doctrines of Simon, and particularly stressed that "the primary power continues unknown to all but that he himself is the person who has been sent forth from the presence of the invisible beings as a saviour, for the deliverance of men."

Saturnius of Antioch as well as Basilides are said to have arisen among Menander's followers. Saturnius promulgated a system of doctrine in Syria, Basilides in Egypt. Saturnius followed Menander quite closely in cosmological speculations, magical practices and living habits. Basilides has given immense development to the doctrines of Menander and Simon.

The next Gnostic is Carpocrates, and his associates practiced also magical arts and incantations; philters also and love potions... "Another man is Cerdo who came to live in Rome" and who held the ninth place in the episcopal succession from the apostles downward. Marcion from Pontus succeeded him and developed his doctrine.

III. Some Basic Gnostic Methods

The exact meanings of the gnostically employed terms can only be determined by a careful study of the entire Gnostic system. On the basis of my study, I suggest that the following aspects of Gnosticism are properly understood if we consider the spirit of Scientism to be the basic motif underlying all systems.

1. Cosmology

The first thing to be stressed is that the Gnostics had no place for the conception of a personal God. The Gnostics did refer to the Living Father, to God, to Jesus Christ as his Son. This was strictly borrowed language put to use in their framework. Though the Gnostics seemed to distinguish between God and the pleroma, in fact they are indistinguishable. The pleroma is the fullness of all things.

This idea of the pleroma, according to Markus, can only be properly understood when the Hermetic literature, which is a combination of Greek science and Egyptian lore, is studied. What then is the pleroma? It is the fullness, the totality, the completeness of all things. From it all good has come, to it all good will return and be taken up completely in it. That what has come from it are the aeons and the "spiritual" seed in some of humanity. Indirectly, all evil has come from it also.

The universe, evil, a prison for the "spiritual material," is conceived of in various ways, largely depending on the acumen, imagination and source materials available to the various leading Gnostic thinkers. However, Jonas and other scholars agree that the universe as prison is conceived of as consisting of seven spheres, which are not perfect, circular spheres, but large, long extending arcs which are so placed that the universe does appear to be a perfect sphere having seven layers. However, there is a small opening between the points of the various arc-like layers, and the spiritual man is able by gnosis to detect these, pass through each layer individually, and finally escape into the great beyond.

2. Anthropology

What is man according to the Gnostics? Jonas answers that he is flesh, soul, and spirit, mundane and extra mundane. Indeed, if we read the gospels contained in the Nag Hammadi library we must agree with these statements. However, man as thus described must be conceived of as homogeneous to the scientifically conceived dualistic cosmos. Man partakes in the good to an extent, however, his lot is to be involved predominantly in that of the evil aspects of the cosmos. In other words, man as a whole is really part of the evil aspect of the cosmos. He is really qualitatively of an inferior material constitution. However, mankind is divided into three categories, depending on the quantity of the qualitative superior material he possesses. This qualitative superior, the good, is in seed form in the qualitatively inferior, the evil aspect of man. It has been implanted by one of the aeons when man accidentally made by a rebellious aeon.

3. Soteriology

"For the Workman was taught by Wisdom, that he was not God alone, as he thought, and beside him there was no other, but through Wisdom he learned to know the Better (Deity). He received only elementary instruction from her, and the first initiation, and was taught the mighty mystery of the Father and the aeons; and he could reveal it to no one else."

The terms used denote that the Demiurge received instruction, but was not given the higher power or initiation, whereby he could become a teacher or initiator in his turn; he received the "mnesis," but not the "epopteia."

This is the meaning, according to the writer, of his words unto Moses: "I am the God of Abraham, and the God of Isaac, and the God of Jacob, and the name of God I have not made known unto them" - that is to say, 'I have not declared the Mystery, nor explained who is God, but I kept to myself in secret the Mystery which I heard from Wisdom.'

Since then the things above (in the Pleroma, Ogdoad, and Hebdomad) had been set right, by the same law of succession the things here (on earth) were to meet with their proper regulation. For this cause Jesus, the Saviour, was born through Mary, that things here might be righted. Just as Christ was additionally emanated by Mind-and-Truth for the righting of the sufferings of Wisdom - without that is to say the "abortion;" so again did the Saviour, born through Mary, come for the righting of the sufferings of the soul.

The above will give the reader some general notion of the cycle of ideas in which these Gnostics moved.

IV. Results of Research in Gnostic science

It is very important for a student of Gnosticism to realize that gnosis in Gnostic systems, in spite of a seeming myriad of denotations and explanations, refers to the means, the instrument some men have in and of themselves. They have it by virtue of their generation. They must take hold on this means, and use it to achieve their escape from their cosmic prison and find freedom in the pleroma.

1. The Myth of Pistis Sophia

"In the beginning she (Pistis Sophia) was in the Thirteenth Aeon with her companion Aeons. By order of the First Mystery, she gazed into the height and saw the light of the veil of the Treasure of Light, and desired to ascend into that glorious realm, but could not. She ceased to do the mystery of the Thirteenth Aeon and ever sang hymns to the Light she had seen. Hereupon the Rulers in the Twelve Aeons below hated her, because she had ceased to do their mystery - the mystery of intercourse or sexual union - and desired to go into the height and be above them all."

It may be remarked that the name Pistis-Sophia is itself a "barbarous" formation, not properly paralleled in Greek. There is some evidence that the Gnostic "Sophia" (philosophy) was also named by other Gnostics "Pistis" (faith): it is only in Coptic that we find the names run together. Similarly we have "Zorokothora-Meljisedek" run together; Melchisedec whose genealogy is not given in the Bible, is identified, not with Shem as the Jews sometimes do, but with the heathen Zoroaster, and the names are fantastically coupled. We may add that the functions assigned to Zorokothora-Meljisedek have nothing to do with those of the Biblical Melchisedec or the Persian Zoroaster! Only the mere names were borrowed by the Gnostic.

2. The Mystery of the First Mystery

"But he who shall have received the complete mystery of the First mystery of the Ineffable, that is to say, the twelve mysteries of the First Mystery, one after another . . . shall have the power of exploring all the orders of the Inheritance of Light, of exploring from without within, from within without, from above below, and from below above, from the height to the depth, and from the depth to the height, from the length to the breadth, and from the breadth to the length; in a word, he shall have the power of exploring all the regions of the Inheritances of Light, and he shall have the power of remaining in the region which he shall choose in the Inheritance of the Light-Kingdom."

3. The Gnosis of Jesus the Mystery of the Ineffable

"That Mystery knoweth why there is darkness, and why light." And so on, in the great phrases describing the wisdom of the supreme Mystery, who knows the reason of the existence of all things: darkness of darkness and light of light; chaos and the treasure of light; judgment and inheritance of light; punishment of sinners and rest of the righteous; sin and baptisms; fire of punishment and seals of light; blasphemies and songs to the light; and so on through many pairs of opposites, ending with death and life.

But the recital of the greatness of the supreme Gnosis is not yet ended, for the Master continues: "Hearken, therefore, now further, O My disciples, while I tell you the whole Gnosis of the Mystery of the Ineffable." It is the Gnosis of pitilessness and compassion; of destruction and everlasting increase; of beasts and creeping things, and metals, seas, and earth, clouds and rain, and so on working downwards from man into nature and upwards through all the supernatural realms.

4. The Degrees of the Mysteries

The saviour answers that every one who receives a mystery of light, any one of them, shall after death find rest in the light-world appropriate so his mystery, but no one who has not become a Christ will know the Gnosis of the whole pleroma, for "in all openness I am the Gnosis of the whole pleroma."

So he who receives the first mystery of the First Mystery shall be King over the spaces of the First Saviour in the Light-realm, and so on up to the twelfth.

And Mary asks, "Master, how is it that the First Mystery hath twelve mysteries, whereas the Ineffable hath but one Mystery?"

The answer is that they are really one Mystery; this Mystery is ordered into twelve, and also into five, and again into three, while still remaining one; they are all different aspects or types of the same Mystery.

5. The Mysteries of Mithras

The chief point of contact among the many religions of the Roman Empire was in the common worship of the Sun, and the inner core of this most popular cult was, from about BC 70 onwards, to be found in the Mysteries of Mithras. "The worship of Mithras, or of the sun-god, was the most popular of heathen cults, and the principle antagonist of the truth during the first four centuries of our period." Such is the statement of one who looks at it from the point of view of a Christian ecclesiastic, and indeed the Church Fathers from the time of Justin Martyr onward have declared that the devil, in the Mysteries of Mithras, had plagiarized their most sacred rites by anticipation.

The Mithriac Mysteries represented the esoteric side of a great international religious movement, which the uniting together of many peoples into the Graeco-Roman world had made possible, and which resulted from the contact of Greece and Rome with the thought of the East.

6. The Mystic Diagrams

It is very probable, therefore, that in these diagrams squares may represent treasures or the substance-side, while circles may represent gods or the energy-side - but these can interchange, for the substance of one plane or phase becomes the energy of the plane below. The three strokes seem to represent the potential triad or trinity latent in all manifestation, and this triad acting within the tetrad of the squares produces the infinite ordering into twelves or dodecads. We should also recollect that in all probability we have only a very faulty reproduction of these diagrams, for we have to take into account the translating and copying and re-copying by ignorant scribes.

The three lines are said to be three Voices which Jeou will send forth when he is ordered "to praise the Father," that is to say, to emanate, for this is how the creative song of praise is sung.

7. 'sclnăOçscă XPIläTOä

With reverence and godly fear this great central name and number of the Gnosis must be approached. But let not any faithful Christian reader fear lest he or she be too unlearned and ignorant, or too non-graduate and amateur to grasp the very simple structure on which the

mathematical element is based. This little table shews the differences of the cubes of 1, 2, 3, and 4, and it is the last of the series, namely 37, which furnishes the framework on which the Holiest of Names are built.

As Will be seen below, this mystical 37 may be displayed as a geometrical figure, and this figure I term the "metacube." As an aid to memory, I term it METAKÇBON, the Gematria of this word being $888 = 'InäOçä$, Jesus.

1 u. $7 = 2 \times 2 \times 2 = 8$ (or 1ü u. $7 = 2\ddot{u}$).

8 u. $19 = 3 \times 3 \times 3 = 27$ (or 2ü u. $19 = 3\ddot{u}$).

27 u. $37 = 4 \times 4 \times 4 = 64$ (or 3ü u. $37 = 4\ddot{u}$).

änæîçov æîçàkváov, or the cube-difference sign, will give the number 1271, 'n yvwáic.

The Figure of the Metacube is coupled with the Name of Jesus Christ and its number is 2368, on which there exists an indubitable consensus of meanings in the large Gematria discovered upon it.

8. The Truth

A great many philosophers have often already paid serious attention to this problem, and we also will have to approach this task. We shall deal here only with such kinds of truth we must be informed about thoroughly. Truth depends on the insight of each individual. And as we cannot, all of us, have the same insight or perception, it is impossible to generalize the problem of truth. Therefore from his standpoint and in conformity with the degree of his maturity, each one will have his own truth, providing he sees it quite honestly. Only he who knows and masters. the absolute laws of the microcosm and the macrocosm is entitled to speak of an absolute truth.

Certain aspects of the absolute truth will be surely acknowledged by everyone. Nobody, indeed, will doubt that there is life, volition, memory, and intellect, and will refrain from arguing about these facts. No sincere adept will impose his truth to anyone who is not yet ripe for it. The person concerned would do nothing else but regard it again from his own standpoint. Therefore it would be useless to argue with nonprofessionals on higher kinds of truth, excepting people eager to search the heights of truth and beginning to ripen for it. Anything else would be a profanation, and from the magic point of view, absolutely incorrect.

At this point all of us will have to remember the words of the great Master of Christianity: "Neither cast ye your pearls before swine, lest they trample them under their feet."

To truth belongs also the capacity of correctly differentiating among knowledge and wisdom. Knowledge depends, in all domains of the human existence, on the maturity, receptivity, and understanding of the mind, and the memory without regard to whether or not we have been able to enrich our knowledge by reading, transmitting, or other experiences.

There is a wide difference between knowledge and wisdom, and it is much easier to win knowledge than wisdom. Wisdom depends not in the least on knowledge, although both are identical up to a certain degree. The source of wisdom is in God, that is to say in the causal principle (the akasha), on all planes of the grossly material, astral, and mental world. Therefore wisdom does not depend on mind and memory, but on the maturity, purity, and perfection of the individual personality. Wisdom could also be considered as a developmental

stage of the "ego." Therefore insights are not passed on through the mind, but - and this particularly - through intuition or inspiration. The degree of wisdom is therefore determined by the state of development of the individual.

This will not mean, of course, that we ought to neglect knowledge; on the contrary, knowledge and wisdom must go hand in hand. The adept will therefore endeavor to get on in knowledge as well as in wisdom, for none of the two must lag behind in development. If knowledge and wisdom keep the same pace in development, the adept is enabled to grasp all the laws of the microcosm and the macrocosm, not only from the point of wisdom, but also from the intellectual side; that is to say in a bipolar way, namely to perceive and utilize them for his own development.

The first main key is the secret of the tetragrammaton called YOD-HE-VAU-HE or the four-pole magnet. Being a universal key, it can be used to solve all problems, all laws, all kinds of truth, in short, everything, provided the adept knows how to use it properly. As time goes on and his development unfolds and he is advancing in hermetics, he will be acquainted with many an aspect more of this key, and be forced to accept it as an unchangeable law. He will no more wander in darkness and uncertainty, but he will carry a torch in his hand, the light of which will penetrate the night of ignorance.

This brief summary will suffice for the adept to instruct him how to deal with the problem of truth.

9. God

Since the remotest ages, Mankind has always believed in something beyond human understanding, something transcendental he idolized, no matter whether there was question of personified or unpersonified conceptions of God. Anything man was unable to understand or to comprehend was imputed to the powers above such as his intuitive virtue admitted them. In this way, all the deities of mankind, good and evil ones (demons) have been born. As time went on, gods, angels, demiurges, demons, and ghosts have been worshipped irrespective of their having ever been alive in reality or their having existed in fancy only. With the development of mankind, the idea of God was shrinking especially at the time when, with the aid of the sciences, were explained phenomena ascribed before to the gods. A lot of books would have to be written if one wished to enter into details of the various ideas of God in the history of the nations.

Let us approach the idea of God from a magician's standpoint. To the plain man the idea of God serves as support for his spirit just not to entangle himself in uncertainty, and to get out of his depth. Therefore his God remains always something unconceivable, intangible, and incomprehensible for him. It is quite otherwise with the magician who knows his God in all aspects. He holds his God in awe as he knows himself to have been created in his image, consequently to be a part of God. He sees his lofty ideal, his first duty, and his sacred objective in the union with the Godhead, in becoming the God-man. The synthesis of this mystic union with God consists in developing the divine ideas, from the lowest up to the highest steps, in such a degree as so attain the union with the universal. Everyone is at liberty to abandon his individuality or to retain it. Such genii usually return to earth entrusted with a definite sacred task or mission.

In this rise, the initiated magician is a mystic at the same time. Only performing this union and giving up his individuality, he voluntarily enters into dissolution which in the mystic wording is called mystic death.

It is evident that true initiation knows neither a mystic nor a magic path. There is only one initiation linking both conceptions, in opposition to most of the mystic and spiritual schools which are dealing with the very highest problems, through meditation or other spiritual ways, without having gone through the first steps at first. This would be similar to somebody starting with the university studies, without going through the elementary classes first. The results of such a one-sided training, in some cases, are disastrous, sometimes even drastic, according to the individual talents. The error is generally to be found in the fact that most of the matter comes from the Orient, where the material as well as the astral world is regarded as maya (illusion), and consequently paid little attention to. It is impossible to point out details, for this would overstep the frame of this thesis. Sticking to a carefully planned, step-by-step development, there will be neither a mishap nor a failure or bad consequences, for the simple reason that ripening takes place slowly, but surely.

It is quite an individual matter, whether the adept will choose as his idea of God Christ, Buddha, Brahma, Allah, or someone else. All depends on the idea, in the initiation. The pure mystic wishes to approach his God only in the all-em-bracing love. The Yogi, too, walks towards one single aspect of God. The bhakti yogi keeps to the road of love and devotion; the RAJA and hatha yogi choose the path of self-control or volition; the jnana yogi will follow that of wisdom and cognition.

Let us regard the idea of God, now, from the magic standpoint, according to the four elements, the so-called tetragrammaton, the unspeakable, the supreme: the fiery principle involves the almightiness and the omnipotence, the airy original principle owns the wisdom, purity, and clearness, from the aspect of which proceeds the universal lawfulness. Love and eternal life are attributed to the watery principle, and omnipresence, immortality, and consequently eternity belong to the earthy principle. Thee four aspects together represent the supreme Godhead.

V. The Gnosis as a hermetic science can lead to new-thinking

Man is a mixture of spiritual and material components. The spiritual ones are the cause of his longing to return to God. This is an old way of expressing a basic truth discovered in all religions that have any sort of moral development in them at all.

People learn the need to cultivate what we call the inner or interior life. Indeed, every form of humanism that has any religious content to it, such as the humanism of Socrates and that of Confucius, recognize that there are certain thoughts and actions that degrade men and women and others that elevate them. Surely these propositions are as unspecific as any in the history of human thought. I can think of no great philosophy or religion to whose adherents the two propositions before us would not seem to be fundamentally platitudinous, noble platitudes though they be. That is not to say, of course that all would be content with the mode of expressing the platitudes.

The mind-matter dualism generally leads to a severely ascetical manner of life, though it can also lead to a libertinism that is the very opposite. To some extent however, this is true of all forms of religion that have anything to say of human conduct at all. It is well-known that.

religious people do tend to be, on the one hand severe, restrained, disciplined, sometimes even to the point of self-cruelty, or, on the other, notably gentle, easygoing, broadminded.

All religions recognize that the flesh, whatever good may or may be said of it, can be a snare. Gluttony and lust can make beasts of men and women. Even the least religiously-minded person can sometimes reproach himself with the reflection, "I did make a pig of myself at that buffet dinner."

Gnosticism appeals to the desire to belong to an elite. To be elect is to be elitist willy-nilly. To be saved is to be in one way or another singled out. Even those religions that claim to be thoroughly internationalist have elitist structures: the monastic way is for those who are willing to follow certain counsels of perfection.

The gnosis is attained basically through experience of life over the course of millions of lives. Books and teachers are at best but midwives to gnostic awareness.

When Bianchi and others suggest that Gnosticism always appears as a parasite on a living religion, they surely fail to see that their slur on Gnosticism could apply equally well to existentialism and be equally ill-founded. It is a well-known paradox that many of the most illustrious Gnostics, mystics, and existentialists tend to be peculiarly well-rooted in a particular institutional religion while not only transcending it but dramatically vitalizing it.

Clement of Alexandria, Teresa of Avila, Pascal, Kierkegaard, and Berdyaev are examples that spring readily to mind. None could be less parasitic on their respective traditions. On the contrary, without men and women of this caliber, the traditions out of which they have sprung would have dried out long ago. The truth is, indeed, the other way around: it is the Gnostics and the existentialists, the mystics and the religious humanists, to say nothing of the heretics, to which the Church is indebted for its survival. Too often the parasites are the institutions that survive through sucking, however inefficiently and therefore in the long run fruitlessly, from those superabundantly life-filled sources.

VI. Conclusion

My initial intention when I began the study of Gnostic problems was to study the Gnostic documents produced by various Gnostic writers. The particular interest was in the cosmology, Anthropology, soteriology, and eschatology of men as Philo, Hippolytus, and the Old Gnostics.

It was imperative to study the origin and motivations of the various Gnostic movements. Hence the immediate interest was turned primarily from the actual documents produced in the third to fifth centuries to those sources available for study which arose from or dealt with the material from the first and second centuries.

In fact, the author has found that Gnostic hermetism particularly is a scientifically oriented phenomenon, and is shaped and colored by the spirit of Scientism.

The intent of this study would be to determine in how far much what could be termed as twentieth century Christian theology - i.e., theology proper, cosmology, christology, soteriology, and eschatology is basically oriented to, pervaded, and controlled by the modern scientific spirit, mind, and method.

How long must it be before we learn that there are as many ways to worship God as there are men on earth? Yet each man still declares: My way is best; mine is the only way. Or if he does not say it, he thinks it. These things, it is true, transcend our reason; religion is the something in us greater than our reason, and being greater it gives greater satisfaction. To save ourselves we must lose ourselves; though not irrationally, if reason is transcended. If it be true that we have lived for many lives before, in ways how many must we not have worshipped God or failed to do so? How often have we condemned the way we praised before! Intolerant in one faith, equally intolerant in another, condemning our past selves!

What, then, think ye of Christ? Must He not be a Master of religion, wise beyond our highest ideals of wisdom? Does He condemn His worshippers because their ways are diverse; does He condemn those who worship His Brethren, who also have taught the Way? As to the rest, what need of any too great precision? What knows with the intellect enough to decide on all these high subjects for his fellows? Let each follow the Light as he sees it - there is enough for all; as that at last we may see "all things turned into light - meet, joyous light." These, then, are all my words, except to add, with an ancient Coptic scribe, "O Lord, have mercy on the soul of the sinner who wrote this!"

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Footnotes

1. Ed. note: submitted as his Ph. D. thesis by Adept Jantschik. We have no record indicating whether it was accepted by the thesis committee.

On Aggression and its Manifestations in Human Beings

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Reading List:

Table of Contents

- The sociobiological view of human nature
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- On Morality
- On Patriotism
- On the future of mankind

Two months ago an extraordinary yearlong period in my life began: conscription. On ethical grounds I decided to fulfill my conscription in the form of "civil service," which is the only legal alternative to ordinary military service in Finland.

On duty, many new and fascinating questions on the nature of the aggressiveness of the human being were brought to my mind, especially those dealing with the sociobiological view, which (though it often consists of rather contradictory doctrines) is held high by such L.H.P. imagery utilizing groups as the Kennel of Satan, Abraxas foundation, O.N.A. and O.L.H.P.

The purpose of this article is to discuss aggression in human beings from the sociobiological vantage point and in general.

I. The sociobiological view of human nature

All in all, most modern scientists are of the opinion that if man were composed only of adaptivity, capacity for learning, and desire for satisfaction, these (and any others) would have to be hereditary qualities typical for the species, based on some anatomico-physiological structures.

When mechanistic modern science, which drifts farther and farther away from the phenomenon of life, has focused on the selfconscious man who goes beyond the material interface, "consciousness" has been attempted to be explained as being purely a product of the central nervous system. This has not at all succeeded satisfactorily, and so the problem has remained unsolved.

Throughout history, concepts of the essential nature of man have been misused to defend many kinds of political ideologies and worldviews (among others the Inquisition, dialectical materialism, Third Reich, and religious wars).

After Darwin's Origin of Species arose one such concept named "sociobiology". This doctrine tries to prove and justify that "man is in essence a warlike animal." Sociobiology maintains that the origin of militancy and nationalistic feelings is biological, which I think may be so.

There is a flaw in the materialistic interpretation of the fundamental nature of the human being, though. Throughout this article I have sprinkled comments on sociobiology, both for and against, depending on the context.

The inference pattern of sociobiology is a simple one: "Because there have always been wars at every stage in history, that's how it must be in the future, too. It is in accordance with man's heredity that he fulfills his essential nature, that he fights."

Such claims as this contain at least two fallible holes:

(A) It can be questioned whether man needs to realize something that is "biologically natural" for him. A mediocre man may be said to be lazy, but one cannot ban work on the basis that "it is against our biological nature."

With some justification it can be claimed that the tendency to preserve the species is more "natural and biological" than destroying it.

To change the present destructive direction of our cultural evolution, revealed already by the first report of the Club of Rome, man must use his nonnature for the preservation of his species. Such uses would include stopping warfare, which is one of the five changes that are necessary in order to stop the destructive current (the others being stopping population growth, switching to a durable energy economy, ecologically sane production, and ensuring balanced use of natural resources).

Stopping warfare should be considered one of the most central efforts of modern times. Twenty generations ago commitment to warfare dominated the forerunners of our cultural evolution. To protect our living conditions we should try to disengage from warfare. In contradistinction, our parents attempted to strengthen their living conditions by fortifying the state to be a warmachine.

(B) Sociobiologists use loose arguments when they pronounce judgements concerning what is a part of man's heredity. Sociobiological studies do not fulfill the normal critical demands of science. There should be more explicit theoretical and empirical work, rather than general statements based more on the opinions of the writer than on scientific findings (See chapter III).

It can also be pointed out that even though the social conditions which engender wars are created by human beings, wars occur only in certain circumstances, i.e.: when there is a lot of inequality and oppression. And even though there was always a war going on someplace in the world, this wouldn't confirm that all people do it, or that they do it all the time (See chapter III).

When an etologist describes the behavior of a species of animals, he bases his description on his observations on specimens and groups of the species in question. From this emerges the conception of what is normal and natural.

In comparison with animals, man behaves very irregularly. Montaigne once wrote that "there is as much difference between us and ourselves as between us and others," and we all do remember Crowley's formula "Every Woman and Every Man Is a Star." If an etologist were

to describe man's behavior, his description would not focus on hereditary characters, rather on socially generated modes of conduct.

II. Aggression as an instinct

Next I will consider the sociobiological statement that man's war-like tendencies are biologically induced. I will do this by seeing whether aggression meets the five criteria of an instinct (or drive).

1. The so-called storage or accumulation theory claims that when a certain level of drive energy has accumulated, it will leak over. No physiological indicators have been found for aggression. In no studies has it been proved that aggression energy would diminish after the "discharge". More likely it is the opposite way around: it has been noted to further later aggressive behavior. Aggression is always a reaction to some situation or problem, it is a social course of action.

2. Catharsis theory claims that aggressive outbursts are followed by a relieved feeling. But this is no proof. Of course it is easier to express one's feelings as they are, and not fake being happy. Another enlightening example: Mrs. X has been promised to be invited to a party. When she doesn't receive the invitation at the appointed time, she gets mad. Immediately after this she gets the invitation and the need to discharge disappears.

3. One traditional criterion for an instinct is that if behavior is determined by the instinct, the reaction must not be learned, rather the organism should have it as its birth right. In this respect aggression has a double nature. Everyone has it as a potentiality. Anatomical structures and functions connected to them have been "genetically" programmed into us. On the other hand, learning has a decisive role.

The future disposition to be aggressive is closely related to the following upbringing conditions: The use of corporal punishment, lack of warmth and love, incomplete identification with parents, carelessness, and irrationality.

Life's appearance as "meaningless" stems basically from man's materialistic concept of himself. If his innermost nature were merely biological, complete fulfillment of his appetites and the acquiring of wealth would satisfy his longing for happiness. Since they do not, an atmosphere of hopelessness is enveloping our generation, especially our youth.

Happiness love and compassion are spiritual faculties that during centuries of neglect and misunderstanding have withered and grown weak. Unless they are nursed back to health, man will despair of life and eventually throw it away in a mass suicide by nuclear destruction. But how can we care for what we no longer comprehend? Modern science, admirable in its achievements on a material plane, has proven ineffectual in the understanding of intangible values. ⁽¹⁾

4. Sociobiologists suggest that genes determine the level of aggressiveness. This is not easy to accept on the light of scientific facts. Genetic inheritance gives an individual full possibilities to develop into an aggressive person, but as was pointed out in the previous section, learning has a crucial role in the genesis of aggression. On the other hand, I consider it quite possible that we still have genetic imprints from the time when we "ran hunting, killed the prey, and felt satisfaction and pride because of it."

5. The last criterion is that following its instinct should be a primary sanction to an organism; an organism should strive after this form of behavior for its own sake, not in order to reach some other objectives via it. The behavior in question should then be satisfactory per se. Hunger, thirst, and sexual intercourse fulfill this criterion; aggression doesn't.

III. Human qualities that lead to war

Although aggression is one element in social relations of human beings, it cannot be said to be the power leading to war. Intelligence, handicraft, and speech/language have been decisive in our cultural evolution and at the same time in generating warlike qualities. These characteristics have enabled (among other things) better communications and military technology.

If we take into account as a criterion an inner state of aggression, it is found that war, for the most part, happens without aggression. Politicians and common soldiers are rather seldomly aggressive, and even when they are, their aggression is not in proportion to the destruction they cause.

The politicians that decide on war do it on the basis of political, economical, and common interests, not on the basis of aggression. If man were "just another animal," he would be rather curious in the sense that within other species there is probably no violence without an aggressive inner state.

War depends on the politics preceding war, and according to Clausewitzian thinking it is the natural extension of politics to achieve certain aims. War arises from structural violence, and therefore weapons and soldiers cannot be said to cause war in themselves, although they are no good in preventing it either. An army and its guns is a vehicle of political leadership, and it is used to achieve political aims when suitable. In other words, politics is action, a natural part of which is the possibility of military action. Arms are manufactured and armies sustained in order to back "normal" politics.

Politicians have a greater responsibility for wars, for the political leadership does make the decision to begin a war.

Because wars are a product of politics, prevention of war depends on changing the policies. The aims that have seemed selfevident must be altered if they have led to war. In this respect even an ordinary citizen can make a difference (f.e.: civil service as a comment to support politics less prone to warfare).

The reason why decisionmakers decide to start wars and why other citizens agree to take part in arms race and warfare is economical, and depends also on structural conflicts.

Men take part in designing and making weapons for the simple reason that it provides work. Scientists have in addition to this the motive to further their career.

Most human beings are passive and lack judgement. And without docility, suggestibility, and fear of the enemy, wars wouldn't be possible. Fear is a more common emotion in war than aggression. In addition to thousands of years of tradition, war-like mentality is supported by fear of unknown conditions and customs, suggestibility, inability to thwart feelings of guilt, and most importantly the tendency of inner conflicts to turn into violence.

To the rise of inner conflicts contribute for example modern man's trivial spiritual level, communication disability, the fact that cultural evolution has neglected the spiritual, the greater pace of living rhythm and change in the midst of "social buffers" (families), their growing inability to resist blows, the result being that the individual suffers all the more little "shocks" all the way to the Future Shock of Alvin Toffler.

Altruism, which began as the product of the natural order, and which still lingers in us, is now being misused by politicians, many religions, and mass movements. Man's social nature is an old thing, and the core family, which was so important already in the days of the herdlike dawning selfconsciousness, has been the basis of human relations during all the existence of the cultural man.

As the group's cooperation developed along with hunting, it served man well. But now it has turned against us. Strong instinct for mutual helping may imperceptibly be excited also in aggression situations within the species. Faithfulness in hunting has become faithfulness in battle, and war has started. The deeply rooted development of the instinct to help one's comrades has ironically been the reason for the greatest horrors of all wars.⁽²⁾

From the vantage point of information sciences, an interesting observation about aggression is that the so called destruction component is visible in the product of the behavior, but is not seen in the state of the individual. The individual is always more or less programmed by a purely informational state (f.e.: one needs to fell a tree). The point is that the means of transferring information are varied. Aggression is then more the product of a means of communication than a property of the message to be communicated. A child whose method of communication has not developed well screams, waves, and drops things in order to get attention or nutrition. An adult who has learned the basics of information transfer is tempted to use primitive methods when he doesn't understand or is not in control of the prevailing situation.

Most people are locked at the persona level. The persona can be understood as an impoverished selfimage, which has been created when the individual has denied some of his characteristics, such as hate, joy, or sexuality. But characteristics won't disappear if they are neglected/denied, only the understanding that they are a part of one's self is dimmed. Thus is formed the shadow, a conglomeration of forbidden qualities, and over the line created begins the battle between the persona and the shadow.

After the line has been drawn, the properties of the shadow are conceived of as part of the outside world; they are projected there. The impulse that is formed within the individual is felt to come from the environment and be directed towards the person. Projection has two results. On the one hand the individual feels that he lacks a certain component that he has projected outside. On the other hand the characteristic now seems to be in the world outside, most often in other people. Most people have a strong resistance against recognizing this distorted self-image. Resistance has in fact originally been one of the central reasons for projection. The most significant examples of the projection of the shadow Wilber finds from the witch hunts, the raid of the Jews by the Nazis, and the Ku Klux Klan. He also reminds of the fear that prevailed during the cold war that 'there is a communist under every bed.'⁽³⁾

I think that projecting the genetic memory of the core family/group into a larger framework, plus a many-sided propaganda, make for so called nationalistic feelings.

In all societies there is much more peaceful activity than military actions. Social faculties, taking care of others, rational endeavors, and other qualities that sustain and improve a peaceful society are typical for human beings in particular, as are setting values and goals and striving after them.

IV. Aggression and selfconsciousness

Scientifically, aggression is defined as "behavior deliberately hurting or disturbing another individual or the environment." Can our selfconsciousness, which is capable of all the above-mentioned, be considered inherently aggressive?

The path of finding oneself begins from the Will to Become, which manifests as dissatisfaction with one's prevailing level of being. The present level of our being we can observe, test, train, and manifest (initiate) through our body in the objective universe, where society provides many good tools for our *Xeper*. The main point is that "the physical body provides a vehicle in which the psyche can become aware of itself and then reach out toward the limitlessness of its conscious existence." ⁽⁴⁾

Selfconsciousness is not aggressive in itself. I don't think it is passive or active; its essence is "neutral" and unbound by matter. It is entirely up to the individual Will to Become, and dependent on that whether a given individual achieves dynamic enlargement of his consciousness. I think that in our souls, and maybe in our genes as well, is an ancient "rough, cruel, beastly" component. It is an urge, a Force, which I suppose was formed at the dawn of our self-consciousness, and which if repressed, misunderstood, or mischanneled can have aggressive, violent manifestations.

We must be aware of it, keep it under control, and with our most exalted self guide and use it as an energy thru which to achieve True knowledge, altered successive states of consciousness. These will allow us to gradually enter deeper into the Mysteries of our self, our dynamic Becoming.

According to my present understanding one can find in the formula "Blood is Life" some allegorical dimensions to the above.

As we Setians *Xeper*, we Become more and more conscious of ourSelves, the objective universe, and the patchwork quilt of subjective components that covers it. We create ourSelves more and more real, free, and effective. As consciousness is enhanced, also our responsibility stretches further and further and to more delicate matters than before in all that we do. Because a self-conscious human being is not "just another animal," his freedom is essentially tinged with responsibility.

V. On Morality

By supporting and trying to justify "man's basically violent animal nature," sociobiology supports the idea that "strong survive and weak perish." They claim this is as it should be, if "natural balance and cosmic dialectic" is to occur. [One could remark to sociobiologists that weapon technology and manufacture have followed their own evolution, and that the havoc wrought by weapons no longer in any way depends on man's aggressiveness. The present mass destruction weapons neither choose "biologically strong" or "weak", which nullifies the expectations of a better race held high by social Darwinists. Moreover it can be shown that

man's "biological evolution" has for the most been degeneration, physical weakening, whereas intellectual evolution has been real.]

Here we drift out of the reach of one of a conscious human being's central concerns, morality. I am of the opinion that "Satanists" singing their gospel to sociobiology, and supporting its ideology, raise their voices to favor cosmic dialectic. This is paradoxical, because at the same time they slander Christians and those of other religions about their global missionary enterprises, and consider them a hindrance to the cosmic dialectic. Thus they neglect that these also have their useful place in society "for organizing and maintaining natural structures in society, in the objective universe, and within those segments of the subjective universe of the believer which still may be dependent on organic models."⁽⁵⁾

It is easy to put sociobiological views to the same sledge with the philosophies of Hegel and Marx. The point of departure is that history has a mind of its own, distinct from the individuals who give him it. Individuals can either mould themselves to suit the natural flow of history or go against it. A progressive aim means simply furthering and following a certain direction, the direction of history. Even if history had an aim, who would decide on it? To Marx this was no problem. The aim of history was seen by the political party, the political front, which had a prerogative to historical truth.

For Marx the struggle of the classes was a route, collective journey, where the units were not individuals but classes. Individuals were defined solely on the basis of their class. Marx had a theory on morality which claimed that morality was an ideology, false consciousness. He claimed that morality meant only rationalizing what was advantageous to the ruling classes. This is why morality was to be demystified.

The same elements are to be found with other names from the ideas of "Satanists" who support sociobiological ideologies. A couple of direct quotations from an article by Kerry Bolton of O.L.H.P.:

'God': the cosmic, creative energy, a pervasive force. 'Satan': the cosmic principle or mechanism which activates that 'godforce', to cause change, evolution, destruction, creation.

The cosmos, because of this Satanic element, is **not** passive; it is dynamic. Whether that dynamism is reflected as evolution or destruction and degeneration is something that man can actively determine by his own intervention, through the Satanic spark of self-will that was bequeathed to him.

When man misuses his Satanic or Promethean Gift as the result of corruption by Christianity and other such moral slush, the fine balance of this world is disrupted.

Famine, and often war, are the Satanic mechanisms activated to restore the balance. This is the mechanism the humanitarians seek to overcome through their moral conceit. What is the Satanist answer to problems such as famine and overpopulation? To let things take their natural course. Let Satan send his grim reaper to ravage a land with war and famine until balance is restored.

But nature is selfcorrecting, impersonal, amoral, and what we have called the 'Satanic mechanism' intervenes to restore balance, which may take either creative or destructive forms.

With good reason we can ask where were left an individual ethic created within the framework of society's laws, choice, and most of all the basic concepts of choosing one's self. This way the role of the moral reason so peculiar to human beings is nullified what comes to choices, behavior and evaluation.

VI. On Patriotism

To the Satanist, martyrdom and nonpersonalized heroism is to be associated not with integrity, but with stupidity ... to give one's life for something as impersonal as a political or religious issue is the ultimate in masochism.⁽⁶⁾

The central concept of modern national ideology is a people, not being under the rule of a certain ruler or living in a certain geographical area. I think the "right" kind of patriotism means valuing one's own ethnic culture, cultural tradition, and its freedom.

I have noted that when I'm asked by the profane for the reason why I chose civil service instead of military service, the question is almost always narrowed down into the issue of nonviolence. The question is rather about the effects of various abstractions, such as native country, nationalism, political leadership, power, obligations and rights, life, and so on. As a social being man has, depending on his place in society, some responsibilities in addition to his rights. In my view my responsibilities do not include, in the case of a war that occurs for reasons not having anything to do with myself, risking my life for the country in which I happen to live.

VII. On the future of mankind

Being better equipped to live at a biological level is a concept that doesn't depend on values while progress is a valueladen concept. If humanity wished to pull itself up regarding its environment and its own spiritual down fall, it should recheck its values.

I seek my Elect and none other, for mankind now hastens towards an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure.

The Book of Coming Forth by Night

Other References:

- Matti Bergstrom, "Aivojen fysiologiasta ja psyykesta" (On brain physiology and the psyche)
- Kirsti Lagerspetz: Psykologia, järjen ja tunteen tiede (Psychology, the science of reason and emotion)
- F. Alberoni & S. Veca: Hyva ja Paha (Good and Evil)

Footnotes

1. Winkler, Franz, in Dr. Michael Aquino's *Black Magic* in the Crystal tablet of Set

2. According to Desmond Morris.
3. A.J. Wihuri's summary of Ken Wilber's book No Boundary: Eastern and Western Approaches to Personal Growth
4. Aquino, *op. cit.*
5. *Ibid.*
6. LaVey, Anton, The Satanic Bible

Of the Handedness Metaphor

Classification: V2 - 159.1 - 1
Author: Pat Hardy II°
Date: April 15, XXII
HTML Revision: Jan 25, 1998 CE
Subject: Psychology
Reading List: 14E

As a student of the Black Arts, I knew of the terms "Left Hand Path" and "Right Hand Path" long before encountering the Temple of Set. These terms provoked my curiosity. After looking into them as they are used by traditional occultists, I turned to psychology for deeper understanding.

The use of handedness terminology to designate entire segments of political and occult thought is profoundly related to the lateral specialization of brain function.

I've heard explanations for the bad rap taken by lefthanders that involve deceit (being able to use a weapon skillfully in the left hand when most people display an open right hand as a sign of nonaggression) and hygiene (in the days before toilet paper). But this doesn't go far enough.

Because speech is **the** major mode of communication employed among people, the verbal mind is the predominantly public, or social, part of the personality. Thinking is often portrayed as speaking to oneself! And the presence, or absence, of appropriate words exerts limits on what **can** be discussed.⁽¹⁾

So, when you talk to a standard left-hemisphere-dominant human being, you expect that you are talking with somebody who also has an internal-dialog model for thinking. Sometimes you can even see when they hand off control to the other hemisphere for solution of a spatio-temporal problem — they change eye focus or direction of gaze.

Yet, it is possible to envision modes of hemispheric interaction that entail very different types of thought processes. Julian Jaynes tried to make a case for this in his book The Origins of Consciousness in the Breakdown of the Bicameral Mind, using anthropological and archeological evidence.

One could hypothesize a mode that entailed thinking predominantly in patterns, where structural regularities and transformations replaced the noun and verb as the basic units of thought. In such a mode, "I am walking to the store to buy food" vanishes in a set of temporal and spatial inversions:

- aversion to hunger expectation of satisfaction
- none here some there
- walking east walking west
- going coming
- empty-handed carrying groceries
- abstract value (money) concrete value (food)

Observe that in this table, the "I" that is performing a particular action to accomplish a result is not found. If it exists at all, it does so as part of the matrix function transforming the first set of conditions into the second.

Conversation with an individual thinking in this fashion might be hampered by a number of difficulties. Such a perspective entails, among other things, a radically altered view of causality. To take an example which is famous, and illustrates well the political aspect of handedness:

Left-wingers are always accused of "condoning" crime. As somebody says, "A mugger just hit a little old lady over the head," the Left begins rambling about economics, social factors, class structure — a veritable monster matrix, an ndimensional explosion, in which the mugger, the old woman and the attack have practically disappeared. And although the Left may indeed see these relationships, and proposes solutions, it will have trouble explaining and justifying these solutions in simple language. Their solutions are matrix operators, not readily amenable to a logical — i.e.: syllogistic — exposition.

On the other hand, the Right promptly sets out to waste the mugger, because this is the Right Thing, and besides, they must be vigilant, for there will assuredly be more muggers.

Now, it is interesting to place this dichotomy in an evolutionary perspective. Presumably Mother Nature did not raise a fool, and so there must be a reason for it. Jaynes suggests that putting the reins in the right hand allows faster response time. Because of incessant warfare and exposure to novel situations, and because of the role of language, there was considerable selective pressure in favor of the tactical "right".

Yet at an earlier time, it's possible that the human who simply looked at the terrain, grunted, and led the group to a position with a safer vantage point might do just as well — or even better — than the one who relied on dexterity to fend off the lion that lay waiting in the shrubbery.

Were you to ask the **seer**, the human who appeared to foresee the danger, just why he or she decided to avoid the first approach, you'd probably get either a lot of mumbo-jumbo, or nothing at all! Mysterious business, that, but nothing more than the ordinary function of the pattern-seeking nonverbal mind.

The dichotomy between tactical and strategic (positional) thinking in chess is of similar nature.

One also sees this mirrored in the legendary enmity between the swordsman and the sorcerer. The sorcerer is sinister, double-dealing, mutters strange things and will evade the swordsman through divination — reading patterns in seemingly random signs — or will try to put him in a disadvantaged position through use of hypnotic practices (dividing the swordsman's mind against itself), misdirection (the swordsman can't do more than one thing at a time), and other forms of deception.

(How underhanded! Any occultist will tell you that only scum practice the Left-Hand Path, heh heh heh...)

The swordsman — on the other hand — is dexterous and forthright to the point of single-mindedness. He is contemptuous and, incidentally, terrified of his foe. Only by hardening his mind against the distracting wiles and stratagems of the sorcerer can he hope to prevail. (This is why followers of Ayn Rand always go about chanting "A=A!")

The political Right is contemptuous of the Left. It dreads the Left as the source of unwieldy (n-dimensional, spatio-temporal) doctrines unthinkable to right-minded folk, but nevertheless capable of luring them to seductive, unnatural mischief (through addressing arguments to the "silent hemisphere", which is there even if it does not speak).

Meanwhile the Left despises the Right for being narrow-minded (focused on noun and verb, stripped of context), for not being progressive ("progressive" = focussed on transformation of context), and being without "vision".

I do not mean to say that a person designated as "Left" or "Right" uses exclusively the capabilities of one hemisphere; that would be as absurd as cutting off one hand. Rather, these labels indicated the preferred and consciously acknowledged mode of cognition in the person.

As said before, it is the verbal mind that is regarded by society as the person's public identity. The mirror mind stands in relationship, then, as a silent complement, a private shadow. It is this private shadow the sorcerer tries to address or persuade. In fear of the consequence, the swordsman will deny its presence, try to silence it. If what offends the right-minded cannot be within, it must be without.

It is no accident that the most purely Satanic regime in modern political history launched its rise to power through being the VOICE of right thinking people, who saw debased intellectual doctrines, debauchery, cowardice, treachery and alien sorceries everywhere except in their own heads.

To think that Satanism is to be found in the reversal of some words or the inversion of a symbol is the worst kind of dyslexia, and there is no cure for this, save for a good long stare in the mirror.

Footnotes

1. This is known as the Whorfian position, after the linguist/psychologist Benjamin L. Whorf. See Geroge Lakoff's Women, Fire and Dangerous Things: What Categories Reveal About the Mind for more on the relationship between language and thought.

R. Gordon Wasson

Classification: V2 - 159.1C - 1
Author: Pat Hardy II°
Date: August 23, XXIV
HTML Revision: Jan 25, 1998 CE
Subject: Psychology, Sociology, Drugs
Reading List:

R. Gordon Wasson was one of the pioneers of the field of ethnopsychopharmacology -- a mouthful of a word, roughly "study of the relationship between mind-altering plant drugs and preindustrial cultures."

He is best known for his study of the hallucinogenic mushroom cult in Mexico, which had been so thoroughly suppressed that many anthropologists had begun to question Spanish missionary reports of a "diabolical fungus" used in pagan ritual. (A small army of hippies descended on Mexico after this work was published, to Wasson's regret.) Before that, he had studied use of the Fly Agaric mushroom by Siberian shamans. On the basis of various clues, he suggested that this mushroom was the real-world source of the divine "Soma" elixir mentioned in a few of the hymns of the Rg Veda.

Later, he made the controversial suggestion that the neophytes at the Rites of Eleusis in ancient Greece were given a weak infusion prepared from ergot-infected barley; not enough to poison, but enough to lend a mild hallucinatory effect to the theatrical experience.

Unlike John Allegro¹ who is regarded as a crank, Wasson's work is for the most part treated respectfully by the academic community. A few of his books are listed in the bibliography at the end of this article. Wasson drew on historical linguistics, the work of anthropologists and chemists, and many other fields to support his arguments.

Wasson's description of how he became interested in all this, back in the 50's, is especially peculiar. He, of Swiss origin, married a woman born in Russia. One day, walking in a park, he was shocked to find that while he regarded the wild "toadstools" with indifference and mistrust, his wife hailed them as old friends, calling each species by a folk name and even going so far as to gather some for the table.

The depth of the difference in their attitudes seemed so bizarre to him that he began to look into myths, folk tales, and words used by each culture, trying to understand the reason for it. He eventually concluded that the roots of such a radical difference must lie in some type of religious taboo. This led him to investigate the evidence for use of mushrooms in religious cults.

The "heart" of his thesis, as it relates to our perspective on conventional religion, is this: plant agents that disrupt consciousness were originally used as a means to induce unusual experiences in hunter-gatherer cultures. "Vision Quest" ordeals, whether chemical or physical, are characteristic of these cultures. When drug-induced "vision" became inconvenient in more orderly civilizations, the use of plant drugs to demonstrate and justify religion was abandoned, but much of the conceptual scaffolding remained, now supported by "faith".

This is particularly striking in the case of the symbolic cannibalism theme in Christianity. It is easier to make sense of the thing, particularly the Catholic forms, when you realize that tribal witch doctors have been consuming plants they call "the flesh of the gods," and experiencing marked changes in consciousness interpreted as "communion with spirits," since the dawn of humanity.

This, too, is how "faith" came to be regarded as superior to reason in R.H.P. religions: the suspension of intellectual functioning goes hand-in-hand with drug-facilitated mystical experience. Thus mystics asserted that "higher consciousness" requires abandonment of reason, and still do, even if they denounce drugs originally used for that same purpose.

Footnotes

1. author of The Sacred Mushroom and the Cross

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- Wasson, R. Gordon. Soma: Divine Mushroom of Immortality, NY: Harcourt, Brace & World, Inc. The Hague: Moutan, 1968.
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- Wasson, R. Gordon, and Carl A.P. Ruck. The Road to Eleusis: Unveiling the Secret of the Mysteries. Harcourt Brace Johanovich, NY & London, 1978.

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Man is Dead

Classification: V2 - 159.2 - 1
Author: R. Amn DeCecco IV^o
Date: April/May XIX
Publication: Scroll
HTML Revision: Sept. 5, 1998 CE
Subject: Modern Society; Mankind's Annihilation
Reading List:

Man is Dead

I cannot be convinced to diminish or alter those three words, as I have painfully and unavoidably witnessed the occurrence of this inevitability occur over many years. This premise may appear bleak to the many whose eyes are closed to the intricacies of so-called human development, but it should be crystal-clear to the adherents of Setamorphosis and expansive intellect.

If we are truly honest with ourselves, we must rein in those past, adolescent fantasies regarding man's capability to "better himself." Such teachings, I am sure, we all have suffered, preached to us from pulpits and political platforms, and in schools and kitchens.

I will assume here that the term "better himself" refers only to a myriad of technological developments. I grant that a few developments are very positive, considering the most dramatic and most recent: telephone, television, camera, and certain late medical advances. To this add Orwellian-type robots, who are currently amassed in loci like Silicon Valley; good things with micro-chips — even though this is more improvement than creation.

While this is all commendable, man should be much farther ahead on the path of futuristic idealism as envisioned by his sci-fi demonstrations in movies, books, and even dreams. After all, he really thinks he's quite something!

Surely, as man has developed and invented, he has either consciously or inherently neglected many humanistic qualities. As Michelangelo painted or chipped away at marble, he **demonstrated** an idea. One can actually *feel* the Pieta. As Beethoven composed, he demonstrated beauty, pain, and conquest. This holds true also for da Vinci, Mozart, Plato, and all of the other innumerable exceptions to the drab masses of humanity in the times past **and** late present, right up to Hitler. And Anton LaVey, too, had an important message for mankind; and that message echoes loudly as a result of LaVey's existence alone. Add to these the Elect, and you are at the top of the family tree.

Where have these exceptions gone? More mysteriously, whence have they come? Could they have known that they were in danger of extinction, those Elect individuals whose inventions and artistry heralded the death knell to their oneness?

Man's last call to greatness and individuality was quelled and passed away circa 1960 to 1975 CE, when all over the world he cried out, through demonstrations, legal battles, and defiance of old morals, to be set free. Through military and civil might, through assassination and social repression, he died an almost secret death, unseen and unfelt by billions.

In the past decade this death has gone unnoticed, hidden by the acceleration of war-type practices, a reemphasis of old religious and political morays, a deifying-like approach to childish sports wherein men wear uniforms to play games requiring little mental exercise, and a super-strong governmental and industrial drive to relegate these poor organisms to the tasks and fully-attentive labors of becoming robots to mass-producers of loyalty and Wall Street idealisms. More people are interested in the results of the "big game" than care about nuclear disaster. Music is glaring and painful to perform, much less listen to. [I'm old-fashioned, I guess, but the romance is gone.] Television programs are the same as they were 10 years ago, with different "actors" playing the roles. The writers of movie-stories and books have run out of themes, hence the I, II, III sequel syndrome. Clothing styles repeat and repeat. Leaders of countries become as leaders of other countries. Killers slay three or four instead of one.

There are no more geniuses. Where, then, is the **other** Mona Lisa, the other Ninth Symphony? That's it! There are to be no more great inventions — no more music to move man to rapture; little more advances in space save the balls and stations which may orbit near to us and, saddest of all, few more "heroes" to challenge stasis. There exist only ennui.

Look at them very closely when next you walk the street or view a cinema or television program. Watch them: the masses of moving flesh going nowhere, the rhythm of perpetual motion, moving about with no purpose but basic, animal-like cravings for food, social stasis, and self-defense.

De Lubicz puts the psychological, ultimate developed state of man at about 17 years old, on a personal level. In The Temple in Man is shown the "Crowning of the Skull" thesis to illustrate **more** than what seems simply to be adulthood. This "crowning" has not yet been achieved by mankind. There may have been those isolated cases mentioned earlier, but I doubt t.

I believe, in accordance with ancient Egyptian tradition, that man *cannot* achieve this "crowning" in his present state of development. Not yet, at least, and not the man we know. In my view this ancient premise is correct. Man — all men — **has** reached what we could consider the age of 17; the total mass of humanity has a 17-year-old psychological make-up. Please think deeply about that. The following scale may serve as a guide:

<u>Psychology</u>	<u>Age in Years</u>
Early Organism	Incubation
"Ape"	1
Fire & self-defending	3
Basic farmer (Gerzean)	5

Barbarism	6
Early Christian	8
Early Medieval	9-11
Age of chivalry	12-13
Renaissance	14
1700-1900	15
1900-1960	16
"Soaring sixties"	17
Present era	R.I.P.

Beyond this lay very large questions — questions concerning the glory of the past, the nonsensical direction of the present, and the limitations of the future.

Naturally all that man has accomplished, both technologically and humanistically, is now in the past. And it seems to me that, in those times of his greater glory, he pursued more individual efforts. This was due largely to the lack of media, communications, and mass-manipulation by organized attempt. [What we proudly acclaim as frontiers have, in many cases, done much harm.] In this absence of a Madison

Avenue society, there were personalized efforts in science, medicine, and culture — an apparently self-oriented quest for self-improvement and perfection.

Presently, on the other hand, man is divided into warring factions, political parties, religions, and societal classifications. Personalized self-existence is frowned upon. One must be "for" or "against", **never** uninvolved or decidedly neutral — for that would denote intellect. The "great sin" returneth!

The media and the call to vague, Jingoistic banners have usurped man's memory, his inherent path of glory. His ignorance and cruelty are awards of merit. Ideas are expected to be valued and rated en masse. The power inherent in millions of brains is directed to one big end, because "it was on the news." In all of these puerile brains is not enough substance to compose a good nursery rhyme, much less an opus.

The future? Well, if this work seems pessimistic now... [You see, I had to say "pessimistic". By now the reader will have thought it. We have been trained to think only in the optimistic, pessimistic, or objective frames of mind in order to relegate thought. If possible we should try to think in *none* of the three, thence will emerge the *creative* intellect.]

Realistically man's future lies in the hands of madmen. A great thinker (?) once wrote: "If all the leaders of men in the world went crazy for 24 hours, it would make no difference. Humanity has released its hold on itself; man has expired to the lash of unidirection and goal. In some cases, hundreds of millions of lives are threatened in order to force an idea on a few thousand people of a lesser race in some obscure corner of the world. This contradicts sane logic. Sadly, it is symptomatic of a global death-march in the physical sense as well. Masses of humans are entrenched in a few groups of masses of humans. These masses plot against other masses for political, religious, or societal classification.

In the psychological and personal senses, a very few as yet have hopes for a Hari Seldon-type of escape. The present Foundation exists in the biological bodies of a handful of individuals — not enough to make much difference, but enough to forward for themselves that same, personalized effort of times gone by — to perfect the state of life, to enhance the quality of the present, and to escape the fate of the near-future.

Ultimate perfection is within the reach of those few who **will** not to be man, who aim not for God, and who perfect not themselves but that aspect which can endure only after Its Creation. This Creation can take place only in Darkness: the Darkness of that which stands without, built with forces from within. They **are** here. They are conceptually **not** of mankind.

The time has come for them ... and for one more genius.

Set / HarWer – The Discussion Continues

Classification: V2 - 159.2I - 1
Author: Ruth Nielsen III^o
Date: June 23, XXVIII
HTML Revision: Sept. 9, 1998 CE
Subject: Self-Integration
Reading List:

The term "selfintegration" is one of those commonly used terms that has been around a while in mental health literature. Use of the term "integration" to refer to the process by which self coordinates its functions and realities in an evolutionary manner with the goal of differentiation (freedom from others while in harmony with them) dates back to Milton H. Erickson (1901-1980), whose theories and practice built upon the work of Freud, with much original work of his own, especially in the area of hypnosis. "Self" has been added to "integration" by various writers drawing from the bulkier "integration of self."

I use the concept of "selfintegration" as a *possible* simile for approaching Understanding of the relationship between Set and HarWer. That is: Set relates to HarWer as the divergent polarities within Self resolve in identity/personality as differentiation or integration. Upon following this discussion within my own mind, I find Set and HarWer inseparable, just as the components of personality are inseparable, no matter how divergent they may seem.

(A question comes to mind here ... what does personality have to do with essence? Personality is a fluid reality of self. I think it flows or is prompted triggered by essence as consciousness responds to the black flame.)⁽¹⁾

This paper will limit itself to just a discussion of the challenges of personality, the dualities or polarities, the paradoxes and ironies, the environment and nature vs. nurture questions all being lumped together for now. It is the lifelong task of Self to achieve Dynamic Balance of these disparities in order to harness and focus their energy toward Xeper, instead of disintegrating from failure to achieve such mastery.

This discussion attempts to refine the concept of Self-integration from a Setian viewpoint. First, however, some terms need to be explained towards a working definition.

I understand *self* as a composite of potential and actualized reality, with selfconsciousness (intelligence) and free will as the main characteristics that distinguish it from every other aspect of the human being.

Integration was in the past used in a general way to mean the unification of parts into a whole. Since the 60's civil rights movement it has become synonymous with the subject of racial integration. I like that usage better, even for this discussion. In selfintegration the elements of self are not so unified that they cease to exist as separate aspects, but rather they can still be identified as components, or factors, of the overall state of self at any given time. As in a harmonious society there are individuals with separate but common purposes, so there are aspects of self which are distinct but integral to the existence of self.

Some examples are in the areas of cognitive skills: memory, abstraction, language, and judgement to name a few. These are aspects of intelligence which can be tested separately and even addressed separately in treatment, if in the judgment of a professional there is the potential for development (as in a brain injured child) or rehabilitation (as in cerebral vascular accident⁽²⁾ or stroke⁽³⁾).

As we consider the subject of *SelfIntegration*, this capitalization indicates a special Setian Understanding of the term. In this case I believe the additional considerations that we give to the process of Xeper and its paramount importance in our lives as Setians gives not just an additional layer of meaning, but an infusion of meaning that permeates the Setian Self in contrast to the average Jane and John Doe, no matter to what extent they pursue and realize *aristos*.

There is some discussion in the work of Dane Rudhyar, revered for his philosophical approach to the questions and issues of astrology, that comes close to being an exception to that generalization. That exception is found in his use of the term "transpersonal," not only in regard to his approach to astrology but to philosophy in general. His thinking is that it is not enough to seek or strive for the most noble expression of man, but that we are capable of a transpersonal dimension based on the recognition and development of a "divine seed" within us.

SelfIntegration, as a specifically Setian life process and the fluid, evolutionary product of Xeper, includes all of those processes within the normal realm of personality development, plus those aspects discovered within the spiritual odyssey of the Setian. The latter takes its *raison d'être* from the normal and mundane if it has any meaning at all. For example, we often speak and hear of the development of will power in the growing child. The Setian sees Will⁽⁴⁾ in the magickal sense of a dimension of function that has cosmic repercussions when specifically focused in G.B.M. Otherwise it is just will.

It is unlikely, from a developmental sense, that one can skip the purely human stages of development and shoot for the Setian use and understanding. Skipping developmental stages in the purely human skills leads to developmental deficiencies. This may happen from failures in the organism (genetic or birth defects, or birth trauma, for example), or from emotional trauma such as early childhood abuse. Such losses impair functioning, and the individual suffers throughout life unless there is intervention, an intervention that often involves treatment over an extended period of time. Society now generally accepts some responsibility towards individuals with these deficits, with a goal to integration to the greatest extent possible.

Logically then, it seems appropriate to look at the process of personality development as it occurs (or should occur) normally, in order to see the stepping off point for the Setian, wherein his Will goes beyond the profane and the natural, to the leap beyond into the unnatural. It also seems logical that this information would be useful to the Setian in developing an understanding of his own personality and its level of maturation. If there are some areas of personality deficit, they can be addressed before trying to move into using those skills in a Setian sense.

For example, trust development being one of the earliest stages of human development, issues of trust may be serious enough that a Setian has problems with taking people at their word in general. In the profane world this causes communication problems in the work place and at home. In the Temple environment this may be magnified, as we not only expect to be taken at our word, but we extend that courtesy to others. Evidence then of a lack of trust in a Setian is a much greater concern than it would be in the profane realm. A Setian who finds anxiety over considering the word of another, and who experiences this frequently with a number of Setians, may have an unresolved developmental stage of trust.

These points of discussion are not meant to point fingers at anyone, or to make amateur psychologists out of anyone. However, the level of self awareness and deep personal work that characterize the typical Setian opens the door to self help techniques being of real value in those initial years of Xeper ... and perhaps even later.

To provide the foundation for this discussion, I will present here a summary of the history of the use of "integration" as a psychological term relevant to personality development. The reference used is the first volume of a two volume set of hardcover texts, The Handbook of Family Psychology and Therapy, edited by Luciano L'Abate, and published by Dorsey Press, 1985. Of special note is Chapter 3: *Personality Development in the Family* by Clifford H. Swenson, Jr., of the Department of Psychological Sciences, at Purdue University.

Swenson begins with a summary equation which sets the theme for the rest of the chapter. It is perhaps an obvious statement, but it bears repeating:

$$\mathbf{R = f(P_1 P_2 \dots P_n) E}$$

or Relationships = function of (Person 1, Person 2, ... Person n) Environment.

This is really an equation that expresses the **change** which occurs within and to a relationship. The change may be due to the people changing and therefore the relationship changes, or the environment within which they interact changes, thus making demands upon them to adapt.

Personality development is the primary way people change, other than through physical changes. Personality development is a process that continues throughout life. Environmental changes such as cultural development or disintegration, moving and growing up, all impact upon personality development by facilitating or testing it. Even death does not end the process of change within a family, and that impacts upon personality. Those of us who have lost parents or loved ones know that issues related to them remain with us still. The author states: "Because the patterns of relationships repeat themselves through generations, a family's dynamic balance today is not composed simply of the interaction of the personalities of those now present, but includes members of the family who are no longer present or who have died

long ago." In psychological terms then, this is a testament to the appropriate focus upon ancestor issues within the ritual and study of Setians.

Personality development consists of passage through stages of life characterized, for most people, as periods of stability lasting for six to eight years, and periods of transition lasting for three to five years. Love relationships tend to occur during the transition stages, as the "other" often is perceived as one who can provide the stability felt lacking by the one going through transition. When two people who are in love are both in transition and decide to get married, they often have difficulty adjusting to the "changes" when the stability (?) that raising children demands becomes the new stage of life.

[As another aside, it is easy to pinpoint the transition stages one can expect, or that one has gone through, by doing a careful (as in professional) astrological chart (something to be explored in another paper). This has nothing to do with "fate" or "predestination." In a very simplified example, if I know it is going to storm rather severely, I will not take the kids to the beach. Likewise if my "astrological weather" indicates "stormy" planetary alignments for Mercury, I will either refrain from writing letters and making important decisions, or I will take extra precautions. A Setian who is aware then of the astrological climate has another L.B.M. tool to use for refining Self.]

The key processes that characterize the adult stages of life are *differentiation* and *integration*, for which the developmental goal is "an increased sense of inner freedom." The author puts it succinctly:

"The main themes of life center on work and love. When either area presents a problem, the individual faces a challenge to grow. ... One may avoid, deny, and repress the problem (in effect, fixating at a particular stage of development), or one may develop a more complex and appropriate cognitive structure (ie: differentiate), and thus move on to another, more complex stage. Because the family is the main focus of love, problems in the intimate relationships of family life precipitate fixation or growth."

He goes on to explain further the developmental processes:

"Development is a dialectical process produced by the interaction among the biological, psychological, and social factors in a person's life. When one factor changes, all of the rest must readjust to reestablish harmony, and from this interaction emerges the stages of life. The dialectical process is an interaction between the two poles of **differentiation** and **integration**⁽⁵⁾. Differentiation emphasizes the autonomy that one must have to cope with the changing circumstances of life; integration is the process of unification with other people, which is also necessary for a satisfactory life. Development is differentiation and growth in the face of new challenges, and the integration of the growth with the total life structure. We are motivated to develop our yearning for inclusion and our yearning for distinctness, twin yearnings that are in constant tension. Each swing represents a swing toward integration or differentiation. Another way to look at stages is that differentiation represents the transition from one stage to another, and the establishment of a new stage represents integration at a new and more complex level of development. *Development toward complexity gives one greater internal control over behavior, providing greater flexibility and therefore greater choice in determining how life will go.*⁽⁶⁾

"... Stages of personality development can be described in terms of ego functioning. The ego is not a thing, but the organization of the totality of one's personality. It organizes our perceptions of our experience, and our attempts to cope with the problems presented by that

experience. Personality develops through alternating periods of differentiation and integration. ... The more differentiated and integrated our personalities are, the more we can accommodate to others, the more accurately we can perceive others, and the more appropriately we can react to others."

This entire last paragraph points up the importance of the Setian taking environment and the "real world" of interactions with others very seriously. This is what Xepering is all about, HOW the Setian does these things: "organization," "coping," "differentiation," and "integration." This means that **everything** about everyday life is relevant to Xeper. There's no such thing as "my Temple behavior" and "my at home behavior" in terms of the way we look at ourselves, others, and our environment, if we are truly working at Selfintegration as a Setian. I don't mean of course that at home one may belch and at the Temple banquet we don't. I'm talking about the deep down basics. Masks or "postures" are part of the developmental stage in this process. It is no indictment of anyone if those things are part of a Setian's life. It simply means there is more left for the process of Xeper.

A number of prominent figures in the world of psychiatry have outlined what they believe to be the stages of development. Milton Erikson's is the best known (since 1950), and it basically extends the Freudian stages of development. Erikson's theory however states that a person **must** accomplish the developmental tasks of each stage before he can go on to the next stage. Failure to do so retards integration, or worse, sets the stage for any number of problems or even psychopathology. The issues of the various tasks may remain as lifelong challenges to be met time and again, but the major work of resolution needs to be done at the appropriate time in life.

In brief, the Eriksonian stages of personality development and the tasks associated with them are as follows:

Stage I Oral sensory: trust versus mistrust (learning to trust other people).

Stage II Muscularanal: autonomy versus shame or doubt (the period in which the child learns selfcontrol).

Stage III -- Locomotorgenital: initiative versus guilt (Erikson's equivalent to the oedipal stage).

Stage IV -- Latency: Industry versus inferiority (the school age, during which a child learns many new skills and is exposed to comparing the performances of self and peers).

Stage V -- Puberty and adolescence: identity versus role confusion (developing a clear sense of personal identity, and a stable sense of self as an individual apart from the family).

Stage VI -- Young adulthood: intimacy versus isolation. (The previous stage, in which the person develops a stable sense of self, must be completed successfully before one can form an intimate relationship with another person).

Stage VII -- Adulthood, generativity versus stagnation and self-absorption (producing and assuming the responsibility for helping younger persons to develop).

Stage VIII -- Maturity: ego integrity versus despair (old age, in which one who has successfully weathered life can look back and see life as having value and significance).

No one can escape their family or the effects of their family history. For the Setian it is a fertile starting point for L.B.M. when first embarking upon the dark path. Who hasn't had to finally explain to Mom that the pentagram medallion was truly a lifelong commitment and not a matter open for negotiation. "This is who I am, love me like this or I'm gone..."

But getting the family to accept us, provided the family has been supportive all along, isn't as hard as getting society to just be tolerant enough so we can go about our business of Xepering, and quite incidentally, contributing significantly to the evolutionary current of this planet though it be behind the scenes.

One way that suggests itself strongly is that the Setian use the personality developmental stages as a rough guideline for the L.B.M. and G.B.M. work that he wishes to accomplish on a grander scale. To do that, I've come up with some key words and a few questions to correspond to each of the Eriksonian stages. I would also suggest that if any readers take offense at the choice of words or concepts in those stages, please provide feedback and suggestions as they relate to **your** life choices, or lifestyle. I offer them here as a starting point for discussion. Some of the questions may be very startling. Don't let any of them become a source of anxiety. If they are ... talk to someone! The questions are meant to elicit a wide range of responses for personal exploration of feelings and impressions.

Stage I: Trust versus mistrust. Those who attended Conclave last year had the opportunity to work with Magister Robinson to explore this developmental aspect in Setian terms. This is exactly what I mean by taking the ordinary tasks and Xepering with them.

Questions for further exploration of trust in L.B.M. or G.B.M.:

1. Is there anyone in my life that I am truly afraid of, and if so why? Can I discover the source of this fear?
2. Is there anyone in my immediate life situation with whom I have close contact that, if given the opportunity to do so without getting caught, would kill me?
3. Is there anyone in my immediate life situation whom I could trust to seal me in a coffin for a specified period of time and then open it to release me?
4. Can I prove to myself that there is someone in my life situation who trusts me?
5. Can I convince someone who is a stranger to me that I am totally trustworthy on the first encounter? Take this to a shopping mall and find out. If it works then analyze what L.B.M. techniques you used (body language, dress, etc.), and share.
6. Do I automatically suspect people of being out "to get me," even when they may have indeed been kind to me in the past?

Stage II: "Yes I can!" is the Key concept here. Setians relive some of the sense of this stage when first setting out to let the world know they can function capably in spite of criticism and hostility from the masses. The first step towards guilt is letting doubt set in. This doubt for a Setian is the nagging question "Do I really have what it takes to be a Setian?" This is a personal and interior cycle of achievement (recognition within the Temple) and doubt (the profane has no tolerance for the gleam in your eye, assuming you are up to something when you didn't even get that far ... yet!).

Questions that may be helpful for Setian exploration of this stage: 1. How do I really feel about myself as a Setian when I am all alone and reflecting upon my struggles and achievements? The emphasis here is on feelings in a broad sense; issues of identity come up later. 2. Do I have any friends in the Temple who praise me or provide "warm fuzzies" for no reason at all? 3. Is there anyone in my life situation who by their words or gestures, or maybe lack of them, make me feel like I'm a loser? 4. Do I admit to anyone that I need them just for "moral support," or do I have to have a "good excuse" to get the attention of someone I admire? 5. Am I comfortable sharing my feelings with those in my life situation, or do I feel like I am imposing upon them ... or do they treat me like I am a pain? 6. Can I within ritual draw up from the depths of my Self strong feelings of Selfworth and security?

Stage III: Initiative with responsibility. This is the stage that perhaps gets bantered about most by amateur psychologists. The issues of guilt from unresolved or poorly resolved tasks within this stage may set the groundwork for a real festering of soul. Since the effect of guilt is to "carry a monkey on my back," because someone else has made me believe I have to take responsibility for a wrong determined by their value system, this can be extremely crippling.

The core issue seems to be the word "responsibility." I have learned that no matter how much someone else believes I am at fault for something, if I truly did not set out to hurt them, or did in fact act in a manner that to me was responsible, I will refuse to be "dumped upon" or to be made to feel guilty. The problem is theirs, period.

Issues of guilt can provide some real grist for the millwork of rituals designed to "readjust the past." A useful technique is to relive a moment in the past wherein guilt was a big issue. Leave the situation as it happened, but *change what you internalized*, and now alter the past by putting into the memories of that moment, from here on in, the new material ... the Setian guilt-free beliefs you have now. This is a technique that is best accomplished by using a self-hypnosis or auto-suggestion technique over a short period of time - like daily for a week -- to supplement the ritual work if the original problem is complex or highly volatile. It might be really helpful to consider a counseling session with a professional also, to help focus the issues before doing the ritual, so they are clearly understood.

Questions:

1. Is there a "monkey" on my back?
2. Is there anything about my distant or recent past that I am sincerely struggling with, that has the burden of guilt about it? What would I like to change about that memory, if I was truly in the wrong? In this case doing a ritual to "right the deed" may in effect be a very powerful tool in exorcising guilt for something we did. Who says we have to carry it to our grave?
3. Is there anything likewise about my past for which I am carrying a burden of guilt, which I am doing so as a victim or unwitting subject? This too can be ritually exorcised, or relived as described in the Stage II comments.
4. When I drive the guilt from my being, it is important to replace it with confidence, pride and assertion. What tasks can I imagine immediately after the ritual exorcism that could have occurred at that past moment, which would have left me with feelings of pride now?

By now it should be obvious how the Aeonic Formula is used in these exercises. We **can change** the past by going back and magickally altering the reality as we *Will*. The past lives in

our memories, and we carry the effects of that baggage with us at all times. It is hard enough carrying around extra pounds of "middle age spread," much less a monkey that won't sit still or get off. We can instead take the initiative, as the task of this stage requires, and once and for all learn how to masterfully Xeper from one's guilt.

Stage IV: Selfesteem is the key word here. The common term "low self-esteem" is often used by professionals in mental health toward those who exhibit deviant behavior as a coping mechanism in response to a society in which they are treated as inferior.

The emphasis at this stage is upon concrete accomplishment, "what do I have to show in terms of mastery of basic skills?" This question is coupled with, "how do I compare with everyone else in my peer group?" Unfortunately we can't escape the comparison of ourselves to others. We live in a society that demands accountability once we enter the "age of reason." It is interesting to note that this begins in earnest when a child is 7, at which point they are usually in second grade. Everything about this period is Saturnian ... accountability, self-discipline, separation from the nurturing parent (gratification is delayed not denied), until we get home from school and can tell about how hard it was. The rewards of hard work are also there, and that is a side of Saturn that few appreciate or understand.

At this time in a person's life, Saturn is making its first 90 degree angle (as it transits through a person's astrological birth chart) to the place it was when the person was born. The 90 degree angle is one of inner challenge as the individual has to wrestle with inner realities and realign them with the demands of the outer world, or in some other way manipulate them to resolve the issues of this stage. For the Setian, ritual work that relives memories of this period to complete or rework tasks would benefit from using the Saturnian energy.

Selfesteem can be interchanged with the phrase "self-value." With that in mind, the following questions suggest themselves: 1. What task of my daily life, when I do it well, gives me the most sense of "Damn, I'm Good! "? 2. How many times today did I try to get someone else to notice me, give me a compliment, or in general take their time or attention for myself, when it probably wouldn't have been given to me otherwise? How does that make me feel? Why were those people, or that person, so important to my feeling of selfworth? 3. What statements of praise would I like to hear from the 10 people I like the most, respect the most, or know the best? 4. When I use my first name, or hear someone else call me by it, how do I feel about that? If I cringe inside or don't have especially warm feelings when I hear it spoken, can I figure out why? 5. When my formal name is spoken, how differently do I feel and think from the answers to No. 4 ? 6. In what ways could my first name, or my middle or last names, be used as my first magical name? What Quests do any of these names suggest? 7. Do I feel that unless I have a certain title I am nobody? 8. What "deeds of valor" have my name(s) accumulated?

When working with mental health patients suffering from the illness called clinical depression, one effective approach that has techniques useful for this discussion is called cognitive therapy. In a later article this will be explored in greater detail. For this discussion however, the technique of "awards" is relevant, one which I drew from the therapy technique of using positive affirmations to change negative thoughts. I used a blank sheet which the patients then titled "Certificate of Achievement" or other similar wording. Then on that page they printed their names and then listed **everything** they could think of which they had done which directly contributed to their sense of selfesteem. Examples for this task might be:

getting a driver's license, riding a bike, changing a tire, and moving on up to the "biggies" like graduating from high school. (This was a blue collar area of town).

The point of this exercise is that sometimes in our Quest for glory we "shoot ourselves in the foot" by striving for the goals which are beyond us at the moment, and then getting down about it. In the process we forget about how we got **this** far, and we need to remember those last dozen or so significant steps we took. Xeper as it applies to the present means what I just got done doing that leads into the now. Impatience is the enemy of Xeper, in that if we let it rule us, it robs us of the insight we need to have to see *where* and *who* we truly are **now** so that we can make a realistic move forward.

to be continued...

Footnotes

1. I look to members of the O.S.O.M. for speculation along these lines.
2. CVA
3. As an aside, these very aspects of human intelligence are being studied in the work with primates and marine life being done by research therapists.
4. capitalized
5. the emphasis is mine.
6. The emphasis on this last sentence is mine, and I think it is a point that carries over into the work we do as Setians, work which tends to become more complex - in terms of the scope of our work - as we mature.

Sin and Virtue

Classification:	V2 - 17A.X - 1
Author:	Robert Menschel IV ^o
Date:	October 14, XXIX — O. Shuti Working, Set-XV
HTML Revision:	Sept. 9, 1998 CE
Subject:	Ethics and Xeper

Reading List:

[Opening: Ring the Bell, Light the candles, Open the Gate, Invoke Set]

[Grail: Tefnut (represented by Priestess Webb) charged the Grail with her Essence, as then did Shu (represented by Magister Menschel). The Grail was then offered to and shared symbolically by all initiates, represented first by a senior Initiate (Magister Webb) and then by a junior Initiate (Setian Tzanou).]

[Inspiration: The following dialogue was presented by Priestess Webb as Tefnut, and Magister Menschel as Shu:]

[Tefnut:] Sin and Virtue: The names are defined as opposites, yet these are two sides of the same coin.

[Shu:] Name a virtue, and someone will call it sin. Describe a sin, and someone will see a virtue. How then do we rate behavior good or evil, virtue or sin?

[Tefnut:] Two measures define a sin, or a virtue — two measures that seek the why and what of any sin or virtue. As Shuti is both the visible Shu and the hidden Tefnut, so is one measure seen and visible, and the other measure is hidden, unseen.

[Shu:] Behaviors are seen, as are their results. What is the behavior? Is it noble, enlightened, the act of a god being born? Or is it low, blindly reactive, the act of an animal? What are the results? Are you truly better off? Is the Aeon, the Temple, and humanity improved? Or did the behavior bring forth negative results, harm and decay? Measure and weigh the behavior and the result, and sin or virtue will be seen.

*[Tefnut:] Motives are unseen, internal, as are Initiation and Xeper. Along with the visible results, we must examine the unseen motivations - *Why* were this action and method chosen? Were the motives noble, godly, or were they petty and self-serving?*

[Shu:] Now is the time to shine the light of Truth upon your plans, your motives, your paths of action. Look deep within yourself, with Set's guidance, with Maat's Balance, with Shu's conscious vision, and Tefnut's conscientious reflection. Plan your future, create your future, a future befitting the god you shall become.

[All assembled now meditate and shape their paths of Xeper as inspired.]

[Closing: Farewell to Set, Close the Gate, Extinguish the candles, Ring the Bell.]

[Shu and Tefnut, echoed by all others:] Thus it Begins.

The Sphinx and the Chimaera

Classification: V2 - 184.RI - 1
Author: Michael A. Aquino V°
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Reading List: 12C

Following is the text of a conversation between a Sphinx and a Chimaera, evoked to manifestation in order to explore certain magical implications of the Dialogues of Plato. Placed upon the altar: The Collected Dialogues of Plato, Hamilton & Cairns (Ed.), Princeton University Press, 1961 CE.]

The Sphinx: I think it essential to preface any discussion of a single Platonic dialogue with two major qualifications. The first is that, to be treated without distortion, Plato's philosophy must be appreciated in its entirety. Emphasis upon any single dialogue or group of dialogues carries with it a certain unfairness to the author.

The Chimaera: Yet our span of materialization is limited, and we cannot hope to treat the entire range of Plato's thought in the time available to us.

The Sphinx: True, and so let us focus first upon *The Sophist*, which illustrates many of the points most important to this investigation.

The Chimaera: But what is your second qualification?

The Sphinx: There is the problem of understanding what Plato "really meant." This is an issue against which I am powerless to defend myself. I am of Khem and not of Hellas; I am bilingual only in English and hence must depend upon my understanding of Plato as he is translated into the English language. The dialogues center much of their discussions around terms whose final definitions are elusive at best, even in conversations carried out at intellectual planes below that of Plato. Then, too, there is always the spectre of imprecise translation from the Greek to the English. And Plato himself could not anticipate this.

The Chimaera: Your qualifications are entirely acceptable. Proceed ...

The Sphinx: The initial question raised by *The Sophist* is its *raison d'être*. Why should Plato have felt it necessary to include such a dialogue as this in his philosophy at all? Was it truly because the included lines of argument required exposure? Or did Plato intend the document rather as a gauntlet of sorts to be flung before the Sophists themselves?

The Chimaera: I sense that the editors of this book ventured one explanation. *Grasping it with a forepaw, he turns to page #958*. Yes, here it is:

The argument is hung on the figure of the Sophist quite arbitrarily. No real picture is given of the men who were the professional instructors of Greece for many years. All Plato does is ascribe to them every notion he disapproves. He detested the whole band of Sophists. To him they were shallow minded, pretentious, superficial, mercenary — they were really doing what Socrates was charged with, corrupting the minds of the young.

And this appears to be reinforced by the dialogue's concluding statement, which seems to be little more than an outright vilification of Sophistry. *He turns to page #1016 and quotes*:

The art of contradiction making, descended from an insincere kind of conceited mimicry, of the semblance making breed, derive from image making, distinguished as a portion, not divine but human, of production, that presents a shadowy play of words — such are the blood and lineage which can, with perfect truth, be assigned to the authentic Sophist.

The Sphinx: Obviously that is not an objective philosophical statement. It is a deliberate insult reached through a dialectical process which, in retrospect, seems a transparent parody of Plato's more serious argumentative style. In most of the Platonic dialogues one feels that Socrates is not "managing" the conversation towards an end that he has conceptualized before hand. But every twist and turn of *The Sophist* is designed only to channel the conversation into providing a part of that final statement.

The Chimaera: But how would you have Plato compose such a definition, save by a summary of the component arguments preceding it?

The Sphinx: I quarrel not with the final assembly process, but rather with the fashion in which the components themselves were forged. For, you see, there are many ways along which each of those component arguments could have proceeded. Each, however, consistently follows a path derogatory to the Sophists. If the Sophists were in fact personifications of all that is erroneous and destructive in teaching, all possible paths would lead to the same conclusion, i.e.: one derogatory to the Sophists. But this is not the case at all. See — *He takes the book from the Chimaera and turns to page #973*:

STRANGER: They cross-examine a man's words, when he thinks that he is saying something and is really saying nothing, and easily convict him of inconsistencies in his opinions; these they then collect by the dialectic process, and, placing them side by side, show that they contradict one another about the same things, in relation to the same things, and in the same respect. He, seeing this, is angry with himself, and grows gentle towards others, and thus is entirely delivered from greater prejudices and harsh notions, in a way which is most amusing to the hearer, and produces the most lasting good effect on the person who is the subject of the operation. For as the physician considers that the body will receive no benefit from taking food until the internal obstacles have been removed, so the purifier of the soul is conscious that his patient will receive no benefit from the application of knowledge until he is refuted, and from refutation learns modesty; he must be purged of his prejudices first and made to think that he knows only what he knows, and no more.

THEAETETUS: That is certainly the best and wisest state of mind.

STRANGER: For all these reasons, Theaetetus, we must admit that refutation is the greatest and chiefest of purifications, and he who has not been refuted, though he be the Great King himself, is in an awful state of impurity; he is uninstructed and deformed in those things in which he who would be truly blessed ought to be fairest and purest.

THEAETETUS: Very true.

STRANGER: Well, what name shall we give to the practitioners of this art? For my part I shrink from calling them Sophists.

THEAETETUS: Why so?

STRANGER: For fear of ascribing to them too high a function.

THEAETETUS: And yet your description has some resemblance to that type (the Sophist).

STRANGER: So has the dog to the wolf — the fiercest of animals to the tamest. But a cautious man should above all be on his guard against resemblances; they are a very slippery sort of thing.

Now let me rewrite the latter part of the dialogue. In doing so I shall move to eliminate the stranger's instinctive or preconceived notion of what Sophists actually are. *The Sphinx gestures at the page, and the wording changes:*

STRANGER: Well, what name shall we give to the practitioners of this art?

THEAETETUS: The characteristics you have enumerated are those the Sophists use to describe themselves.

STRANGER: But I fear this ascribes too high a function to them.

THEAETETUS: To say that individual Sophists may not achieve the standards they have set for themselves does not disprove the nobility of their goal, nor their right to claim it as a standard and hence an identifying characteristic of their profession.

STRANGER: I cannot find fault with that. But let us examine the Sophist from some other vantage-points ...

The wording reverts to normal, and the Sphinx closes the book. I do not say that the dialogue should have proceeded in a different direction. I merely demonstrate that it would have been possible. This fact — that it is possible — testifies to the looseness of Plato's logic in this instance. Rather than refining the definition of the Sophist by the careful elimination of inconsistent characteristics, Plato simply ignores implications which do not support his preconceived notions.

The Chimaera: I'm beginning to see what you mean.

The Sphinx: There are other examples which I could take from the text. But I think this demonstration sufficient proof of the principle involved. The entire dialogue is not an attempt

to understand what a Sophist is. It is an attempt to denigrate Sophists. As such it is of no value as an exercise in logic or in the true process of reduction.

The Chimaera: But now we are back where we started, enriched only by an irony of Socratic logic: We know what *The Sophist* is *not*, but we don't know what it *is*. So we must consider why Plato felt it necessary to attack the Sophists at all. Why did he not feel it possible merely to coexist with them in friendly competition for men's minds?

The Sphinx: Here we must depart from the dialogue as a universe in itself. We must try to place it in context amidst a larger and more complex universe. The reason for doing this is that, viewed in isolation, *The Sophist* is logically invalid; this we have just proven. Seen against a larger background, however, it may indeed be significant. We attempt, like Archimedes, to move a world. For a place to stand we have the existence of *The Sophist*; for a lever we have its bias. The world need move only a little, and we who push against the lever may count ourselves satisfied.

The Chimaera: I follow you, but beware of unsubstantiated speculation ...

The Sphinx: The proponent of a viewpoint who feels secure in his position will not find it necessary to attack the mere existence of opponents. He may point out the fallacies in their arguments in an effort to hasten their understanding of his "correct interpretation." But he will not see their "incorrect" views as a threat to the truth of his own. An attack against the very existence of competition is mounted when one is uncertain of the invulnerability of one's own position. Permitted to exist, competition might pose a mortal challenge. Hence it must be destroyed without delay. Such a preemptory strike is justified by the rationalization that, while one has glimpsed an ultimate truth, more time is needed to refine the ideas to a form which may be understood by those of lesser intellectual acumen.

The Chimaera: You are suggesting, then, that Plato may not have felt secure in his philosophy — that he feared the axioms upon which he based his logic to be false?

The Sphinx: Let us not say that he feared them to be false. It is enough to say that he may not have been completely certain of their truth. Had he been, he would have ignored the Sophists.

The Chimaera: Why should Plato have attacked the Sophists in particular? Was it simply because they were his only Athenian competition? That would make his motives rather materialistic.

The Sphinx: Here we should bear in mind that we have no precise catalogue of individuals whom Plato considered Sophists. At various times he took issue with the ideas of Heraclitus, Parmenides, Zeno, and Protagoras, to name but a few theorists. Whether he considered the Sophists as comprising only specific individuals or whether he considered Sophism more broadly to be composed of all challengers to his own philosophy is an issue we cannot decide. If we are to look through Plato's eyes via *The Sophist*, we can establish only that the Sophists were guilty of teaching according to methods too close to those of Plato himself.

The Chimaera: You mean, I take it, by the process of cross-examination described by the stranger in the passage we considered earlier?

The Sphinx: Precisely. I ask you to consider both the praise that the stranger accords the system itself and his unsubstantiated reluctance to credit that system to the Sophists. History contains many examples pointing to the fact that the most dangerous threats are those akin to the favored philosophy in all ways save one — which is considered to be crucial. Wars have been fought simply because men were unable to agree upon one name for the same god, or, later, because they could not agree upon the same meanings for words such as "freedom," "democracy," and "equality."

The Chimaera: Only two wars that I recall strike me as having made any sense: the Trojan War, which was fought for sex, and the Carthaginian Wars, which were fought for money.

The Sphinx: Very funny. But to return to the issue at hand, we have the evidence of that passage in *The Sophist* to substantiate this point. Plato regarded the process of teaching through cross-examination to be a standard of excellence in itself. Its use to teach anything other than pure philosophy, accordingly, would have been intolerable to him. Hence his extraordinary anger at the Sophists.

The Chimaera: But we do know more about the Sophists than that. Even if we limit our scope to the school of Protagoras, we know that Sophistic thinking disavowed absolute knowledge. Despairing of attaining such knowledge, they regarded even its pursuit as worthless. So they taught a sort of relativistic pragmatism as the only sound basis for human affairs. Hence Protagoras' famous statement that man is the measure of all things.

The Sphinx: That is right. And we know that Plato was firmly opposed to this view. Perhaps our most convincing evidence of this is the inscription above the entrance to his Academy: *Let no one ignorant of mathematics enter here.*

The Chimaera: I thought it was "geometry."

The Sphinx: Unfortunately for purists it has been recorded both ways. But either serves to illustrate the point. Plato saw in mathematics unshakable evidence that there was an absolute standard for the Universe. And where one such standard existed, it was logical to assume that there were others. Today humans regard mathematics principally as an applied science, but in Plato's time it was considered by the Pythagoreans to be "pure," having nothing to do with the gross and imperfect everyday world.

The Chimaera: I presume that Plato would have been somewhat upset to learn of the Theory of Relativity, which is inconsistent with the notion that mathematics adhere to a fixed standard. But do I understand you to say that Plato was a Pythagorean?

The Sphinx: Not in the sense that he had any connections with one of the Pythagorean schools as such. He was born in Athens in 427 BCE, and he was a disciple of Socrates from 409 to 399. Following Socrates' execution in that year, Plato traveled abroad, absorbing Pythagorean doctrines in many of the Greek cities located in Italy and Africa. It was not until 387 that he returned to Athens to found his Academy.

The Chimaera: That is interesting, but it does not constitute evidence that Plato endorsed the views of the Pythagoreans.

The Sphinx: No, and for that one must turn to the *Timaeus*, wherein Plato presents his concept of the Universe. Here he describes the five possible regular solids — that is, those with equivalent faces and with all lines and angles equal. Four of those represented the four elements, he said, while the dodecahedron represented the Universe as a whole. He also postulated that the various stellar / planetary bodies move in exact circles (the perfect curve) along with the crystalline spheres (the perfect solid) holding them in place. All of these theories were originally Pythagorean, as one may see from the writings of Philolaus and other avowed Pythagoreans. But we wander too far afield. Let us return to Plato's conviction that the Universe was based upon absolute, not relative standards.

The Chimaera: I presume that the Sophists did not consider mathematics as an invalidation of their relativism.

The Sphinx: Whether the issue centered around mathematics or not is something we cannot know. We do know that the Sophists considered whatever evidence Plato offered insufficient to dislodge them from their position. From their point of view, the Sophists were champions of logic. They based their arguments upon what they understood to be "obvious" realities. And they drew "common sense" conclusions. What so antagonized Plato was not that they held different views than his concerning the primal forces of the Universe. Rather it was the intolerable insult — in Plato's eyes — that they were not interested in that topic as a field for rational inquiry. Plato must have felt somewhat akin to Noah building his Ark in the midst of an ignorant and unconcerned society.

The Chimaera: The Noah legend is not in our myth-cycle, if you please.

The Sphinx: My apologies.

The Chimaera: And so Plato wished to identify the primal forces of the Universe. This resulted in his famous Theory of the Forms, if I am correct. But I sense a weak point here. Plato was a finite being, and yet he desired to comprehend Universal absolutes. As perfect standards they would necessarily be infinite, since any measure of perfection must extend in all dimensions without limitation. It would be possible for a finite entity like Plato to comprehend the infinite without distortion only if the infinite reveals aspects of itself to and through the finite. But the finite must have *faith* or *trust* that the aspects are undistorted in their presentation.

The Sphinx: Precisely, and now we are getting to the *crux ansata* of the matter. For, you see, assumptions based upon faith or trust are logically indefensible, otherwise there would be no need to base them upon faith or trust to begin with. Plato, being a man of no mean intellect, was certainly aware of this. He feared that an intelligent Sophist might see it as well and proceed to attack the foundations of his entire philosophy as illogical. And so, in the dialogues, he constructed a very elaborate defense of his concepts according, apparently, to the most rigorous standards of the cross-examination system of the Sophists.

The Chimaera: Statements like that are liable to get you into a great deal of trouble, I hope you know.

The Sphinx: Only with those who underestimate Plato and interpret this as a slur against him. Quite the contrary, it is all the more indicative of his brilliance. The entire process of "logical reasoning" is ultimately circular. What humans loosely term "cause and effect" relationships

are not really that at all. They are rather observations of phenomena believed to occur consistently under identical environments. But logic cannot explain *why* electrons circle protons, or *why* the color red and the color blue are distinct, or *why* the Universe exists at all. Yet every one of our senses tells us that these things are so, and if we, as Descartes, deny the validity of our sensory input, we resign ourselves to insanity. Plato's faith derives from no greater *and no lesser* observation than things are what they seem to be. Once that consistency is granted, all else follows.

The Chimaera: If that is so, why should Plato have gone through all the trouble to create the dialogues? Merely as a blind for Sophist critics who might have interfered with his Academy or accused him personally of being irrational or illogical?

The Sphinx: Again the explanation is not that simple. The dialogues may indeed have served as a blind for the Sophists, inasmuch as they defend Platonic principles according, apparently, to Sophistic logical criteria. But the dialogues would thus serve only a negative function, and that hardly seems to justify the obvious effort of their preparation. Plato was first and foremost a teacher, and he would have designed the dialogues to teach.

The Chimaera: That appears to run afoul of your previous statement that faith and reason are mutually exclusive. If Platonic students studied the dialogues only to become skilled at the Sophistic argumentative procedures employed therein, they would complete the Academy only as skilled Sophists.

The Sphinx: We are at something of an impasse. I confess that I cannot resolve this evident inconsistency. Let us seek fresh counsel.

Quite suddenly there materializes a Gryphon.

The Gryphon: The dilemma can be resolved, but it is so constructed that it defies resolution by Sophistic logic. And that is precisely the trap into which the two of you have fallen. Indeed the dialogues are there to teach, but the student must put forth the effort to see past the Sophistic teachings to those of Plato himself.

The Chimaera: But the argumentative pattern of the dialogues is Sophistic, and any connection between Sophistic logic and Platonic faith cannot exist. Do you think to pursue me?

The Gryphon: The key to Plato rests in the *Meno*. Here — *He turns to page #364:*

SOCRATES: Those who tell it are priests and priestesses of the sort who make it their business to be able to account for the functions which they perform. Pindar speaks of it too, and many another of the poets who are divinely inspired. What they say is this — see whether you think they are speaking the truth. They say that the soul of a man is immortal. At one time it comes to an end — that which is called death — and at another is born again, but is never finally exterminated. On these grounds a man must live all his days as righteously as possible.

For those from whom
Persephone receives requital for ancient doom
In the ninth year she restores again
Their souls to the Sun above

From whom rise noble kings
And the swift in strength and greatest in wisdom,
And for the rest of time
They are called heroes and sanctified by men.

Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything there is. So we need not be surprised if it can recall the knowledge of virtue or anything else which, as we see, it once possessed. All nature is akin, and the soul has learned everything, so that when a man has recalled a single piece of knowledge — learned it, in ordinary language — there is no reason why he should not find out all the rest, if he keeps a stout heart and does not grow weary of the search, for seeking and learning are in fact nothing but recollection.

The Chimaera: You imply, then, that it is not the object of the dialogues to "teach" at all — but rather to expose Plato's students to demanding mental gymnastics which will inspire them to recollect knowledge of the Forms.

The Gryphon: You have recollected admirably. *The Gryphon dematerializes.*

The Sphinx: Is it not interesting that the example given by Socrates in the *Meno* employs mathematics and geometry? That ties in rather neatly with the inscription over the entrance to the Academy. To the Platonic philosopher, then, that inscription would have meant something more than mere ability to calculate areas of triangles. In effect it would say: Let no one ignorant of the recollective basis of knowledge *leave* here.

The Chimaera: Harking back to what you said concerning Plato's exposure to Pythagorean concepts, it is quite appropriate. Mathematical consistency was Plato's "foot in the door," so to speak, where the Forms were concerned. Yet, in view of relativity, does not that door slam shut upon us?

The Sphinx: That's the Hades of it; it doesn't. Or rather it does, but another one opens simultaneously.

The Chimaera: Do you mean that relativity provides access to another Form similar to mathematical consistency, upon which a modern Plato could base a Theory of the Forms?

The Sphinx: No, not really. But what relativity has done has been to turn the *Meno* inside out. Look here: Socrates proves the immortality of the soul by demonstrating its intrinsic grasp of mathematics, which he considered a Form. Pause here and consider: What, precisely, is immortality?

The Chimaera: I should say the continuous existence of the mind or soul.

The Sphinx: That would be the case if there were no such thing as relativity. But there is. So let us say rather that immortality is the ability of the mind or the soul to exist unbounded by time, i.e.: the fourth dimension. Mortality is measured according to the notion that time is a constant. But relativity disproves this, showing that time may be retarded, hastened, stopped altogether, or, presumably, raised to infinity. Thus the prison of a so-called temporal span of existence is no real prison at all. It is only imagined as such by a mind untrained in fourth

dimensional movement. The mind that is immortal is one that *breaks free of time*, not one that merely plods along within it as it ticks off the aeons.

The Chimaera: And so the same principles of relativity that destroy Plato's first-known Form now open the door to the very immortality which he sought through knowledge of the Forms. Fascinating ...

The Sphinx: Now we must consider the implications of this as applied to the notion of recollection of knowledge. When Socrates used the term in the passage cited by the Gryphon, he meant it of course in terms of a fixed fourth dimension. He visualized the soul as plodding along through the aeons, "seeing all things" along the way. Thus, by the time it reached incarnation in Greece circa 400 BCE, it had completed some 9.5 to 10.5 billion years' "sightseeing" since the last Universal concentration of radiation underwent transformation into matter and antimatter, making it possible for existence to displace vacuum.

The Chimaera: Just out of curiosity, how do you come up with ten billion years?

The Sphinx: Simply by dividing the distances of the known galaxies from the calculated metagalactic center of this expansion cycle by their speeds according to the Red Shifts, then taking an average. But we digress again. We must still work out the nature of the acquisition of knowledge.

The Chimaera: If the invalidation of time as a constant has been shown, then the mind or soul could not have acquired knowledge via an aeonic sight-seeing trip such as Socrates describes. But the mind possesses the capability to cast itself forward and backward through time, since time is not fixed.

The Sphinx: Correct. The process is to imagination what directed thinking is to unconscious dreaming. It is something like the Raja-Yoga technique of uniting the mind to a single idea through force of Will, or like corresponding ceremonial magic techniques.

The Chimaera: But I thought that the object of Yoga is to break the cycle of birth, death, rebirth through union of the soul or mind with the whole of existence. To one who achieves the eighth stage, samadhi, the concept of knowledge — itself a relative measurement of that which is known versus that which is not known — would be meaningless. All would be known, or, to use a more precise term, realized. Nothing would remain to be "learned."

The Sphinx: Indeed.

The Chimaera: I think I am beginning to see your point. There is an identity between the state of samadhi and the innate condition of the mind or soul as Plato perceived it. Both exist in a state of absolute awareness, including, presumably, the freedom to move through all dimensions including that of time. Thus they break the bonds of both a finite *period* and a finite *path* of existence, achieving true immortality. Earthly incarnation becomes a prison in terms of both time and space, and it is the incarnated mind's ability to travel within time that allows it to break free from this prison. The ambition of Plato, like that of the Yogi, was to regain the freedom of mental movement through all dimensions of existence — which, of course, would provide access to knowledge of the Forms.

The Sphinx: That is right. And the final proof of this is that Adepts in all cultures and all ages have inclined towards this same realization, no matter what exploratory methods they may have used and what linguistic terminology they may have employed. "Proof" in the scientific sense is the achievement of identical results under identical circumstances by independent researchers. Our comparison of just two initiatory systems — that of Plato and that of Yoga — meets these criteria exactly, given that the "identical circumstance" in this case is Earthly incarnation.

The Chimaera: Similar evidence could be obtained from additional case studies of other initiatory systems. But one substantiation suffices for our discussion.

The Sphinx: And now, I think, we are finally in a position to understand Plato's distinction of the work of a true philosopher from that of a Sophist. Let us return to *The Sophist*. *He turns to page #998:*

STRANGER: Well, now that we have agreed that the kinds stand toward one another in the same way as regards blending, is not some science needed as a guide on the voyage of discourse, if one is to succeed in pointing out which kinds are consonant, and which are incompatible with one another — also, whether there are certain kinds that pervade them all and connect them so that they can blend, and again, where there are divisions [separations], whether there are certain others that traverse wholes and are responsible for the division? ... And the man who can do that discerns clearly *one* form everywhere extended throughout many, where each one lies apart, and *many* forms, different from one another, embraced from without by one form, and again *one* form connected in a unity through many wholes, and *many* forms, entirely marked off apart. That means knowing how to distinguish, kind by kind, in what ways the several kinds can or cannot combine.

The Chimaera: I am well satisfied. Now that we have resolved the questions raised by *The Sophist*, it seems necessary to consider *The Statesman* as well.

The Sphinx: We know that *The Statesman* was written as a sequel to *The Sophist* — that Plato intended his ideal statesman to be antithetical to the "worst possible kind" of Sophist. Observe: *He turns to page #1074.*

STRANGER: Therefore all who take part in one of these governments — apart from the one based upon real knowledge — are to be distinguished from the true statesman. They are not statesmen; they are party leaders, leaders of bogus governments and themselves as bogus as their systems. The supreme imitators and tricksters, they are of all Sophists the arch-Sophists.

YOUNG SOCRATES: It seems to me that the wheel has come full circle, now that the title of Sophist goes to those who most deserve it, to the men who get themselves called political leaders.

The Chimaera: That may be nothing more than another of Plato's invectives against the Sophists in general — a bit of name-calling without real substance. Such seems to be the opinion of academic critics, who are prone to ignore this exchange. But let us reexamine Plato's alienation from the Sophists. As I said earlier:

Even if we limit our scope to the school of Protagoras, we know that Sophistic thinking disavowed absolute knowledge. Despairing of attaining such knowledge, they regarded even

its pursuit as worthless. So they taught a sort of relativistic pragmatism as the only sound basis for human affairs. Hence Protagoras' famous statement that man is the measure of all things.

The Sphinx: We then considered the Pythagorean precedents for Plato's conviction that the Universe adheres to absolute and not relative standards. But how does this tie in with *The Statesman*?

The Chimaera: The connection seems to be that Plato considers statesmanship also to be absolute and not relative. Observe the following key passage: *He turns to pages #1051-2.*

STRANGER: Must we not do now what we had to do when discussing the Sophist? We had to insist then on the admission of an additional postulate, that "what is 'not x' nevertheless exists." We had to introduce this postulate because the only alternative to asserting it which our argument left us was to allow the Sophist to escape definition altogether. In our present discussion too there is an additional postulate on which we must insist, and it is this: "Excess and deficiency are measurable not only in relative terms, but also in respect of attainment of a norm or due measure." For if we cannot first gain assent to this postulate, we are bound to fail if we advance the claim that a man possesses statecraft, or indeed that a man possesses any other of the special forms of knowledge that function in human society.

YOUNG SOCRATES: In that case we must certainly follow the precedent and admit the additional postulate in our present discussion too.

STRANGER: Our present task is greater than our previous one, Socrates, and we can hardly have forgotten what a very long time that took us. However, while discussing these problems, there is one thing to be said at the outset that it is perfectly right and proper to say here.

YOUNG SOCRATES: What is this?

STRANGER: That when one day we come to give a full exposition of true accuracy in dialectic method, we shall find the need of this postulate concerning the due measure which we have just enunciated. However, the statement in the form we have made it and with the demonstration — adequate for present purposes — which we have given of it, is a very great help to us, or so it seems to me. For it shows that two propositions stand or fall together. The first is that the arts exist; the second is that excess and deficiency are measurable not only relatively but in terms of the realization of a norm or due measure. Thus if measure in this second sense exists, so do the arts, and, conversely, if there are arts, then there is this second kind of measurement. To deny either is to deny both.

The Sphinx: The "existence of 'not x' postulate," as I recall, left something to be desired in terms of logical integrity. The point hinged upon things that were not themselves "existence" being able to exist. In distinguishing them from "existence," Plato treats "existence" as an entity. But, when saying that certain things "exist," he treats "exist" as a quality. That is inconsistent and hence inconclusive. *He glances at page #1003 indignantly, then turns to pages #1050-1.* And what sort of demonstration of this second postulate does he offer?

STRANGER: On the one hand, will we not also be ready to assert that we do in fact hear words spoken and see acts done which at one time exceed the essentially right measure and

at another time fall short of it? Is it not just this matter of attaining the due measure which marks off good men from bad in human society?

The Chimaera: That's not much of a proof. The words or actions that impress one observer as ideal may strike another as excessive or inadequate. Similarly "good" and "bad" are subjective terms. Plato is guilty of a *non sequitur*.

The Sphinx: True. If the stranger had been talking with someone like Protagoras instead of the docile young Socrates, *The Statesman* would have floundered [and foundered] right there.

The Chimaera: Note that, immediately after making that statement, Plato tries to reinforce it by denying that statecraft — or any other art — can exist without it. Thus he assumes that statecraft has already been proved to be an absolute standard, when in fact it has not. Two unproved statements cannot be used to prove each other, and so Plato is guilty of a second logical fallacy, generally known as *interdependence*.

The Sphinx: Since the rest of *The Statesman* hinges upon young Socrates' blind disregard of these two fallacies, is there a point in our discussing it further? What we have uncovered here is not some relatively unimportant digression. The subsequent structure of *The Statesman* is one of peeling away inadequate manifestations of statesmanship, leaving, theoretically, the Form itself at the core. If there is not an agreed-upon Form, then the peeling-away process is pointless.

The Chimaera: To be fair to Plato, let us examine his idea of the Form of statesmanship. *He turns to page #1077.*

STRANGER: If you will view the three arts we have spoken of as a group with a common character, you will be bound to see that none of them has turned out to be itself the art of statesmanship. This is because it is not the province of the real kingly art to act for itself, but rather to control the work of the arts which instruct us in the methods of action. The kingly art controls them according to its power to perceive the right occasions for undertaking and setting in motion the great enterprises of state. The other arts must do what they are told to do by the kingly art ... It is a universal art, and so we call it by a name of universal scope. That name is one which I believe to belong to this art and this alone, the name of "statesmanship."

The Sphinx: On the whole, that's not a bad definition. And, I might add, there is nothing in it which necessitates the existence of an absolute standard for statesmanship. A statesman can simply be a person who is relatively skilled at emphasizing, directing, and applying the various arts and sciences of a state or community.

The Chimaera: So it would seem. In view of Plato's attack on "archSophists" as being the leaders of all but the perfect [Form] government, one might suspect that he insisted upon an absolute standard of government just so that he could attribute everything less than that to Sophistry. Having delivered such an uncomplimentary blow to both Sophists and politicians, Plato could quietly abandon the notion of an absolute governmental standard. In fact, the definition that I just quoted is thoroughly relativistic and cannot be applied in terms of absolute standards.

The Sphinx: And just how do you draw that conclusion?

The Chimaera: If each subordinate art in a community possesses its own standard of absolute perfection, a raising or lowering of the application of that art by the statesman would cause excess or deficiency in the art itself. For example, the military art involves winning battles and wars. If the statesman, for the good of the entire community, prevents the military from conducting battles or wars, the military art itself experiences a deficiency. At a later date, if the military *does* go to war, that deficiency will be evident as inexperience in combat. Similarly, if the statesman orders the military to fight too many battles or wars, excess will occur. The military will become inefficient through demoralization and attrition. To permit the military to function at an ideal level, a statesman would have to allow a level of continuous or intermittent warfare. This, obviously, would not be ideal for the state as a whole.

The Sphinx: Your point being that the ideal level of a subordinate art as a thing *an sich* is at odds with its ideal application by the statesman's art.

The Chimaera: Yes, and there's more to it than that. If there is an ideal standard or level for both component arts and the statesman's art, then the maintenance of that standard or level over a period of time should ensure continuous and ideal prosperity for the state as a whole, correct?

The Sphinx: Theoretically, yes.

The Chimaera: But conditions outside that state will vary. A neighboring state may go to war against it, for example.

The Sphinx: That would necessitate an alteration of certain component arts — such a materiel production, resource allocation, and military activity — by the statesman, if he is to perform his ideal role.

The Chimaera: But this means exceeding or falling below the ideal standards of the individual component arts. In other words, the ideal standards of a component art by itself and the ideal level of that art as a factor in the overall community do not coincide. Therefore, if Plato insists upon absolute standards, he places his statesman in the position of having to continuously violate the absolute standards of component arts for the sake of his own art.

The Sphinx: I suppose Plato would argue that the ideal standards of the component arts would include consideration for the proper level of those arts within the community as a whole.

The Chimaera: That still begs the question. The posture of the community must change as its external environment changes. Therefore the component arts will be subject to continuous revision of their levels of activity and emphasis. They become factors *relative* to the community, just as the community becomes a factor *relative* to its external environment. Q.E.D.

The Sphinx: So Plato's definition of statesmanship is valid only if both that art and the subordinate arts are assumed to be variable and relativistic. How intriguingly Sophistic!

The Chimaera: ... All of which brings us back to the basic "relativity vs. absolutism" issue between [what Plato would call] Sophistry and Philosophy respectively. In a purely practical sense we cannot continue to use those terms as Plato did, because "sophistry" now conveys

the image of charlatanism, while "philosophy" embraces relativistic as well as absolutist theories.

The Sphinx: True. The basic issue still remains, but the old labels are no longer accurate. Why do you suppose Plato felt so strongly that absolute standards (Forms) existed?

The Chimaera: It probably started with what he believed to be common sense. Our senses seem to tell us that the world around us is made up of reliable and permanent phenomena. A chair can be counted upon to remain a chair, a desk a desk. The Sun and the planets behave regularly. Relativism carried to its logical conclusion would deny these things. How could the Sophists say that "man is the measure of all things" as they walked about on the solid and permanent ground of Greece? Man cannot decide that the ground will be there one minute and transmute to water the next. Plato must have felt that he was arguing a case for the *way things actually are*, even if he encountered difficulties in justifying that position logically.

The Sphinx: To be quite precise, a chair does not remain a chair or a desk a desk. Both are undergoing continuous molecular breakdown, which is not apparent to humans because they normally experience sensory input at a relatively swifter rate. Nor are astronomical bodies truly constant; they only seem that way, again because of the relative differences in their rates of change and in human perceptive powers. At the other end of the scale, there are phenomena that occur too swiftly for human senses to register them. So they seem "instantaneous." So how dependable is Plato's "actual world?"

The Chimaera: I am tempted to say that, relatively speaking [from the human point of view], the world *appears* to adhere to absolute laws.

The Sphinx: Now *that* is an interesting statement! You mean that the human ability to perceive relative change exists in a comparatively small range, and that phenomena changing at rates beneath or above that range appear to be instantaneous or permanent, as the case may be.

The Chimaera: I supposed so.

The Sphinx: Can we not identify anything that is truly permanent? That is in fact absolute and not relative?

The Chimaera: That was Einstein's problem. He was able to postulate only one thing that was absolute — the speed of light. But in that he was wrong.

The Sphinx: Wrong? Kindly explain!

The Chimaera: We run the risk of straying rather far from *The Statesman*.

The Sphinx: But not from our ultimate topic. Remember that we are trying to get a grip on true conceptual analysis, and to do that we had better resolve this relative / absolute issue once and for all. According to the Platonic school of thought, political science has an absolute standard, just as physical laws do. That is the argument of *The Statesman*. So now we have said that Einstein reduced physics to only one absolute — the speed of light — and you dispute even that. I for one consider a resolution of this germane. If you destroy absolutism in

the physical world, then the basis for attempting to parallel the "absolute physical world" with an "absolute political world" disappears altogether. So proceed.

The Chimaera: All right. According to Einstein's second fundamental postulate of the Special Theory of Relativity, the velocity of light is always constant relative to an observer, no matter how fast the observer and the light source may be separating or converging. A derived equation states that, when an object is moving with respect to an observer, the mass of the object becomes greater, the amount of increase depending upon the relative velocity of object and observer. As the mass of the object increases, its length along the axis of its direction will decrease. At the speed of light, the object's mass becomes infinite, and its length shrinks to zero. Since an infinite-plus amount of energy would be required to raise the speed of an infinite mass beyond the speed of light, such hyper-light speed is not possible.

The Sphinx: So states the Special Theory.

The Chimaera: Now, internally the Special Theory is consistent, because it treats the speed of light as a constant and incorporates a series of equations which rely upon that constant and are consistent with one another. As the Special Theory applies to phenomena which are *substantially below* the speed of light, it is practical. The interrelationship of mass and energy relative to 186,000 miles per second (the Einstein speed of light constant) has been formulated as $E=mc^2$ and put into practice through nuclear fission.

The Sphinx: Where, then, lies the fault?

The Chimaera: The Achilles' Heel of the Special Theory is that, while applying the principle of relativity to everything else except the speed of light, it thereby treats the speed of light as an exception to the rule. *An exception to a rule of physics is an indication that the rule is inadequate to cover all known phenomena.* Einstein's decision to treat the speed of light as a constant was based upon the *difference* between the speed of light and non-light-wave-related phenomena being so vast as to make sub-186,000 mps light speed impossible to *detect*; and also upon the inability of science to *detect* anything travelling faster than 186,000 mps.

The Sphinx: Why this emphasis upon the word "detect?"

The Chimaera: Detection and existence are two different things, and that difference is crucial to my argument. Now consider this hypothesis: If light waves from a stationary source travel at 186,000 mps, and those light waves are the only means an observer located elsewhere has for *detection* of that source, what would happen if the source were to begin moving away from the observer at 186,001 mps? Those light waves *that are the sole source of the observer's information* would no longer reach that observer. The waves are now receding from him at 1 mps. As far as the observer can *detect*, the light-source vanished when its speed exceeded the speed of light. But *did* the source in fact cease to exist? It did not. [And its presence may be detectable by observing warps in radiation waves and emissions affected by it — a possible explanation of the "Black Hole" phenomenon.]

The Sphinx: What about light-sources that are proceeding in directions other than diametrically away from an observer?

The Chimaera: As for an object approaching an observer at 186,000+ mps, it would arrive before it could be detected at any distance *as a moving object*, because humans do not possess

instruments that can identify approaching light speeds in excess of 186,000 mps — which would be the only means of identifying the object's approach. If the source were to proceed at a tangent to an observer, it will seem to compress as it approaches the speed of light. The explanation for this illusion is more complex, but I may approximate it by saying that the *lateral movement / oscillation of the emitted light waves is less detectable* as the lateral speed of the object approaches 186,000 mps. At 186,000 mps the waves are no longer detectable as waves — merely as radiation; hence the illusion that the source has transmuted from matter to energy.

The Sphinx: In fact, then, the Special Theory contains its own invalidation. It states that everything is relative, but it cannot exist as a formula without at least one *absolute* constant — which, upon examination, proves to be relative itself. Which leaves only one question: If it is wrong, why does $E=mc^2$ work?

The Chimaera: Because the values which are plugged into that formula are so far below 186,000 mps that the speed of light might as well be treated as a constant. For equations that include values closer to 186,000 mps, the formula becomes increasingly less accurate. Hence the preposterous calculation that a mass at 186,000 mps becomes infinite. That is simply the result of the formula's intrinsic distortion.

The Sphinx: This is all very unsettling. So everything is relative?

The Chimaera: Let's not jump to conclusions. Remember what we decided concerning Plato's own proof of absolute Forms?

The Sphinx: Yes. I referred to the Platonic Academy's inscription, *Let no one ignorant of mathematics enter here*, and then I said:

Plato saw in mathematics unshakable evidence that there was an absolute standard for the Universe. And where one such standard existed, it was logical to assume that there were others. Today humans regard mathematics principally as an applied science, but in Plato's time it was considered by the Pythagoreans to be "pure," having nothing to do with the gross and imperfect everyday world.

The Chimaera: Would you care to elaborate upon that?

The Sphinx: The best thing to do is to quote directly from Thomas Stanley's 1687 account of the Pythagorean doctrines, which draws its material from Porphyry, Iamblicus, Strabo, etc. *The Stanley text materializes, and the Sphinx turns to Part IX, page #522. Consider the following:* [sic]

The mind being purify'd [by Discipline] ought to be applied to things that are beneficial; these he procured by some contrived ways, bringing it by degrees to the contemplation of eternal incorporeal things, which are ever in the same state; beginning orderly from the most minute, lest by the suddenness of the change it should be diverted, and withdrew itself through its great and long pravity of nutriment.

To this end, he first used the Mathematical Sciences, and those Speculations which are intermediate betwixt Corporeals and Incorporeals, (for they have a Threefold Dimension, like Bodies, but they are impassible like Incorporeals) as Degrees of Preparation to the

Contemplation of the things that are; diverting, by an artificial Reason, the Eyes of the Mind from corporeal things (which never are permanent in the same manner and estate) never so little to a desire of aliment; by means whereof, introducing the contemplation of things that are, he rendered men truly happy. This use he made of the Mathematical Sciences.

These Sciences were first termed *Mathemata** by Pythagoras upon consideration that all Mathesis (discipline) is Reminiscence, which comes not extrinsically to souls as the phantasies which are formed by sensible objects in the Phantasie; nor are they an advantageous adscititious knowledg, like that which is placed in Opinion; but it is excited from Phaenomena's, and perfected intrinsically by the cogitation converted into it self.

The Chimaera: How very interesting. It would seem that the recollective basis of knowledge, heretofore assumed to be a Platonic concept, is in fact Pythagorean.

The Sphinx: And the use of mathematics as a key to this particular sort of knowledge, i.e.: of the Forms.

The Chimaera: Who is this Stanley, and how reliable can he be considered to be?

The Sphinx: Thomas Stanley graduated from Cambridge at age 16 as a Master of Arts. He practiced law; was fluent in French, Italian, Spanish, and the Classical languages; and issued the first volume of his famous *History of Philosophy* when he was only 30. The three paragraphs cited above are all footnoted to original Greek sources.

The Chimaera: So Plato used mathematics as a "place to stand," in an effort to make the Universe intelligible by reason alone. And Platonists tend to emphasize this, shielding Plato from the despised title of "mystic." See here: *He indicates page #xv in the Collected Dialogues.*

[Huntington Cairns:] But the difference between Plato and the mysticism that has attached itself to his philosophy is essential. Plato's aim is to take the reader by steps, with as severe a logic as the conversational method permits, to an insight into the ultimate necessity of Reason. And he never hesitates to submit his own ideas to the harshest critical scrutiny; he carried this procedure so far in the *Parmenides* that some commentators have held that his own doubts in this dialogue prevail over his affirmations. But the beliefs of mystics are not products of critical examination and logical clarification; they are, on the contrary, a series of apprehensions, flashes, based on feeling, denying the rational order. The mystic's reports of his experiences are beyond discussion inasmuch as they are subjective and emotional; they must be accepted, by one who wishes to believe them, as a matter of faith, not knowledge. Plato's view of the world is that of an intelligible system that man can know by disciplined intellect alone. He was, in fact, the founder of logic, a logician and a poet, but he was not a mystic, he never exalted feeling above reason.

The Sphinx: Well, well. What do you think Cairns would say to the following quote from *The Statesman*? *He turns to page #1082.*

STRANGER: When there arises in the soul of men a right opinion concerning what is good, just, and profitable, and what is the opposite of these — an opinion based on absolute truth and settled as an unshakable conviction — I declare that such a conviction is a manifestation of the divine occurring in a race which is in truth of supernatural lineage.

YOUNG SOCRATES: It could no be more suitably described.

The Chimaera (dryly): He would probably say that, since sphinxes and chimaeras do not really exist, nothing we say is to be taken seriously.

The Sphinx: So, where Plato is concerned, a great deal hinges upon the basis for mathematics itself. Is it acquired through reason or through mystical vision, so to speak?

The Chimaera: This is rather curious. Plato actually sets his dialectic process in contrast to mathematics, almost as though the object of the Dialogues is to arrive at a Form greater than that of mathematics. *He turns to page #746.*

I understand, he said, not fully, for it is no slight task that you appear to have in mind, but I do understand that you mean to distinguish the aspect of reality and the intelligible, which is contemplated by the power of dialectic, as something truer and more exact than the object of the so-called arts and sciences whose assumptions are arbitrary starting points. And though it is true that those who contemplate them are compelled to use their understanding and not their senses, yet because they do not go back to the beginning in the study of them but start from assumptions you do not think they possess true intelligence about them although the things themselves are intelligibles when apprehended in conjunction with a first principle. And I think you call the mental habit of geometers and their like mind or understanding and not reason because you regard understanding as something intermediate between opinion and reason.

The Sphinx: It's all very well for Plato to say that, and I'm sure that dialecticians are not displeased to consider themselves more intellectual than mathematicians. Yet we have found, in both *The Sophist* and *The Statesman*, that Plato cannot proceed with his arguments unless he assumes the divinely inspired ability to perceive not only greater, but absolute perfection when he is confronted with it. That is not reason; it is revelation. Plato does mathematics an injustice: While mathematicians openly admit that their conclusions are originally based upon assumptions (axioms), Plato pretends that his are not. And of course they are. Just as Einstein required a concrete assumption — a constant speed of light — upon which to build his mathematical philosophy, so Plato must have an assumption — the ability to recognize absolute perfection — upon which to build his dialectic philosophy.

The Chimaera: Plato seems to be caught in a trap between the relativistic Sophists on one hand — who denied the reliability of intuitive assumptions — and the Pythagoreans on the other — who permitted original assumptions via revelation/intuition. Plato rejects the notion that axioms are necessary for reason, yet he cannot reason without them. No wonder he was so touchy about the Sophists.

The Sphinx: Note the very precise manner in which the Pythagoreans discussed the original assumptions of mathematics: *Again he indicates page #522 of the Stanley text.*

The whole science of Mathematicks, the Pythagoreans divided into four parts, attributing one to Multitude, another to Magnitude; and subdividing each of these into two. For Multitude either subsists by it self, or is consider'd with respect to another; Magnitude either stands still, or is moved. Arithmetick contemplates Multitude in it self: Musick with respect to another: Geometry, unmoveable magnitude; Sphaerick, moveable.

These Sciences consider not Multitude and Magnitude simply, but in each of these that which is determinate: for Sciences consider this abstracted from infinite, that they may not (in vain) attempt in each of these that which is infinite. When therefore the wise persons say thus, we conceive it is not to be understood of that multitude which is in the sensible things themselves, nor of that magnitude which we perceive in bodies, for the contemplation of these I think pertains to Physick, not to Mathematick. But because the Maker of all things took Union and Division, and Identity, and Alterity, and Station and Motion to compleat the soul, and framed it of these kinds, as Timaeus teacheth, we must conceive that the Intellect, consisting according to the diversity thereof, and the division of proportions and multitude, and knowing it self to be both one and many, proposeth numbers to it self, and produceth them and the Arithmetical knowledg of them. According to the union of multitude and communication with it self, and colligation, it acquireth to it self Musick: for which reason Arithmetick excels Musick in antiquity, the soul it self being first divided by the Maker, then collected by proportions. And again establishing the operation within it self, according to its station, it produceth Geometry out of it self, and one figure, and the principles of all figures, but according to its motion, Sphaerick: for she is moved by circles, but consists always in the same manner according to the causes of those circles, the straight and the circular: and for this reason likewise Geometry is precedent to Sphaerick, as Station is to Motion.

But forasmuch as the Soul produced these Sciences, not looking on the excitation of Ideas, which is of infinite power, but upon the boundure of that which is limited in their several kinds, therefore they say that they take infinite from multitude and magnitude, and are conversant only about finite: for the mind hath placed in her self all principles both of multitude and magnitude, because being wholly of like parts within her self, and being one and indivisible, and again divisible, and producing the world of Ideas, it doth participate essential finiteness and infiniteness from the things which it doth understand: But it understands according to that which is finite in them, and not according to the infiniteness of its life. This is the opinion of the Pythagoreans, and their division of the four Sciences. Hitherto Proclus.

The Chimaera: In the final analysis, whether Cairns would enjoy the idea or not, Plato must be classed with the Pythagoreans as a "mystic," in that he assumed that humans possess a supernatural power beyond reason to recognize perfection/absolute Forms.

The Sphinx: Yes. The Sophists were the only ones who could claim to be "nonmystics," because they would not admit to revealed accuracy of any sort. Plato tried to strike a balance between the Sophists and the Pythagoreans, but there is just no halfway position that holds water. The Pythagoreans would have been amused by Plato's laborious argumentative process, holding it to be a waste of time, in that the final answer to a given problem could be known only by revelation/recollection. As for the Sophists, they would have faulted Plato's arguments by denying the primary assumptions/revelations in them.

The Chimaera: All of which leaves us where?

The Sphinx: Well, I think we have pretty well finished with *The Statesman*. But our discussion concerning the Pythagorean aspects of "Plato's" philosophy raises yet another question: To what extent was Plato an original thinker?

The Chimaera: On *that* thorny little problem I will let you take the lead ...

The Sphinx: I think we would be wise to start with some observations about time — not just the way most humans regard it, but the way Plato himself perceived it. I recall a pertinent comment of G.J. Whitrow's in his book [The Nature of Time](#)¹:

The first question to consider is the origin of the idea that time is a kind of linear progression measured by the clock and the calendar. In modern civilization this conception of time so dominates our lives that it seems to be an inescapable necessity of thought. But this is far from true ... Most civilizations, prior to our own of the last two or three hundred years, have tended to regard time as essentially cyclic in nature. In the light of history, our conception of time is as exceptional as our rejection of magic.

The Chimaera: Well said. Modern academicians are conditioned to an essentially Newtonian attitude towards time. They regard it as a simple progression of events. The past may be referred to, and visions of the future may be projected, but neither past nor future has any intrinsic effect upon the present — nor do they exist objectively at all.

The Sphinx: In a cyclical system of time, by contrast, past, present, and future would all be part of a single continuum. This wouldn't necessarily mean that "history repeats itself" either. Rather the components of fourth dimensional existence would continue to exist, although they might be undergoing periodic rearrangement and recomposition. One might draw an analogy to the interchangeability of matter and energy; a seemingly endless variety of transmutation takes place, but the "sum of the whole" remains the same.

The Chimaera: Take the Platonic notion of the transmigration of souls. It wouldn't make much sense if *entirely new* souls could come into being "out of nothing," would it? Yet the transmigration theory has been ridiculed on the grounds that (a) world population is expanding, and (b) past incarnations have not been recalled to standards of scientific proof. If "the stuff of which souls are made" can *transmutate* from other components of a unified time-continuum, then the first objection disappears. And limited recomposition [short of transmutation] would account for the second.

The Sphinx: And this would put the concept of the recollective basis of knowledge in a new light as well. Instead of knowledge being cumulative or progressive [again a purely linear concept] with the linear "passage" of time, it can be considered "circular" — rearrangements and recombinations of certain all-inclusive principles which are part of the cyclical continuum, i.e.: "timeless."

The Chimaera: A provocative way of approaching the Theory of the Forms ...

The Sphinx: Let us try to "clear the air" of modern presuppositions and place ourselves in the time-environment that Plato himself perceived. As he looked at the world around him and observed changes taking place, wouldn't linear time have seemed obvious to him? Within the scope of his own consciousness, for example, he could tell that things "weren't the way they used to be" and that new events were regularly taking place.

The Chimaera: On a small scale, yes. But, seen at the "Forms level," various events could be viewed as modifications of a single Form of political behavior or as more complex combinations involving more than one Form. Thus the conquest of Athens by Sparta or the conquest of Sparta by Athens were essentially variations on the same Form [of conquest], distinguished by variable applications of other Forms [such as economic pressures, military

power, political imperialism, etc.]. Viewed in this context, events could indeed be considered cyclical.

The Sphinx: Well, have we justification to presume that Plato truly thought in that context? After all, it is a perspective so broad that it could have been attacked as useless for concrete applications. In point of fact this was the basic Sophist criticism of Plato — that his philosophy, while it might be true on a macrocosmic scale — was of no help to people who were trying to solve immediate problems. So the Sophists advocated problem solving techniques that ignored macrocosmic Forms.

The Chimaera: In the *Republic*, *Laws*, and *Statesman* we have three attempts by Plato to make his political philosophy relevant. But it would be a mistake to say that he merely attempted to "scale down" this Form or that Form to a problem solving level, in order to compete with the Sophists. A Form is not that sort of "thing;" it is not an axiom which can be applied to various problems. Rather it is a sort of sum-total of identifying characteristics in various phenomena which relate them, as sphinxes and chimaeras are variations of the Form "mythical beast."

The Sphinx: Speak for yourself. But we have now reached a point where we can explore the development of Forms-theory prior to Plato's time ... excuse me, Plato's point of focus in the continuum. Because the Forms — and especially the ones that were applicable to statesmanship — weren't all that nebulous. In fact they were the guiding principles of the most ancient civilization in the Mediterranean — and the one with the most highly developed political system as well. I am talking, of course, about Egypt.

The Chimaera: The most highly developed political system? You're going to get some objections on that score. The accepted impression of Egypt is that it was a simple military monarchy, reinforced by a death-obsessed religion, which cared nothing for philosophy. I quote Bertrand Russell:²

Philosophy begins with Thales, who, fortunately, can be dated by the fact that he predicted an eclipse which, according to the astronomers, occurred in the year 585 B.C. Philosophy and science — which were not originally separate — were therefore born together at the beginning of the sixth century.

The Sphinx: Bertrand Russell was ever quaint. "Sixth century" my claw! For *thirty recorded centuries* before Thales, Egypt had existed as a national system — not a mere city-state or even federation of citystates. It was older to the Greeks than the Greeks are to present-day humans. Scientifically it developed architecture to a precision unapproached again until the present century [and in some aspects still unequalled].³ It developed elaborate, codified medical skills [including that of open-skull brain surgery] which were used with a high measure of success.⁴ It possessed the only accurate calendar in the entire Mediterranean until the time of Julius Caesar [when Caesar introduced a modified Egyptian calendar to the Roman Empire]; the Egyptians' own records date back to *4241 BCE!*⁵ And what of the hieroglyphic alphabet, introduced more than seven thousand years ago?⁶

The Chimaera: I expect that part of the problem lies in the fact that the alphabet you just mentioned was so very hard to read. Indeed it was almost a sort of cipher used exclusively among the Egyptian intelligentsia. Training of a scribe took about twelve years, and even then a scribe was not in a position to understand the significance of most of the philosophical material he was recording. By Plato's time other, less complex linguistic systems had come

into use for both reading and writing, and probably no one in Athens could read hieroglyphic, let alone gain access to philosophical texts hoarded by the Egyptian priesthoods. So it is not so very surprising that Egyptian philosophy was not discussed by the Greeks, except for tourist-type accounts such as that of Herodotus and the Egyptian passage of Plato's own *Timaeus*.

The Sphinx: The last known use of hieroglyphic writing even in Egypt itself was in 394 CE [on the Temple of Isis at Philae]. Thereafter all knowledge of the language vanished from human knowledge until Champollion decoded the Rosetta Stone in 1822 CE. And only a small number of Egyptian texts have been translated today — by a smaller handful of people who can read the language. So perhaps Russell's statement can be partially excused, if not condoned.

The Chimaera: Then, too, Egypt has suffered a savage pillaging over the centuries. As a symbol of "heathen paganism" it was viciously despoiled by the early Christians and their Moslem successors. Countless ancient temples were either appropriated or razed by the Catholics, and thousands of statues and inscriptions were disfigured. In 389 CE a Christian mob, acting on the orders of the Christian Roman Emperor Theodosius, burned the great library of Alexandria to the ground.⁷ Even so, millions of book-rolls were rescued or gathered together from other repositories and the library was reestablished — until 636. In that year Alexandria was taken by Omar, the Third Caliph of Islam, who decreed: "The contents of these books are in conformity with the *Koran* or they are not. If they are, the *Koran* is sufficient without them; if not, they are pernicious. Therefore let them be destroyed." They were burned as fuel to heat the city's baths; it took six months for all of them to be consumed.⁸ So it is not too surprising that modern researchers have only a pitiful few scraps of information from previously undiscovered tombs or overlooked monuments.

The Sphinx: Before we explore the links between the Egyptians and Plato, it may help if we bring out some of the salient characteristics of the Egyptian political system. To begin with, it was *cyclic* rather than *linear*. Individual Pharaohs and dynasties came and went, but the social system and political structure remained constant. Each successive Pharaoh, for example, was merely the momentary personification of a permanent, semi-divine entity that governed Egypt in the name of the gods. The nation itself was not viewed as merely one in a series of political units located in northeast Africa; it had existed as a divine creation before recorded history, and it would continue to exist indefinitely. Various natural cycles and human lifetimes would impact upon it, but the essence of Egypt would remain untouched by [linear] time.⁹ Consider, for example, the following hieroglyphic inscription accompanying an image of the scarab-beetle *Xepera*, principle of cyclical regeneration and immortality:

I was the spirit in the Primeval Waters.¹⁰

He who had no companion when his name Came Into Being.

The most ancient form in which I Came Into Being was as a drowned one.

I was he who Came Into Being as a circle.

He who was the Dweller in his Egg.

I was the one who began everything, the Dweller in the Primeval Waters.

First the Wind emerged for me, and then I began to move.

I created my limbs in my glory.

I was the maker of myself; I formed myself according to my desire and in accord with my heart.

The Chimaera: If each Pharaoh was held to be divinely appointed, what was the actual selection procedure? And how could a human-supervised selection procedure retain credibility as a divine process?

The Sphinx: It compares rather intriguingly with the system for selection of Philosopher-Kings in the *Republic*. During stable dynasties new Pharaohs were selected from among the male offspring of the late Pharaoh. There was more latitude in this process than one might think because (a) Pharaohs generally had many wives and concubines, resulting in scores of children, and (b) the education and selection of Pharaohs were handled by colleges of priests, themselves detached from the secular government but exercising a sort of guardianship over it. Unsuitable princes were either diverted to harmless careers or simply assassinated. With the exception of a few temporary puppet-kings or usurpers, then, Egyptian monarchs were generally Priest-Kings [an intentional reference to the Atlantean term in the *Critias*] of exceptional calibre. Incumbent Pharaohs who began to behave in maverick fashion [such as Akhenaten, the monotheist mystic of the XVIII Dynasty] were also assassinated with the tacit consent of the priesthood. This method of "impeachment" does not seem to have been abused, because an attack on the divine Pharaoh for purely partisan motives would have been thought extremely ill-omened. Only for an obvious betrayal of the Pharaoh's sacred trust — as determined by the priesthood — could assassination be contemplated.

The Chimaera: What sort of legal system did the Egyptians have?

The Sphinx: Now we enter some particularly interesting territory from a Platonic standpoint. As far as can be deduced from surviving records, bureaucratic and judicial affairs were not conducted according to a centralized legal code superior to the judgment of individual officials. Such officials were given a more-or-less free hand within their respective areas of responsibility — contingent, of course, upon the maintenance of order, payment of taxes, and general preservation of a harmonious attitude among the people. There were no legislated standards of good and evil/right and wrong. Justice was meted out *ad hoc* according to each supervisory official's concept of fairness and equity. The Egyptians prized this system very highly; it was personified by the goddess *Maat*. When an Egyptian died, a feather from *Maat's* crown would be weighed against his heart to determine whether he would be granted a pleasant repose in Amenti or be torn limb from limb by monsters from the Tuat. I expect that would-be crooks were inhibited accordingly, since the Egyptian religion was taken quite literally. Consider the following inscription, dating from one of the earliest Old Kingdom dynasties of Egypt [and compare it to the concept of *Tao*]:¹¹

If thou art a leader who directs the affairs of a multitude, strive after every excellence until there be no fault in thy nature. *Maat* is good, and its worth is lasting. It has not been disturbed since the day of its creator, whereas he who transgresses its ordinances is punished. It lies as a path even in front of him who knows nothing. Wrongdoing has never yet brought its venture to part. It is true that evil may gain wealth, but the strength of truth is that it lasts; a man can say, "It was the property of my father."

The Chimaera: A rather interesting contrast to the governments of Mesopotamia, Persia, and Greece, all of which laid stress upon codified law. I expect you are leading up to a comparison to the *Republic* and *Statesman*, wherein Plato argues for specifically-trained or speciallygifted rulers above the law. Are you going to suggest that Plato took the Egyptian system as an ideal governmental model?

The Sphinx: Let's not jump the spear on this. I have a few other points to make concerning the Egyptian system proper; then we'll look into the matter of its actual links with Plato. Again bearing the recommendations of the *Republic* in mind, consider the following: Almost uniquely within the ancient world, Egypt was free from hereditary caste, racial, or sexual discrimination in political affairs. A social aristocracy was created by property inheritance, but a scion of poor or even unknown parentage might just as easily rise to high office upon demonstrating suitable prowess. At various times the throne was held by Negroes, Persians, Mesopotamians, Greeks, and assorted Asians without racial objections being raised. Women enjoyed the same "citizenship" status as men, including choice of mate and inheritance of property. Queens such as Nefertiti and Ty wielded as much or more power than their consorts, and female Pharaohs such as Hatshepsut and Cleopatra ruled Egypt as decisively and with as much popular support as did male Pharaohs. Even in the Egyptian religious pantheon, gods and goddesses enjoyed equal prestige.

The Chimaera: To an observer this extraordinary flexibility and tolerance might well account for the staying power of the Egyptian system, in spite of the occasional invasions, occupations, and even civil wars that took place there. When the dust cleared, so to speak, the political and social institutions remained intact.

The Sphinx: Precisely. Egypt was no more a utopia than any other human run society was, is, or will be. There were power struggles, epidemics of corruption, popular revolts, and all the rest. During the Middle Kingdom (2150-1792 BCE) a pessimistic Pharaoh Amenemhet I advised Crown Prince Senwosret:

Harken to that which I say to thee,¹²
That thou mayest be king of the earth,
That thou mayest be ruler of the lands,
That thou mayest increase good.
Harden thyself against all subordinates.
The people give heed to him who terrorizes them;
Approach them not alone.
Fill not thy heart with a brother,
Know not a friend,
Nor make for thyself intimates,
Wherein there is no end.
When thou sleepest, guard for thyself thine own heart;
For a man has no people in the day of evil.
I gave to the beggar, I nourished the orphan;
I admitted the insignificant, as well as him who was of great account.
But he who ate my food made insurrection;
He to whom I gave my hand aroused fear in my heart.

The Chimaera: But the institutions survived, and on the whole Egyptians were able to boast of a far more stable, prosperous, and inspiring society than those of the other Mediterranean countries. That is your point?

The Sphinx: Yes. By contrast the Greece of Plato's time was in pretty sorry shape. The various city-states couldn't even maintain stable governments of their own, much less get along with each other. Elitist systems such as that of Sparta were vulnerable to tyranny by strongmen; democratic Athens suffered from demagoguery and dictatorships. The much vaunted

philosophers were tolerated only as long as they were not thought to be actual threats. When they were inconvenient, as Plato and Aristotle had occasion to observe, hemlock or banishment awaited. Great principles of religion and/or philosophy were ridiculed in favor of Sophistic opportunism. Yet — and I think this is an important point — the Greeks had demonstrated that they were quite capable of high intellectual achievement. They had produced a number of noteworthy philosophers, artists, statesmen, architects, and military leaders. What they had not produced was a stable cultural environment in which such talent could be nurtured. In his politically oriented dialogues, therefore, Plato sought a system of government that could achieve this stability without being as dictatorial as, say, the Persian or Assyrian monarchies. In Egypt, if in fact he realized it, he had a near-exact functioning model of his *Republic* — and one which was working quite well.

The Chimaera: ... If he realized it! So the problem is now to discover what connections, if any, Plato had with Egypt. Are the Dialogues of any help?

The Sphinx: No, they aren't. There are a very few passing references to Egypt, but nothing of any substance. It would be discouraging if it were not for the fact that the Pythagoreans are similarly ignored. That makes the situation a bit suspect. If Plato's links with Egypt are tenuous, his links with the Pythagoreans are beyond doubt. The geometric passages in the *Timaeus* are virtually pure Pythagorean doctrine. And, from a political point of view, the Pythagoreans represented the extreme of initiated elitism that Plato juxtaposed to Sophistry. To the Sophists, human values were purely relative to custom, convention, and practical necessity; to the Pythagoreans, values were eternal, unchanging, and universal — the "Platonic" Forms. How is it that the Pythagoreans came to hold this point of view? Let us look to Pythagoras himself for the answer.

The Chimaera: Back to the Stanley text. I see that most of its biographical entries concerning Pythagoras are footnoted to Iamblicus, a fourth century CE Neoplatonist, and from Diogenes Laertius, writing about a century earlier. Specific passages dealing with Pythagoras' stay in Egypt are footnoted to Porphyry and Clemens Alexandrinus as well. In Chapter III "How he travelled to Phoenicia" we read:¹³

... He made a voyage to Sidon, as well out of a natural desire to the place itself, esteeming it his country, as conceiving that he might more easily pass from thence into Egypt.

Here he conferred with the Prophets, successors of Mocus the Physiologist, and with others, and with the Phoenician Priests, and was initiated into all the mysteries of Byblus, and Tyre, and sundry of the principal sacred institutions in divers other parts of Syria, not undergoing these things out of Superstition, as may be imagined; but out of love to knowledg, and a fear, lest any thing worthy to be known, which was preserved amongst them, in the miracles or mysteries of the gods, might escape him. Withal, not being ignorant, that the rites of those places were deduced from the Egyptian ceremonies, by means whereof he hoped to participate of the more sublime and divine mysteries in Egypt, which he pursued with admiration, as his Master Thales had advised him.

The Sphinx: Two rather intriguing points — first that Mesopotamian initiatory priesthods were thought to be corruptions or derivations of their Egyptian counterparts, and secondly that Pythagoras undertook his quest on the advice of Thales. Thales was reputed to have been born of a Phoenician mother, and it is more-or-less reliably established that he studied the science of geometry in Egypt.¹⁴ But please continue ...

The Chimaera: Here are some extracts from Chapter IV "How he travell'd to Egypt":¹⁵

Antiphon, in his Book concerning such as were eminent for virtue, extolleth his perseverance when he was in Egypt, saying, Pythagoras designing to become acquainted with the institution of the Egyptian Priests, and diligently endeavoring to participate thereof, desired Polycrates the Tyrant to write to Amasis King of Egypt, with whom he had friendship (as appears also by Herodotus) and hospitality, (formerly) that he might be admitted to the aforesaid Doctrine. Coming to Amasis, Amasis gave him Letters to the Priests, and going first to those of Heliopolis, they sent him to the Priest of Memphis, as the more ancient, which was indeed but a pretence of the Heliopolitans: [For the Egyptians imparted not their mysteries to every one, nor committed the knowledg of Divine things to profane persons, but to those only who were to inherit the Kingdom; and, of Priests, to those who were adjudged to excel the rest in education, learning, and descent.] From Memphis, upon the same pretence, he was sent to Thebes. They not daring, for fear of the King, to pretend excuses; but thinking, that by reason of the greatness and difficulty thereof, he would desist from the design, enjoyned him very hard precepts, wholly different from the institution of the Grecians, which he readily performed, to their so great admiration, that they gave him power to sacrifice to the gods, and to acquaint himself with all their studies, which was never known to have been granted to any forraigner besides. Clemens Alexandrinus relates particularly, that he was disciple to Sonchedes, an Egyptian Arch-prophet.

The Sphinx: Again something catches my eye — that comment about Egyptian initiation normally being reserved for the Pharaoh and the priesthood alone. In the *Statesman* Plato writes:¹⁶

For the priest and the diviner have great social standing and a keen sense of their own importance. They win veneration and respect because of the high tasks they undertake. This is shown in the fact that in Egypt none can be king unless he belongs to the priestly caste, and if a man of some other caste succeeds in forcing his way to the throne, he must then be made a priest by special ordination.

The Chimaera: Now how would Plato come to know that bit of information, unless he were party to policies within the Egyptian priesthoods?

The Sphinx: It is always possible that he heard it from the Pythagoreans, although it seems only incidental to the sort of doctrines that Pythagoreans would be inclined to discuss. So here we may have a link directly between Plato and the Egyptian initiatory orders. Continue with the material from Stanley ...

*The Chimaera:*¹⁷

Diogenes saith, that whilst he lived with these Priests, he was instructed in the Learning and Language (as Antiphon also affirms) of the Egyptians, and in their three kinds of writing, Epistolick, Hieroglyphick, and Symbolick; whereof one imitates the common way of speaking; the rest allegorical, by AEnigms. They who are taught by the Egyptians, learn first the method of all the Egyptian Letters, which is called Epistilographick; the second, Hieratick, used by those who write of sacred things; the last and most perfect Hieroglyphick, whereof one is Curiologick, the other, Symbolick. Of the Symbolick, one is properly spoken by imitation, another is written as it were Tropicallly; another on the contrary doth allegorize by AEnigms. For instance, in the Kyriologick way, to express the Sun, they make a Circle; the

Moon a Crescent. Tropically they do properly traduce, and transfer, and express by exchanging some things, and variously transfiguring others. Thus when they deliver the praises of Kings, in Theological Fables, they write by Anaglyphicks. Of the third kind, by AEnigms, let this be an example: All other Stars, by reason of their oblique course, they likened to the bodies of serpents. But the Sun to that of a Beetle, because having formed a ball of Cow-dung, and lying upon its back, it rolls it about (from claw to claw).

The Sphinx: Once again there is more here than meets the eye. It is possible that Iamblicus or one of the other sources could have made up the other details of a trip by Pythagoras to Egypt, but here we seem to have conclusive proof — both of the trip itself and of Pythagoras' initiation. For the description given of the Egyptian linguistic system is in complete agreement with what has come to light with the discoveries of Champollion and Young.¹⁸ Stanley could not have known this, and it is highly improbable that Iamblicus or any of the other biographers could have known it either. Hieroglyphic writing was a closely guarded skill in Egypt, and, as we noted earlier, its teaching required many years of study. Pythagoras' initiation seems all the more probable.

The Chimaera: Here is the concluding passage from the chapter:¹⁹

Thus being acquainted with the learning of that Nation, and enquiring into the Commentaries of the priests of former times, he knew the observations of innumerable Ages, as Valerius Maximus saith. And living admir'd and belov'd of all the priests and prophets with whom he conversed, he informed himself by their means accurately, concerning every thing; not omitting any person, eminent at that time for learning, or any kind of religious rites; nor leaving any place unseen, by going into which he conceived, that he might find something extraordinary. [For he went into the Adyta of the Egyptians, (and, as Clemens saith, permitted himself to that end to be circumcised) and learned things not to be communicated concerning the gods, mystick Philosophy.] He travelled to all the Priests, and was instructed by every one, in that wherein they were particularly learned. In Egypt he lived twenty two years, in their private sacred places, studying Astronomy and Geometry, and was initiated (not cursorily or casually) into all the religious mysteries of the gods. Laertius saith, He made three Cups of silver, and presented them to each [Society] of the Egyptian Priests; which, as we said, were three, of Heliopolis, Memphis, and Thebes.

The Sphinx: It is perhaps worthy of note that the sources cited by Stanley lived at points of time when the bulk of the material from the library at Alexandria still existed. It is not unreasonable to assume that they would have either taken or verified their accounts from such records as they could read [in Greek if not in hieroglyphic] from that institution. At the time its prominence was unparalleled by any other literary repository in the Mediterranean, and it is hard to imagine scholars — particularly ones dealing with such a subject as this — bypassing it.

The Chimaera: The highly selective "clubs" or schools which Pythagoras established in Sicily and southern Italy seem to align more closely to the fashion of the Egyptian priesthoods than to schools of the Greek tradition. Stanley, quoting Iamblicus, makes this point and hints that Pythagoras' exacting methods were not well received:²⁰

... His country summoned him to some publick employment, that he might benefit the generality, and communicate his knowledge: which he not refusing, endeavored to instruct them in the symbolical way of learning, altogether resembling that of the Egyptians, in which

he himself had been instituted. But the Samians not affecting this way, did not apply themselves to him.

The Sphinx: I think we have satisfactorily established the links between Pythagoras and the Egyptian priesthoods. Now we must determine to what extent the Egyptian doctrines reached Plato, either directly or through the Pythagoreans.

The Chimaera: Stanley quotes the following passage from Porphyry:²¹

Moderatus saith, That this (Pythagorick Philosophy) came at last to be extinguished, first, because it was aenigmatical; next, because their Writings were in the Dorick Dialect, which is obscure, by which means, the Doctrines delivered in it were not understood, being spurious and misapprehended, because (moreover) they who publish'd them were not Pythagoreans. Besides, Plato, Aristotle, Speusippus, Aristoxenus, and Xenocrates, as the Pythagoreans affirm, vented the best of them, as their own, changing only some few things in them; but the more vulgar and trivial, and whatsoever was afterwards invented by envious and calumnious persons, to cast a contempt upon the Pythagorean School, they collected and delivered as proper to that Sect.

The Sphinx: That certainly doesn't appear to be too complimentary to Plato. Yet the fact remains that the cosmological philosophy in the *Timaeus* is indisputably Pythagorean, yet is nowhere credited by Plato to the Pythagoreans or to Pythagoras himself. What of the Pythagoreans' political doctrines?

The Chimaera: In The Genesis of Plato's Thought, Alban D. Winspear summarizes them succinctly, if less exhaustively than Stanley:²²

It is true that Pythagoras himself seems to have held no elective office in any Greek state. His function was rather to organize political clubs which busied themselves with practical political affairs and developed a general intellectual apologia for aristocratic rule.

[Quoting Iamblicus] The Pythagoreans met in caucuses and gave counsel about political affairs. With the passage of time, it came about that the young men not only took the lead in domestic matters but in public too; they came to govern the city, forming a great political club. For they were more than three hundred in number.

It is in this connection not without significant that Pythagoras himself held (according to one authority) [Stobaeus] that all income should come from agriculture. Here we have a hint of that same prejudice against the merchants and the democracy, that defense of the position of the landed proprietor which so constantly recurs in Greek idealistic thinkers.

Once this point is understood, the philosophical teachings of the Pythagoreans becomes intelligible. A passage from Iamblicus (which goes back to Aristoxenus) gives their point of view very clearly, and we must connect it with our previous discussion about the importance of the problem of justice:

Pythagoras thought that the most efficacious device for the establishment of justice was the rule of the gods, and beginning with that he established the state and the laws, justice and the just.

In this interesting passage we have a long step forward in the theologizing of the concept of justice. The contemplation of divine things, thought the Pythagoreans, instructed by Pythagoras himself, was useful for mankind. The reason was that we need a master, some ruling principle against which we do not dare to rise in rebellion, and this is provided by the divinity. Our animal nature, he argued, is subject to hybris and is diverse and chaotic, subject to control by a variety of impulses, desires, and passions. There must be a power which by its superiority and its "threatening eminence (epanastasis)" will introduce prudence and order into chaos.

The Sphinx: Compare this notion of justice as a divine standard to the Egyptian concept of *Maat* which we discussed earlier. Here we find evidence of a Form discussed virtually identically by first the Egyptians, then Pythagoras, then Plato. It is something higher than law, higher than human reason or learned wisdom — it is a "god" itself.

The Chimaera: The actual characteristics of what are generally known as the "Egyptian gods" are far closer to the notion of Forms than they are to the later pantheons of pagan cultures such as Greece, Rome, and Scandinavia. A reading of Egyptian texts translated directly from the hieroglyphic will substantiate this. In only a very few legends [such as that of the death and rebirth of Osiris] do the gods assume human behavioral characteristics. In the vast bulk of the existing texts they are far more abstract, having "personalities" that seem to overlap one another and symbolic attributes that are difficult to identify in terms of purely human desires. Consider the following inscription from the tomb of Ramesses VI in this light, noticing the overlap between Truth (*Maat*) and Ra:²³

Adoration to Truth. Salutation to thee, this Eye of Ra through which he lives every day! They who are behind the chapel fear her, the Brilliant One, She who comes out from the head of him who made her. On the Head Serpent, who comes out in front of him! Thou art the brilliant eye who leads him, the word of judgment of the One Whose Name is Hidden, the victorious one before the Ennead, Lady of Fear, great of respect, Truth, through whom Ra is glorified, she who appeases for him the Two Lands by her decrees, she who speaks to the gods and chases away evil, whose abomination is sin, she who appeases the hearts of the gods! Thou art the balance of the Lord of the Two Banks, whose face is beautiful when Ra comes to his Truth, being glorious through her. Those in Busiris praise him through her, litanies are sung to him by the great gods while she adores the powers of the Two Chapels. He is glorious through her, more than the gods, in this her name of the Brilliant One. Thoth brought her and reckoned her, the Established One, the Brilliant, the Reckoned One, in this her name of the Ipet Serpent. He made her live as a Uraeus in this her name of Opener of the Ways, She who leads him on the ways of the horizon, in this her name of Leader of Men. He erected her on his head in this her name of Very Great Crown.

The Sphinx: A passage such as this is quite impossible to explain in terms of ordinary human conventions and value. It certainly bears scant resemblance to the light, allegorical adventures of later Mediterranean gods and goddesses. Yet to one versed in the language of the Egyptian priesthoods its meanings are quite clear. If Plato was an Egyptian initiate, one can see why he would dismiss conventional means of reductionist logic as a means for comprehending the Forms.

The Chimaera: We have seen definite evidence of Pythagorean doctrine in the Platonic writings, and at the beginning of this discussion we recounted Plato's visit to the Pythagorean

centers in Italy and Africa from 399 to 387 BCE. But are there any grounds to suppose that Plato received direct initiation at the hands of an Egyptian priesthood?

The Sphinx: There are at least two indications that he did. First there is the following passage from the Prefaces of St. Jerome [circa 340-420 CE], placed by order of Popes Sixtus V [1585-1590] and Clement VIII [1592-1605] as introduction to the *Bible*:²⁴

Pythagoras and Plato, those masters of the genius of Greece, visited as pilgrims seeking after knowledge and as humble disciples the sacerdotal college of the soothsayers at Memphis [Memphiticos vates], preferring to be initiated with respect to the ancient doctrines of that distant land, rather than impose on their country the yoke of their own ideas.

The Chimaera: At the risk of belaboring the point, I again note that this passage was written prior to the final destruction of the Alexandrian library and [possibly] such references to the matter as it may have contained for scholars of the time.

The Sphinx: For that matter, there may have been other sources available to St. Jerome which, for one reason or another, have not survived to the present day. Our second bit of evidence comes from Proclus, who states that Plato was initiated in Egypt over a thirteen-year period by the priests Patheneitb, Ochoaps, Sechnouphis, and Etymon of Sebennithis.²⁵

The Chimaera: Again we can indulge in a little detective work. The names of the first three priests can be rendered precisely in hieroglyphics; that argues for their authenticity. [The fourth can be rendered only approximately and thus is not conclusive.] The "thirteen-year period" happens to coincide with the normal training time for an Egyptian scribe [to achieve full fluency in the hieroglyphic language.] As for Sebennithis, it was the seat of the Egyptian government from 378 to 360 BCE under Nekht-Hor-heb I, first Pharaoh of the XXX Dynasty. Hence it would have been both relatively secure from a political standpoint and a logical place for Plato to seek Egyptian initiation.²⁶

The Sphinx: Talk about last minute timing! In 340 BCE, after more than four thousand years of native national rule, Egypt finally fell to a Persian army [which in turn fell to Alexander the Great in 332]. How sophisticated the Egyptian initiatory systems remained under purely occupational governments is open to question — as would be the willingness of Egyptian priests to initiate foreigners under such circumstances. Even Pythagoras' initiation many years earlier seems to have occurred only after some arm-twisting by Amasis, himself a native Egyptian Pharaoh and thus an initiate in his own right. A Persian or a Ptolemaic ruler would not have had such leverage over the native priesthoods, nor the knowledge to judge whether forced instruction was in fact genuine. After Pythagoras and Plato the link with the Egyptian priesthoods was broken. [This may very well account for the sharp distinctions between the Pythagorean/Platonic doctrines — with their apparent sophistication and seeming uniqueness — and the decidedly diluted commentaries (such as those of Aristotle) which trailed along after them.]

The Chimaera: Having come this far, what may we conclude concerning Plato's legacy?

The Sphinx: He left two memorials: his writing and his Academy. The former contain discussions of Forms [or Egyptian "gods," if you will!] on an initiatory level, although they are also useful as exercises in ordinary logic. The latter was, in effect, a Pythagorean school minus the strict personal and psychological discipline that Pythagoras thought important [and

which contributed directly to the burning of Crotona and the slaying of Pythagoras himself — by outraged ex-students who had failed to withstand the pressure]. Evidently Plato thought that he could transmit the doctrines in an environment more suited to Greece than to Egypt. And he was successful, at least to the extent that the Academy enjoyed a long and productive existence — and to the extent that his own writings were preserved for our consideration at this point in the time-continuum. He may have failed to provide the Greece of his own day with the sort of enlightened government that he might have preferred, but he had seen Pythagorean domination of Sicily and Italy come to grief. So perhaps he was not so anxious as some might suppose to duplicate the Pythagorean experiment in Greece itself. Whereas Pythagoras died a violent death and left none of his personal works for posterity, Plato lived a full life and left a rich heritage for scholars — and Initiates — of the future. That, certainly, is testimony to his wisdom.

The Chimaera: "The secret worship of the Logos in the cosmos, the divine spark in every human form."

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Footnotes

- * XXIV: The original XII publication printed this word in Greek type.
1. Whitrow, G.J., The Nature of Time, pages 7-8.
 2. Russell, Bertrand, A History of Western Philosophy, page 3.
 3. Stecchini, Livio, Notes on the Relation of Ancient Measures to the Great Pyramid in Tompkins, Peter, Secrets of the Great Pyramid, pages 287-382.
 4. Cottrell, Leonard, Life Under the Pharaohs, pages 189-191.
 5. Casson, Lionel, Ancient Egypt, page 146.
 6. *ibid.*, page 141.
 7. Tompkins, *op. cit.*, pages 3-4.
 8. Berlitz, Charles, Mysteries from Forgotten Worlds, page 36.
 9. Compare this to the Chinese view of China as the "Middle Kingdom" (Chhung kuo), the "focus" of civilization and creativity.
 10. Clark, R.T., Myth and Symbol in Ancient Egypt, page 74.
 11. Frankfort, Henry, Ancient Egyptian Religion, page 62.
 12. Fairservis, Walter A., The Ancient Kingdoms of the Nile, pages 98-99.
 13. Stanley, Thomas, The History of Philosophy, page 494.
 14. Asimov, Isaac, Asimov's Biographical Encyclopaedia of Science and Technology, page 2.
 15. Stanley, *op. cit.*, page 494.
 16. Plato, Collected Dialogues, page 1059.
 17. Stanley, *op. cit.*, pages 494-495.
 18. Budge, Sir E. A. Wallis, Egyptian Language, pages 13-42.
 19. Stanley, *op.cit.*, page 495.
 20. *Ibid.*, page 496.
 21. *Ibid.*, page 508.
 22. Winspear, Alban D., The Genesis of Plato's Thought, pages 81-82.
 23. Piankoff, Alexandre (Ed.), The Tomb of Ramesses VI, page 321.
 24. "Taceo de philosophis, astronomis, astrologis, quorum scientia mortalibus uti lissima est et in tres partes scinditur. % % % greek % % %. Ad minores artes veniam," etc. [A. Hyeronimi, Prologus galateatus, in Bibl. saer.]
 25. Proclus, quoted in Christian, Paul, Histoire de la Magie, du Monde Surnaturel et de la Fatalité à travers les Temps et les Peuples, page 88.

Epilogue Poor men, most admirable, most pitiable,
With all their changes all their great Creeds change
For Man, this alien in my family,
Is alien most in this, to cherish dreams
And brood on visions of eternity,
And build religions in his brooding brain
And in the dark depths awe-full of his soul.
My other children live their little lives,
Are born and reach their prime and slowly fail,
And all their little lives are self-fulfilled;
They die and are no more, content with age
And weary with infirmity. But Man
Has fear and hope and phantasy and awe,
And wistful yearnings and unsated loves,
That strain beyond the limits of his life,
And therefore Gods and Demons, Heaven and Hell:
This Man, the admirable, the pitiable.

Antiarchal Gnosticism

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Reading List:

Gnostic groups were not known, for the most part, for their adherence to convention. They evolved in the genesis of the Roman Empire when radicals and rebels proliferated, when old cults were revived, and new cults and religions sprang up overnight. Among these unconventional cults, the antiarchal Gnostics were the most irreverent and audacious.

The term **Gnostic** means knowledge. In the context of the Gnostics, it refers to information about the afterlife and the transmundane world. The Gnostics believed that through Gnosis one can transcend the world of darkness, the physical, and ascend to the world of light. This view differed from the more orthodox religions in several ways. Primarily, most of the others relied on Faith to get them into heaven. This difference assured the Gnostics that they would attract the more intelligent of the spiritual seekers, and the disdain of the conventional.

Most Gnostic groups lasted not much longer than two hundred years, during the formation of the orthodox Christian groups. They were, and still are, often lumped in with Christianity. This is always with the added label, "heresy", but they were actually very syncretic. They did borrow from the teachings of Christ, but equally from the Greeks, Egyptians, Indians, Israelites, and Persians.

Theories as to their origins abound, but the most cogent one is that they derived from the heretical Jewish sects, like the Essenes. This is based in part on the geographical evidence of early Gnostic writings, and on the teachings themselves. One of the prominent themes in their writings is their hatred of the Old Testament, its God, and its laws, which was in accord with many radical Jewish offshoots of that time. Within this generally anarchistic philosophy, however, there arose specific groups that were so irreverent that the others seem the embodiment of submissiveness in comparison.

They have been labeled many different ways; libertine, antinomian, licentious, and so on. I have chosen the term "antiarchal" instead, because it seems a more accurate term in describing what their philosophy really was.

Libertine generally refers to sexual openness. While these groups often were far more liberal than the convention of the time, the reason was not to promote positive ideas regarding sex, or to pursue pleasure. It was to show their contempt for the lord of this world. Licentious means basically the same as libertine, so for similar reasons I reject it as well.

Antinomian is more accurate. It means "against law", and it was first used by Johann Agricola, a collaborator of Martin Luther. It refers to the idea that Christians are saved from sin, and are therefore above the law. Many antinomian Christians were anarchistic as well. By and large though, they accepted the right of "proper" authority to rule and examine their lives, and felt they would be found "clean" at the judgment. Many other Gnostic groups went beyond this, and actively opposed the authority of the orthodox religious leaders and their God, as well as the dictates of the ruling elite, so I will refer to them as "antiarchal".

Antiarchy means simply "against rule", or "against rulers". It refers to groups of people who actively oppose any kind of ruling authority, usually governmental but also religious. The antiarchal Gnostics were against the biggest ruler of all, God not the beingness that they saw as the source of all real life, but the God who directly rules over this world, the God of the Old Testament.

Gnostics differentiated between the two Gods by proposing that they are of two different realities. The reality of this world was seen as a place of suffering and spiritual darkness. The reality of a purely transcendent world which was seen as the realm of the pure spark of life, knowledge, love and light. This **alien** realm was seen as the true reality. The world of the dark lord, our physical world, was seen as a false reality.

This philosophy was almost certainly derived from the Mithraic Persians. They divided the heavens into two forces, one of light and good, the other of darkness and evil. The orthodox Christians also used this concept in their debasement of the Greek God of nature, Pan, into a God of evil.

Two prominent lines of thought developed among the Gnostics as a result of this dualistic philosophy. One was that contact with this world was to be avoided whenever possible.

Groups with this belief became ascetic. They ignored sex, food (except the minimum), and any form of pleasure. They felt that physical contact would contaminate them, and make it more difficult to transcend to the highest reality after death. They claimed that the body was of this "dark" world, and therefore should be disdained. They represented the majority of Gnostic groups, though the degree of asceticism varied greatly from one group to another.

The other group, the antiarchists, determined which "acts" were specifically forbidden by the Old Testament (the book of the dark God), and pursued them with tenacity. By doing this they hoped to undermine the authority of the dark lord, and free themselves and others from the slavery of his laws. They claimed that Christ sanctified this activity when he said "Do not resist evil." (Mat. 5:39)

This view was often promoted by the most prominent Gnostics. Simon Magus is often considered to be the first Gnostic, as a contemporary of the apostles, and he appears in the New Testament. According to the records, he preached that laws were meant to enslave people, and therefore we should ignore them and live the way that we want. He quoted the bible to support this view: "By his grace men are saved, not just by works" (Ephesians 2:8). He was not antiarchal, but led the way.

Some antiarchal Gnostics claimed that there were a limited number of sins, and that one could use them up through excess. This teaching has much in common with Tantric philosophy, and may have been influenced by it. It is certain that Buddhism was known in the Greek world, and by the Gnostics; it's quite possible that other Eastern beliefs made the journey was well.

There was Greek Skeptic and Sophist thought in the teachings of a few Gnostics, the belief that there is no absolute right or wrong only subjective morality. By being enlightened, they claimed, we can transcend the laws of the subjective world, and can afford to ignore them. While this led the way to antiarchy, this isn't quite the same as active opposition. It was the role of certain Gnostic leaders to do that.

One prominent Gnostic, Carpocrates, taught some of the first antiarchal concepts. He felt that "through faith and love we are saved." (Gal 5:6) He claimed that Christ was raised with an understanding of Jewish laws, but grew to despise them. This gave Christ great power; likewise, people who learn to despise these laws as well will receive great power. His followers were accused of practicing magical arts, incantations, charms and astral travel. These were common accusations of the Gnostics. His son, Epiphanes, wrote a book called: "On Righteousness", which probably influenced many subsequent antiarchal Gnostics. In it he writes:

"God allows the sunlight to stream down equally upon all creatures together, and gives both good and evil their portion of justice..." "For God made all things to be common property ... He thus showed 'righteousness' to be a universal sharing along with equality". "Yet how absurd sound the words of the Lawgiver: 'Thou shalt not covet' and even more absurd the addition: 'What is thy neighbor's'. For he who gave desire to sustain the race now orders its suppression, though he takes it away from no other living creature. And with the words 'Thy neighbor's wife', he says something still more absurd, since he now transforms common property by compulsion into private possession."

In his book, Epiphanes contends that the laws of the Demiurge (the dark, false God of the Old Testament) conflict with the true intent of the real God, and should be ignored. The Cainites,

who derived their name from Cain and some of their teachings from Carpocrates, believed that the soul must pass through all experiences over the course of many lifetimes. This was based on Jesus saying, "While you are on the road with your adversary, try to get rid of him so that he does not hand you over to the judge, and the judge to the law officer, and he send you to prison; verily I say unto you that you will not get out of there until you have paid back the last penny." (Luke 12:58-59) The adversary was one of the dark angels who hands the soul over to another to be put into new body, which they considered to be the "prison". They believed that we will only be free when we have committed all sins, "paid back the last penny". We must sin to be saved.

Antiarchal Gnostics honored the rebels of the bible; Cain, Esau, Judas, the Sodomites, and of course, the Serpent. There is an entire school of Gnostic groups, called **Ophites** (Greek for serpent), who are categorized in the group based on their reverence for the Serpent. He was seen as an incarnation of the redeemer, which they called the **Logos**, who brought divine knowledge to humankind. Some of these groups are clearly of old origins, probably going back to the Dionysian cults, Egyptian mysteries, and Oriental snake worshipping religions. A few Ophite groups were also antiarchal, like the Cainites and Nicolaites, claiming that the Serpent should be revered because it defied the Demiurge and was cursed. Like most Gnostics though, most Ophite groups were in the ascetic category.

While the ascetic Gnostics avoided sex, most antiarchal Gnostics were very sexually active. Some considered sex to be the path to enlightenment. The Phibionites (meaning unknown) believed that by having sex 730 times, each time naming the ruler of a particular plane of existence, they could ascend to the highest plane, and become Christ. Other groups practiced rites very similar to Tantric and Taoist ones, holding back the orgasm until a state of ecstasy was achieved.

The Borborians (meaning dirty) were known to eat seminal and menstrual fluids, because these were believed to contain the divine sparks of life. The Stratotici (warlike) believed that the sexual fluids were the body of Christ, and the menstrual fluids were the blood, which they also ate. They claimed their beliefs were supported in the Bible, which states: "I saw a tree which bears twelve fruits each year, and he said to me, 'This is the tree of life.'" (Rev. 2:22)

Like other Gnostic groups, the antiarchists believed that it was a great evil to bring another soul into this world, so masturbation, sodomy, and sex with children was practiced. Most groups also pursued illicit sex for its antinomian aspects; the Levitici sect known for having only gay sex, the Antitactae practicing adultery. Many groups were accused of practicing incest. They were opposed to marriage, since it was sanctified by the Demiurge and could also lead to pregnancy. It was also considered bad form to claim exclusive rights of a woman (or man), and many groups were renowned for their sexual openness and their orgies.

The antiarchal Gnostics were also known to eat food sacrificed to idols, to watch bloodthirsty combat games, practice Naturism, and to compose their own Gospels. These were all considered heretical by the orthodox, and this led to further condemnations.

Most of what we know of Gnostics is based on the writings of orthodox Christians. A number of Gnostic texts were uncovered in 1945 and have been translated, but very little antiarchal content is found in them. It could be that many of the charges made by the church are untrue; certainly some (like eating children) are very unlikely.

There is currently a NeoGnostic revival going on. How closely modern Gnostics follow their predecessors is hard to tell. There is no way we can be certain what most Gnostics really believed. They were known for their secret inner teachings, which died with them, and without which it is impossible to accurately decipher the symbolism and allegory in the few writings that have survived. We can only speculate. Whether the antiarchists were simply rebellious, or if they also had secret spiritual practices that involved antinomian activities is also not certain, but I feel that they did. Their philosophy is well known, and it supports Dark Rites and heretical acts. While I doubt that many of the modern Gnostic groups will take up the practices of the antiarchal ones, there is a value in studying their rites and beliefs and looking for the gems of truth that have survived the ages.

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RELIGION

Satanic Theology: An Exploration of the Left-Hand Path

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In this essay, I shall endeavor to bring to light the reverse side of the theological coin, exploring the dark and misty realms of Satanic and Setian philosophy. I shall also demonstrate the existential authenticity of the Satanic perspective on the Universe, and man's relation to it. In order to do this, I will begin with a discussion of the Satanism of Anton LaVey, and its subsequent development into the Setian philosophy of Michael A. Aquino.

Before I begin, however, I think that it is important to dispense with a number of misconceptions concerning Satanic philosophy. By the term *Satanism*, I refer specifically to the philosophy of Anton LaVey, as set forth in his books The Satanic Bible, The Satanic Rituals, and The Compleat Witch, and as espoused by the Church of Satan.

The first principle² of this philosophy is **Indulgence**³ [Anton LaVey, The Satanic Bible; Michael A. Aquino, The Church of Satan]; and a great emphasis is placed upon the carnal aspect of man, which the Satanist feels to have been not only neglected by conventional religions but also actively repressed, at the cost of inducing a great many neuroses and much unnecessary suffering.

In a broader, more general sense, I apply the term to the Setian philosophy (whose Patron is the oldest semblance of the Prince of Darkness known to us, the Egyptian Set, brother of the Sun god Horus, and symbolic of the night and the lunar principle⁴), the first principle of which is the Egyptian hieroglyph **Xeper**⁵, which means "Become" or "Come into Being," and is symbolized by the Scarab Beetle.

The Setian philosophy espoused by the Temple of Set is highly eclectic and highly existential. For this reason, the sacred and mythical animals associated with the *Neters*⁶ are interpreted in a highly metaphorical and allegorical manner.

Perhaps it is also important to note the distinction between *esoteric* and *exoteric* interpretations of philosophical and Magical imagery. In other words, the Understanding of the Sages and Priests of ancient Initiatory societies -- those Initiated into the Inner Temple -- and that of the masses of followers who worshipped at the Outer temple⁷ were at great variance.

As Heraclitus (the "riddler" or "dark philosopher") observed, the many are incapable of understanding religious symbolism on a non-literal level, and thus worship statues.

I would also apply the term "Satanism" to the Thelemic⁸ philosophy of the self-proclaimed Great Beast 666, Aleister Crowley. Thus, Satanic are those Magical philosophies which exalt the individual Will, rather than seeking its dissolution through reunion with God, the rationale being that if one's individual essence is dispersed into that of God, the former ceases to exist as a separate entity.⁹

By **Satanism** I do not refer to the nefarious activities of juvenile delinquents and psychopaths, and such activities as human or animal sacrifices are looked upon with extreme disparagement by Satanists, Setians, and Thelemites. Moreover, the objections which adherents to the Satanic and Setian philosophies bring to bear against such activities do not merely stem from the fear of social reproach, but rather have their roots in the very core principles of these philosophies. As Anton LaVey points out in the section of the Satanic Bible satirically entitled *On the Choice of a Human Sacrifice*:

There are sound and logical reasons why the Satanist could not perform such sacrifices. The purest form of carnal existence reposes in the bodies of animals and children who have not grown old enough to deny themselves their natural desires. They can perceive things that the average adult human can never hope to. Therefore, the Satanist holds these beings in a sacred regard, knowing he can learn much from these natural magicians of the world.¹⁰

Michael Aquino also goes to great pains to demonstrate why human and animal sacrifices are quite antithetical to the life-affirming nature of the Setian philosophy.¹¹ With that, hopefully having allayed possible suspicions on the part of the reader that ritual murder is endorsed by adherents to Satanic philosophy, I will proceed to a discussion of the core principles underlying LaVeyan Satanism.

Originally, the Church of Satan and its philosophy arose as a reaction against what were perceived to be unreasonably restrictive moralisms. It was also a movement aimed at dealienating man's carnal aspect. Moreover, it questioned the widespread belief in the nobility and altruism of humanity as a whole, viewing this belief as naive and not born out by the realities of actual human existence and maintaining that man -- or at least the common man -- is the most vicious of all beasts.¹²

Conventional religious worship was seen as self delusion, as it was thought that the "force which permeates and balances the universe is far too impersonal to care about the happiness or misery of flesh and blood creatures."¹³ Thus the Christian concept of a personal God was rejected, as was moral absolutism and the belief that God was the well-spring of morality.

In the beginning, Satan was conceived of as a metaphor for hedonistic self-indulgence, free-spiritedness, and freedom of thought and action; and rituals and ceremonies performed in His name were seen as psychodramas aimed, by and large, at ridding the individual of irrational guilt fostered by his upbringing in the oppressive milieu of Christianity.¹⁴ However, as time progressed, the Satanic philosophy was to take two quite distinctive directions: the first being a form of psychodramatic atheism in which Satan was seen as merely an allegory for the carnal aspect of man and hedonistic self-indulgence; the second viewing "Satan" as an actual sentient Being separate from the physical universe and, further, as the very source of man's Being and his capacity for non-natural action.¹⁵

Hence, there existed quite a dichotomy between these two approaches, the first endorsing a sort of naturalism and concerning itself exclusively with the physical/material universe, the second exalting the alien, non-natural aspect of man as what set him apart from the beasts, and embodying a form of dualism in its postulation of something beyond the purely physical. This second view was ultimately to be transformed into the more expansive Setian philosophy.

It is my contention that, while the Satanic philosophy of Indulgence is intensely liberating and an integral element of the Setian philosophy, it, in itself, lacks direction and can ultimately become nihilistic. For this reason, I will deal primarily with the Setian philosophy, whose first principle is *Xeper* (Become).¹⁶ *Becoming* is an open-ended concept, in the sense that there is no ultimate and absolute goal. And herein lies its vitality and existential authenticity.

Consider for a moment one who fashions his entire existence around finite goals, e.g. the lovely two story, three-bedroom house in suburbia, with one and a half baths, 1.5 children, a lovely wife, and a two car garage containing two lovely, yet gas-efficient, automobiles. All such goals are fully attainable. Yet what results when such goals, having served as an individual's *raison d'etre*, are realized? "Midlife crisis," depression, a feeling of emptiness. To paraphrase the words of one of Her Bak's teachers, to fulfill a desire is to annihilate it. Every time one fulfills a desire, a part of him dies. All life seeks to fulfill a purpose; and once that purpose has been exhausted, death results.¹⁷

Therefore, the only effective measure against spiritual death, which results from the feelings of emptiness that afflict such a large percentage of the world's population, and which is often the cause of physical death,¹⁸ is a goal or ideal which is never fully attainable. Such a goal is *Becoming*.¹⁹

The Right-hand Path vs. the Left: The term "Right-hand path" refers to those religions and philosophies which look upon the "ego," the Self or the individual, with disparagement, and seek conformity of thought and action, and eventual dissolution of the individual essence into that of God.²⁰ Such philosophies would include Christianity -- with a view to a past golden age of blissful innocence in the absence of the pain which self-consciousness produces, and a view to a future in Heaven, wherein such a state of innocence may be regained -- and Buddhism, with its promise of Nirvana. Many are the religions and philosophies of the Right-hand Path, and many are the other means which humans have devised in their attempts to extinguish this self-consciousness which so afflicts them. Drug abuse, alcoholism, and fanaticism of every kind have been employed in this capacity.

However, whereas religions and philosophies of the Right-hand Path seek to destroy this Self-consciousness and exalt peace,²¹ those of the Left-hand Path exalt Self-awareness as the highest value. Accordingly, the Devil, the source of "discord" (translate: multiplicity), is understood by the Setian to be a friend and not an enemy.²² Yet those whose highest value is not Self but rather peace will obviously not esteem His Infernal Majesty so highly; and those in whose weakness the pain of consciousness is almost unbearable may be nothing short of virulent in their hatred for this Being.

It will be said that the Christian perspective on the phenomenon of separate consciousness is being misrepresented; that Christianity has a personal concept of God and places supreme importance upon the person. To this I would respond that, while Christian monotheism does place a great emphasis upon the person (as opposed to pantheism, for example) and imbues

him with a free will, exercise of this free will in contradiction to "law of God" is cause for extreme punishment.²³

However, as Anton LaVey points out in The Satanic Bible, one need not be a vicious and heinous individual to indulge in the "seven deadly sins":

Satanism advocates indulging in each of these "sins" as they all lead to physical, mental, or emotional gratification.

A Satanist knows there is nothing wrong with being greedy, as it only means that he wants more than he already has. Envy means to look with favour upon the possessions of others, and to be desirous of obtaining similar things for oneself. Envy and greed are the motivating forces of ambition -- and without ambition, very little of any importance would be accomplished.

Gluttony is simply eating more than you need to keep yourself alive. When you have over-eaten to the point of obesity, another sin -- pride -- will motivate you to regain your self-respect.

Anyone who buys an article of clothing for a purpose other than covering his body and protecting it from the elements is guilty of pride....

Being reluctant to get up in the morning is to be guilty of sloth, and if you lie in bed long enough, you may find yourself committing yet another sin -- lust. To have the faintest stirring of sexual desire is to be guilty of lust. In order to ensure the propagation of humanity, nature made lust the second most powerful instinct, the first being self-preservation.

The strongest instinct of every living thing is self-preservation, which brings us to the last of the seven deadly sins -- anger. Is it not our instinct for self-preservation that is aroused when someone harms us, when we become angry enough to protect ourselves from further attack?²⁴

In diametric opposition to St. Augustine's contention that pride is the root of all other sin, stands LaVey's concept of pride -- under the heading of which he subsumes such concepts as self-love, self-esteem, and self-confidence -- as the *conditio sine qua non*²⁵ of the ability to love the other.²⁶ Thus, it is not those who take pride in themselves and possess a high degree of *self-esteem*, but rather those whose *arrogance* is the result of over-compensation for a *lack* of self-esteem, who are unable to treat others with consideration.

Furthermore, Satanists and Setians are moral relativists, and their rationale for the adoption of this standpoint over that of moral absolutism will emerge from the following discussion of the Satanic and Setian interpretation of Cod.

The question of the nature of God's existence: In the Setian philosophy, the religious concept of God is conceived as roughly equivalent to the scientific concept of natural law.²⁷ Anthropomorphic and personal notions of God are rejected as internally inconsistent and illogical. When one conceives of God as loving or hating, dispensing rewards and punishments, one is imbuing God with human passions, characteristics and dispositions; one is projecting on to God the image of an extremely powerful man. However, in doing so, one is limiting God, who is conceived by theologians as unlimited,²⁸ infinite, eternal, omnipotent, omniscient, and omni-beneficent.

As far as the contention that God is all-good is concerned, the Satanist and the Setian would cite the abundance of "natural evil" (tornados, floods, earthquakes, etc.) as tending to refute such a notion. Many theodicies have been set forth by theologians in an attempt to demonstrate that God is, in fact, just. These range all the way from the claim that God determines what is just, it therefore being absurd to refer to God as unjust, to more elaborate and cunning arguments, such as the tapestry analogy, i.e. the argument that the Universe²⁹ can be conceived in terms of a great tapestry. If we look at the back of this tapestry, this argument holds, we see a large number of knots and decide that the thing is rather unattractive. If, however, we turn it over and look at the front, we see a beautiful work of art. Similarly, when we focus our attention upon the suffering and ugliness existing in the world, we are repulsed. However, this argument contends, were we to be in a position to view the Universe as a whole, as God is presumed to do, we would see how what, *prima facie*, appears to be hideous actually contributes to the beauty of the whole.

Both of these views serve to discount the value of the individual: in the former, he is no more than a plaything of God; in the latter, he is employed as a mere means to an end, as a *tool*, a *thing*, an *it*. (Furthermore, the conclusions of the theologian, who, through the subtle art of circumlocution, attempts to demonstrate the justice of God, are dogmatically predetermined, and therefore specious.)

Conversely, Satanists and Setians are under no compulsion to resort to mendacity in an attempt to justify the enormous suffering existing in the world. Rather, they view God as remote, intangible and amoral, unapproachable and undeserving of worship.³⁰

Therefore the concept of God cannot be the basis of ethics for the Setian. For is it not absurd to suppose that the ethical can be derived from the "will" of an impersonal and amoral being (or, more exactly, what is believed to be the will of such a being)?

In its most elemental form, the Satanic/Setian concept of God is identified with the unity of unconscious mechanical existence³¹.

The "Fall" of man vs. his Rise: If one conceives of the natural universe as comprised of unconscious mechanical existence, what of the individual Will, that concept so central to Satanic/Setian philosophy? The answer is that the Will is a non-natural phenomenon which is alien to the natural universe, and thus not wholly subject to its laws.³²

Arguably, for free Will or personal agency to exist, such a non-natural entity must exist; for if all of our behavior is determined exclusively by natural causality, it is the height of absurdity for us to consider ourselves as free.

One might argue the position of some form of compatibilism,³³ holding that the determinist incorrectly posits a dichotomy of determinism vs. non-determinism. The compatibilist holds that a behavior can be determined and yet freely-chosen; that the will is a function of nature and therefore determined; that there is, thus, no such thing as an undetermined action; that it is a lack of coercion which is the operative criterion of personal agency. Moreover, the compatibilist maintains that the determinist position is counter-intuitive, and that we may postulate individual will on the basis of our phenomenological sense of freedom and explain it without appeal to a non-natural entity.

To this, I would respond as follows: True; there is a distinction to be drawn between coerced and non-coerced actions. But, if the actions are ultimately determined by nothing other than natural predisposition (e.g. genetic factors, physiological determinants, etc.) and social conditioning (i.e. programming), wherein lies man's freedom?

There is nothing particularly unusual in the postulation of a dichotomy of Will and nature, inasmuch as Christianity posits a similar dichotomy (cf. the "Fall of man" and his subsequent estrangement from God), and inasmuch as Christianity has exerted an enormous influence upon much of the philosophical literature of the Western tradition. However, what is unusual is the attitude which the Setian philosophy takes toward this conflict.

Adherents to religions and philosophies of the Right-hand Path either: (a) evolve a naturalistic system of morality and attempt to resolve this conflict by means of conforming their actions to what they conceive as God's will or "natural law;" or (b) simply do not posit the existence of individual Will, decrying the Self as "mere illusion." However, ethical naturalism (the identification of the concepts "good" and "natural") is rejected by the Setian philosophy. Instead, it is the alien, non-natural aspect of man, seen as setting him apart from the common beasts, which is exalted.

In line with this exaltation of the non-natural is an alternative interpretation of the Biblical myth of the "Fall." There is a great deal of truth in the saying "Ignorance is bliss," hackneyed though this phrase might be. Thus, because consciousness produces pain, mass humanity looks back to a time of bestial, mindless oblivion with great longing. It is for this reason that the source of man's freedom, Self-awareness, and separateness has been slandered, painted red, and given horns and a pointed tail.³⁴ However, there are those who stand aloof from the many, and rather than slandering this Gift of freedom and Self-consciousness, seek to strengthen it and come to know the source of their Being. And it is those of the latter camp who are Setians and Black Magicians in the truest, fullest sense of these terms.

Monotheism, "neo-polytheism," and psyche-centric consciousness: Whereas God is generally conceived of as the creator of man, the Satanist/Setian holds that the concept of God as the absolute standard whereby all things are judged is the *creation* of man. God is seen as the source of quasi-absolute, pseudo-objective validation and valuation for those unable or unwilling to assume the existential responsibility for self-validation of their own lives. The Satanist/Setian takes a highly relativistic view of the Universe, realizing that much of what is conceived as "objective reality" is more accurately understood as part of a prevailing local consensus reality.

(And it is interesting to note that, while there are a great many consensus realities out there, most of which falsely represent themselves as "objective reality," "the truth," "fact," etc., there is, presumably, only one objective universe.)

The goal of the Satanic and Setian philosophies is not worship of God, but rather mastery by the individual over his own subjective universe, the attainment of a divine state of Being. This is what I meant by the term "neo-polytheism." By assuming the role traditionally afforded to the monotheistic God, through validation of his *own* existence, the Satanist or Setian becomes a god in his own right.

The Setian philosophy is psyche-centric as opposed to monotheocentric. Rather than placing God at the centre of his subjective universe, and conceiving the value of individual beings and

their actions in terms of the concept "God's Will," the Setian, taking the view that reality is, by and large, a subjective construct, places himself at the centre of his own subjective universe, and he determines through the process of attribution the value of all that exists therein. Moreover, he determines the value of the objective universe itself. For, inasmuch as the value of inanimate matter and insensate energy is conceived as *extrinsic*, as an attribution, rather than something *intrinsic* to these things themselves, the universe would possess no value in the absence of beings possessed of the capacity for reflective consciousness.

There will be those who will maintain that a purely materialistic universe comprised of matter and energy alone, in which no sentient beings existed, would possess a certain intrinsic value; that non-sentient things possess a value in and of themselves completely independent of any form of attribution on the part of conscious beings. However, what sort of value would this be? Would it not be far removed from what is normally meant by the term "value?" For is not the value of all things -- or at least the values which are significant in the lives of human beings -- determined: (a) by their usefulness to sentient beings, (b) the aesthetic pleasure they give to sentient beings, and (c) their relation to the subjective moral and ethical constructs of such beings?

In keeping with the highly relativistic, subjective, and perspectival outlook of the Satanic and Setian philosophies is an emphasis upon what Nietzsche termed "master morality" over "slave morality." Hence the Satanist or Setian does what he perceives to be ethical not because he fears punishment in the nether world for his "transgressions," but because he realizes that certain types of actions are life-affirming, while others are life-stultifying. Thus, in Willing the continuance and enhancement of life, he Wills a certain a certain type of ethic. Hence he has come to a rational understanding of the necessity for certain ethical standards.

However, Satanists and Setians are not egalitarian in their outlook, and do not concur with the notion that "all men are created equal," and therefore realize the important function which traditional religions and moralities serve in keeping the masses -- shown by their behavior to be little more than dangerous beasts, behaving primarily on an unconscious level -- under control. For, when billions of unconscious robots begin bumping into one another, destruction (and mass carnage) inevitably result. Hence, if such people cannot understand the rational necessity for certain ethical standards, perhaps it is necessary to appeal to them on a more primitive level, employing what Plato referred to as "sacred lies."

Faith vs. doubt: Whereas adherents to many religious -- and even secular philosophies -- make a virtue of blind faith and consider it to be an adequate substitute for rational substantiation of their hypotheses (or perhaps claim that the greater questions are not susceptible of rational inquiry), blind faith is looked upon with disparagement by Satanists and Setians. On this subject, Anton LaVey says: "He who is slow to believe anything and everything is of great understanding, for belief in one false principle is the beginning of all un wisdom." Elsewhere, he writes: "Without that wonderful element of doubt, the doorway through which truth passes would be shut tight, impervious to the most strenuous poundings of a thousand Lucifers." Michael A. Aquino writes:

[Setians] have confidence in the capacity of higher human intelligence to reach beyond the frontiers of scientific (i.e. strictly-objective universe) knowledge to at least some aspects of the Universe without having to fall back on irrational fantasy or faith. Moreover, they consider this quest to be an important, even crucial one, as they feel that the ultimate, essential

reason behind the existence of mankind -- or at least a certain, unique quality in mankind -- is to be found through such exploration.

However, it is important to realize that the Setian philosophy is not based upon pure logical positivism, though an attempt to apply this in its proper place is made, with the realization that such an approach is not sufficient to facilitate an adequate Understanding of the Universe. As was said earlier, the Setian philosophy does not discount the value of the subjective universe, as would a pure logical positivist. Furthermore, in addition to the intellectual faculties, or what might be termed "the Intelligence of the Head," the Setian recognizes the existence of an intuitive form of knowing, or "the Intelligence of the Heart," the objects of which are apprehended through the Greater Black Magical Working. The knowledge arising out of such Workings is highly phenomenological in that it involves the intuition of essences by means of free imaginative variation.

The Setian Greater Black Magical Working is to be distinguished from conventional religious worship in that the Setian does not identify Set with God, but Understands Him to be a finite Being who is engaged in a constant process of Becoming. Nor does the Setian abase himself before this Being, but instead sees Him as a Teacher. Ultimately, though, it is the Setian who must apply his knowledge. The Prince of Darkness is no redeemer; rather, every individual Setian is his own redeemer.

Blind faith is not a factor here, for it is expected that one will accept a principle only after careful consideration and on the basis of the evidence which one has at his disposal. (In fact, there are those Satanists and Setians by whom the Prince of Darkness is understood in an allegorical context.) However, the Setian philosophy is based upon certain premises for which there is no absolute proof. For example, the existence of free will cannot be known with objective certainty; and a sufficiently crafty philosopher will always be able to develop arguments to the contrary. Yet such arguments themselves rest upon certain assumptions.

Hence, it seems apparent that the adoption of certain assumptions is inescapable; that all theories, even those of the natural scientist, depend, ultimately, upon assumptions. Therefore, to be strictly accurate, no man is without faith. However, there are degrees of faith; and that of the individual who has carefully examined a problem from as many angles as possible before coming to his conclusion is quite far removed from that of the fanatic who, not having adequately examined the question at hand, resolves it on the basis of blind faith.

Furthermore, having dispensed with the Cartesian criterion for knowledge (that is, objective certitude), if one adopts a more existential epistemology, and judge as existentially authentic those philosophies and religions which are life-affirming rather than life-denying, the existential authenticity of the Setian philosophy is more than apparent. For the Setian philosophy places a supreme value upon individual existence, affirming that existence, rather than denying it by adopting as its highest value something external to it, and placing ethical responsibility and the responsibility for self-validation upon the individual.

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Footnotes

1. This paper was originally read before a Philosophy of Religion class at Brock University in St. Catharines, Ontario, in December of XXI Æ.S. It has undergone some degree of revision for publication in the Ruby Tablet.
2. The ancient Greek concept of Logos (Word, or fundamental rational principle in accordance with which the Universe is made intelligible; language and that which underpins language) is central to the Setian philosophy. In this connexion, perhaps it is interesting to note Martin Heidegger's concept of language as the house of the truth of Being, as well as his notion of man's proper dwelling within this house of Being, *vis a vis* the Aristotelian notion of man as a *zoon logon ekhon* (translated into the Latin as *animal rationale*, meaning "rational animal;" literally, the Greek translates into English as "a living thing -- or animal -- having logos") [Martin Heidegger, *Letter on Humanism*]. Thus it is in man's relation to Logos that his divine and transcendent Essence is revealed.
3. It is important to note that Indulgence does not imply what might be inferred from it by those unacquainted with the actual principles which comprise this philosophy. Suffice to say at this point that true Indulgence -- that is, the exercise of free will -- presupposes profound Self-knowledge.
4. Isha Schwaller De Lubicz, Her Bak -- Egyptian Initiate
5. pronounced *Kheffer*
6. often loosely translated as "gods," but perhaps more accurately conceptualized as analogous to the Platonic Forms
7. The Outer Temple is an actual "place," in the physical and spatial sense of the term, whereas the Inner Temple exists within the soul of the individual Initiate [de Lubicz, Her Bak -- Egyptian Initiate].
8. from the Greek *Thelema*, "Will"
9. Aquino, *Black Magic in Theory and Practice*, from The Crystal Tablet of Set
10. LaVey, The Satanic Bible, page 89.
11. Aquino, *Temple of Set Informational Letter*; The Crystal Tablet of Set
12. LaVey, The Satanic Bible, The Satanic Rituals; Aquino, The Church of Satan
13. LaVey, The Satanic Bible, page 40

14. LaVey, The Satanic Bible, The Satanic Rituals; Aquino, The Church of Satan
15. Aquino, The Church of Satan; The Crystal Tablet of Set
16. Aquino, The Crystal Tablet of Set
17. [Lubicz, Her Bak -- Egyptian Initiate]
18. Consider the case of the man for whom the only value in life is the love he feels for his wife, and who, for no *apparent* reason, dies a few short months after his wife's demise.
19. Perhaps it is not strictly accurate to speak of *Xeper* as the *goal*. Perhaps it would be more accurate to speak of *Xem*, the Eternal Quest, as the goal, and *Xeper* as the *process* whereby one moves toward this ever-receding goal.
20. Aquino, The Church of Satan; The Crystal Tablet of Set
21. and what is more peaceful than a freshly embalmed corpse as it rests, ever so still, in its casket?
22. It is perhaps interesting to note that, in the absence of separate consciousness, there would be no "I" to make such an evaluation.
23. It occurs to me that such freedom is analogous to that of a person being mugged by an armed robber on a deserted street. The person is free to either hand over his valuables or contest the mugger, whose pistol is pressed against his person.
24. LaVey, The Satanic Bible, pages 46-47
25. [*The indispensable condition*] Pride, understood in the sense of self-love, self-esteem, etc., is not only a necessary precondition of the ability to love others, but also essential to one's emotional well-being. A great deal of pathological and neurotic behavior is attributable to a lack of this sort of pride.
26. LaVey, The Satanic Bible
27. Aquino, The Crystal Tablet
28. In this connexion, I would submit the following: (a) We, being finite, are hardly in a position to speculate concerning the nature of a hypothetical infinite being. (b) To echo an argument of the Enlightenment Rationalist Benedict De Spinoza, passions, such as love and hatred for example, are particular finite *modes* of thought, whereas it logically follows that God, if posited as an unlimited being, has *thought itself* as an attribute. Therefore, a God which is posited as infinite and unlimited and yet motivated by the same sorts of passions which determine the actions of human beings is a logical contradiction.
29. The Universe (with a capital 'U') is defined as the totality of existence, both known and unknown by humanity [Aquino, The Crystal Tablet, p. 3]. The Universe is comprised of the objective universe and a multiplicity of subjective universes. The objective universe is defined as the totality of inanimate matter and insensate energy; and, generally speaking, the terms material, physical, and natural universe are roughly interchangeable with the term objective universe. A subjective universe is comprised of the collective phenomena of the individual mind. Perception, imagination, thought, Will, memory, etc., are all constituents of a subjective universe. The subjective universe is non-physical and possessed of the capacity for non-natural action.
30. LaVey, The Satanic Bible
31. Aquino, The Crystal Tablet
32. Aquino, The Crystal Tablet

33. Three of the foremost positions concerning the question of personal agency, also known as the problem of free will vs. determinism, are non-determinism, determinism and compatibilism.

Non-determinism posits the existence of individual Will, and holds that, when one is acting freely, his behavior is motivated by something other than external causal forces, such as genetic predisposition; that the Will is something more than, say, the *libido* of Freud, which is merely an instinctual drive.

There is something to be said for the non-determinist position, insofar as we conceive of the human person as being free in a manner that the mere beasts are not. For, if one conceives of the human "will" as nothing more than a collection of instinctual drives not unlike those which determine the behavior of beasts, does it not follow logically that he must also either: (a) attribute personal agency to animals; or (b) postulate that man is, in fact, not possessed of the capacity for personal agency?

However, both (a) and (b) are quite inconsistent with our normal thinking about personal agency. Inasmuch as freedom entails responsibility, if we accept (a) as true, should we not be compelled by the force of logical deduction to consider animals as moral agents (which we do not)? If we accept alternative (b), should we not be forced to abrogate from man any sort of ethical responsibility for the state of his life and his world? Both of these logical consequences would appear to me to be quite intolerable. Thus I would want to reject the view that individual Will is reducible to mere instinct.

The determinist position holds that individual Will is merely an illusion; that all of his actions are determined by external forces which lie beyond his control. Thus the individual is lost in such a view, being reduced to a number of links of a great causal chain.

The compatibilist position is perhaps the most pragmatic of the three, holding that personal agency and determinism are not incompatible; that it is apparent that our actions are determined, but that we can still act freely.

I think that the rationale behind this position will emerge from the following scenario: When deciding whether or not a person who has broken the law has done so freely, a juror does not conjecture that the person may be reducible to a mere cog in the cosmic machinery, but rather seeks to ascertain whether the person, in breaking the law, was acting under some form of coercion or compulsion. (e.g. the person may have been forced at gunpoint to perpetrate the said infraction of the law, in which case he would probably -- depending, of course, upon the specific details of the said crime -- not be considered to have acted freely, and would, therefore, probably not be held responsible.)

34. Aquino, *Temple of Set Informational Letter*
35. LaVey, [The Satanic Bible](#)
36. Satanists and Setians are not atheists; however, their concept of God bears very little resemblance to popular interpretations of God. The Satanic and Setian philosophies approach theology on a rational level, whereas much of conventional religiosity amounts to nothing more than the fervor of the passions completely unbound by any semblance of reason.
37. A consensus reality is a collection of beliefs concerning the nature of the objective

universe, or a certain portion thereof, endorsed and reinforced by members of a society [Robert Anton Wilson, Prometheus Rising].

38. Such worship is understood by Satanists and Setians to be a subjugation of the individual Will to something outside of itself, a denial of the worth of Self and a refusal to assume the existential responsibility for self-validation.
39. There is an important distinction to be drawn between the concepts of psyche-centric consciousness and egocentricity. Whereas the latter is characteristic of small children, and therefore does not presuppose that any great degree of self-actualization has been achieved, the former arises out of a careful consideration of the phenomena of experience. As Immanuel Kant noted, only the phenomena of experience are accessible to us; and we are unable to obtain direct evidence of objects existing within the realm of the noumenal or "the thing in itself." Furthermore, as Robert Anton Wilson notes in his Prometheus Rising, "What the thinker thinks, the prover proves." Therefore, insofar as one concurs with these theories, the idea of reality as identifiable with something which exists outside of ourselves becomes somewhat ridiculous. For what we term "reality" is the creation of our mind. Moreover, in a universe in which sentient beings did not exist, there would be no question of "real vs. unreal."

Perhaps, however, the most crucial distinction to be drawn between these two concepts is that the former recognizes the existence of other subjective universes, whereas the latter does not.

40. I suppose that the balance between the centripetal and centrifugal forces which keeps the planets of this solar system in their orbit has a certain value in its utility; but, in the absence of sentient beings, such utility has no existential value.
41. For example, how could a sunset be beautiful in the absence of someone to perceive and appreciate it?
42. as Ouspensky observed in his Psychology of Man's Possible Evolution
43. LaVey, The Satanic Bible, page 31
44. LaVey, The Satanic Bible, page 39
45. The Crystal Tablet, page 5
46. An individual in whom there exists a harmony between all forms of knowing (rational, empirical, intuitive/phenomenological, etc.) is said to be possessed of Understanding (with a capital "U"). Moreover, such an Understanding discounts neither the subjective nor the objective elements of a question [Aquino, The Crystal Tablet].
47. Aquino, The Crystal Tablet
48. For a more complete discussion of these two concepts, see Isha Schwaller De Lubicz's Her Bak -- Egyptian Initiate.
49. **Magic:** In the section of the Satanic Bible entitled *The Theory and Practice of Satanic Magic* [p. 110], Anton LaVey defines magic generally as "the change in situations or events in accordance with one's will, which would, using normally accepted methods, but unchangeable."

Black Magic: Setian Black Magic can be divided into two categories: Lesser and Greater Black Magic. "Lesser Black Magic is the influencing of beings, processes, or objects in the objective universe by the application of obscure physical or behavioral laws." [Aquino, The Crystal Tablet, p. 211] Lesser Black Magic would include everything from

stage magic to the application of cosmetics to Machiavellian power politics. "Greater Black Magic is the causing of change to occur in the subjective universe in accordance with the Will. This change in the subjective universe will cause a similar and proportionate change in the objective universe." [Crystal Tablet, p. 28]

Working: A ritual or ceremony; also -- and perhaps more importantly -- "an exploration of essence" [Aquino, The Church of Satan], the process whereby the Higher Self or spiritual Being of the Initiate is unmasked and a knowledge of Set, the source of this Being, is manifested.

50. LaVey, The Satanic Bible, page 33
51. The determinist hypothesis (i.e. the contention that individual Will or creative agency in fact does not exist; that "actions" are merely *events* determined according to the laws of natural causality) presupposes a causal relation between events. Yet, the existence of the very cause and effect relationship cannot be proved absolutely, being suspect in that it is inferred *a posteriori* (i.e. from induction based upon empirical observation). For: (a) the evidence of the senses is suspect; and (b) when one resorts to induction, there is always the danger that one will fall into the logical fallacy of *post hoc ergo propter hoc* ("after this, therefore *because* of this"); that is, the fallacy of assuming that, because event B follows event A, event B is necessarily *caused* by event A.

However, should one attempt to limit himself to *a priori* reasoning (or purely logical deduction), one may find himself in a position in which he may be able to know that all bachelors are unmarried, and yet not be able to argue successfully for the existence of the material universe or that of other minds.

52. In the context of Becoming, all things are in flux -- even truth and reality; for the Magician transcends mere philosophy, or the art and science of coming to understand that which *is*, by bringing something *new* into existence (cf. the famous statement of the Miltonic Satan in Paradise Lost, "The Mind is its own place, and in itself can make a Heaven of Hell or a Hell of Heaven").
53. Inasmuch as the function of a religion is understood to be the imbuing of man's existence with significance, the religious validity of the open-ended principle of Becoming -- a quest which is never completed, and thus constantly impels the Setian forward -- is undeniable.

Religious Requirements and Practices of Certain Selected Groups: A Handbook for Chaplains

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Author: The Institute for the Study of American Religion
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Subject: Religions and Religious Groups
Reading List:

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- Introduction
- Introduction: Other Groups
- Temple of Set

[Glinda File Note:¹ In 1978 the U.S Department of the Army contracted the Institute for the Study of American Religion (ISAR) to produce a book entitled DA Pamphlet 165-13: Religious Requirements and Practices of Certain Selected Groups -- A Handbook for Chaplains. The first edition appeared in 1978 and included the Temple of Set only by mention of its name.

In 1992 ISAR revised and updated the book, this time with input from the Temple of Set. The "DA Pamphlet" designation was dropped, and a "disclaimer of Army policy" added to the title page, but the fact remains that this is an official Department of the Army publication distributed by the Chief of Chaplains to all command chaplains. Its contents may not be disregarded by commanders in consideration of the religious beliefs and affiliations of personnel in their units.

This Glinda file consists of extracts from the revised book pertinent to the Temple of Set, being the general introduction, the introduction to the section of the book in which the Temple of Set description is contained, and the Temple of Set description itself. The book's entire table of contents is also included as a matter of interest.

Persons interested in reviewing or acquiring a copy of the entire book should contact the nearest U.S. Army chaplain's office, or write to the Chief of Chaplains at the address given on the book's title page. It is not known whether this book is either for sale to the public or available by request.]

Religious Requirements and Practices of Certain Selected Groups: A Handbook for Chaplains

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DEPARTMENT OF THE ARMY
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Nothing herein shall be construed to reflect the official position, policy or endorsement of the Department of the Army, or of the Chief of Army Chaplains regarding the organization, beliefs, or doctrine of the religious groups described in this manual. It contains information on these selected religious groups provided by the groups themselves. Errors or changes may be reported through official channels to the Chief of Army Chaplains.

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- Vajradhatu
- Wicca

Introduction

Purpose

This Handbook has been prepared for the Office of Chaplains, Department of the Army, in order to provide information useful for chaplains on the beliefs and practices of certain "religious" groups.

Specifically, the purposes of this Handbook are three:

1. To facilitate the provision of religious activities which serve the needs of persons of certain faiths not otherwise represented by military chaplains and others;
2. To define the specific requirements and practices in such a way as to enable commanders at all levels to make effective personnel decisions in those instances when religious beliefs and practices are claimed to be in conflict with military directives and practices; and
3. To provide the specific information about each group in a form which has maximum utility for military purposes, yet is approved as normative or at least acceptable by the leaders of those various groups under study.

The Handbook is written as a guide for chaplains and, where appropriate, for commanders. Although it accurately reflects the positions of each group in general, chaplains are urged to consider the religious needs of each member individually.

The specific purposes of the Handbook also serve to limit the amount of information provided on each group. Thus, while the information provided is accurate (in most instances approved by authorities from the individual groups themselves), it is by no means comprehensive. Lay persons, particularly, are cautioned that the Handbook is not a guide to religion, and that consideration of the implications of adopting a particular faith or belief system is best accomplished under the careful guidance of a chaplain or other religious leader.

This Handbook is a thorough revision of the first edition of Religious Requirements and Practices of Certain Selected Groups: A Handbook for Chaplains. It was originally published in 1979, and a supplement was issued in 1980. The development of this new edition of the Handbook was accomplished in a series of steps, the first of which was the selection of the groups to be included. Beginning with the list of groups in the original edition, those which

had dissolved were eliminated. From the possible 1,500 groups to be included, additional groups were chosen on the basis of the same criteria as the original selection, i.e. after answering three specific questions:

1. Given the size of the group and the nature of assignments of Army Chaplains, is it likely that members of the group will be found on military installations where no chaplain of that particular faith or of a related faith is stationed?
2. Is the group known to the Office of the Chief of Chaplains as one about which questions have been previously raised by existing chaplains or commanders?
3. Is the nature of the group such that questions about it may be raised by chaplains or commanders in the near future?

While the answers to these questions may well encompass many groups not covered in the Handbook, selection of the groups included represents an attempt to incorporate the largest possible percentage of such groups which might be addressed in a single Handbook.

The material presented in the Handbook was obtained through an extensive research effort. Pertinent literature was identified and surveyed, various coordinating bodies related to military chaplains were consulted, and open-ended interviews were conducted with active members of the various groups. Based on this research, draft descriptions of each group were developed and prepared for validation.

The process of validating the information included a review of the draft descriptions with officials of the groups. Where possible, approval of the final draft version was obtained from a church or group official. The final description was then completed, based on the information received from these officials in response to the final draft descriptions.

The Handbook includes 51 different group descriptions, divided into seven categories. The categories are:

- Christian Heritage Groups
- Indian Heritage Groups
- Islamic Heritage Groups
- Japanese Heritage Groups
- Jewish Groups
- Sikh/Sant Mat Groups
- Other Groups

Each section has a brief introductory segment which provides general comments on the category. The 51 different groups are then divided according to the most appropriate category.

The Handbook follows the same format for each group in terms of specific questions raised. In total 16 different questions were addressed to each organization. The questions were altered somewhat from the previous edition in order to elicit in a succinct form the information a chaplain was most likely to need:

- Address:
- Other names by which known:
- Current leader:
- Membership:

- Historical roots:
- Basic teachings and belief:
- Practices and behavioral standards:
- Organizational structure:
- Ministerial leadership:
- Worship:
- Dietary standards:
- Funeral and burial requirements:
- Medical treatment:
- Other considerations: (the other considerations include delineation of any beliefs or practices likely to conflict with military orders, group attitudes toward pacifism, and methods of recruitment by the group.)
- General source books:
- For more information:

Throughout the text, words which are defined in the Glossary of Terms appear in italics.

Where questions arise about the various groups which are not addressed in the Handbook, such questions may be raised directly with the groups themselves, if necessary, by writing or calling the group headquarters. Most groups have designated a specific contact person whose name, address, and phone number are given under the "For more information" heading at the end of each entry.

Supplementary Resources

There are over 1,500 different religious bodies currently functioning in the United States. New ones are constantly appearing. More than half of these groups are traditional Christian denominations which together command the allegiance of the majority of America's religious believers. The remaining groups, however, represent the broad spectrum of the world's religions, many of which have been transplanted to the United States in the last century, many in the last generation. A few have been created in the twentieth century. All present trends indicate that the number of new religious groups will continue to increase at a steady pace.

The emergence of such divergent religious life in some strength challenges both secular and religious leaders to deal with a much more complex situation. It calls for new levels of understanding in dealing with situations in which the religious convictions of an individual will often not just offer some divergence but will radically conflict with the faith perspective of the chaplain and/or commanding officer.

Obviously, with so many possibilities, only some of the larger and more typical different religious groups could be included in the Handbook. In many cases the chaplain is as likely to encounter members of another similar group as the one chosen to typify a set of groups. There are, for example, a number of different Zen Buddhist groups, the Zen Center of Rochester and its affiliated centers being but one example. There are any number of Wiccan covens not affiliated with the Gardnerians, the largest of the coven networks.

Fortunately there are seven authoritative resources which provide regularly updated material on a wide variety of religious groups which can be used to extend the value of and supplement the material in this Handbook. They include:

- Hill, Samuel (Ed.), Handbook of Denominations in the U.S.. Nashville, TN: Abingdon Press, annual edition.
- Melton, J. Gordon, Encyclopedia of American Religions. Detroit, MI: Gale Research Company, 3rd ed. 1989. 1100 pp.
- Encyclopedic Handbook of Cults in America. New York: Garland Publishing, 1986. 272 pp. (New edition available in 1992.)
- Piepkorn, Arthur C., Profiles in Belief. (3 vols.) New York: Harper & Row, 1977-79. Still the best resource for a comparative analysis of beliefs of the different Christian churches.
- Yearbook of American and Canadian Churches. Nashville, TN: Abingdon Press, annual editions.

A Note About Cults

During the 1970s, the term "cult" came into popular use. While having a specific social science reference, as employed in popular discourse, it has come to have an extremely derogatory connotation. It has been used as a label to stigmatize various religious groups, some of which are treated below. Also in terms of its popular usage, there is little agreement over the meaning of the term or specifically what characteristics qualify a particular religious group to be so labeled. It is also the case that in dealing with a problem or a pastoral situation which concerns an individual member of such a group, such terms as "cult" have little use in reaching an acceptable solution. Hence the term is not used in the Handbook and chaplains are cautioned in its use in their day-to-day professional activities.

This Handbook could not have been prepared without the cooperation and assistance of many individuals. Most important were the many representatives of the various religious groups who took the time to read and correct the earlier drafts of the various entries. The American Religions Collection at the University of California, Santa Barbara served as the back-up resource file for the Handbook. It is currently the most comprehensive collection on American religious bodies in existence, and we thank the library staff for its support. Finally, we thank the staff of the Institute for the Study of American Religion and the Santa Barbara Centre for Humanistic Studies who assisted the authors in compiling and checking the Handbook, including Matthew Roberts, Aidan A. Kelly, and Suzette P. Melton.

Introduction: "Other" Groups

The groups considered in this section manifest the wide variety of religious options available in the U.S. They draw upon several distinct religious impulses, each with a long heritage.

Metaphysical Groups

One can trace within the Western religion an alternative tradition which might be termed mystical, Platonic, or idealistic. This tradition emerged in force in the nineteenth century in philosophical idealism which in America became visible in the movement called Transcendentalism. What has been termed the Metaphysical movements in America represent a blossoming of this old alternative tradition in the atmosphere of religious freedom and relative secularity of nineteenth century America. The three main branches of metaphysical religion emerged in the nineteenth century as Spiritualism, Theosophy, and New Thought.

Each affirmed the reality of a spiritual reality of which the visible material world was but a pale reflection.

Spiritualism was built around the belief in the possibility of contacting the spiritual world, specifically the spirits of the departed, through the use of the talents of very special people called mediums. Spiritualism became a fad in the 1850s and then settled into a quieter existence as a new religious movement. The Universal Church of the Master described below is a typical Spiritualist group.

Theosophy grew out of spiritualism but directed its contact to a more evolved group of spiritual being who comprise what was thought of as the Spiritual Hierarchy of the cosmos. These masters spoke to the leaders of the Theosophical Society, which became the source of a number of groups as new claims to contact with the Masters were put forth. The "I AM" Religious Activity and the Church Universal and Triumphant are two contemporary groups which have claimed contact with the Spiritual Hierarchy through their founder/leaders.

New Thought grew directly out of Christian Science. Christian Science had asked the question of healing within the context of an idealist philosophical framework. New Thought, begun by one of Mary Baker Eddy's students, Emma Curtis Hopkins, differed from Christian Science at first over organizational disputes, but has during the twentieth century developed in various new perspectives which have taken it some distance from Christian Science. The United Church of Religious Science is one form of New Thought (as is the Unity School of Christianity considered in the first section of this manual).

Psychic Groups

From ancient times people have claimed powers of mind and spirit far surpassing those recognized by modern science. In years past these phenomena (e.g. spiritual healing, telepathy, clairvoyance, mind over matter) were termed "supernatural"; they are now known as "psychic" and studied by scientists.

The growth of psychic practitioners led to the development of psychical research. The British Society for Psychical Research was established in 1880, and the American Society in 1882. In studying psychic phenomena, Dr. Rhine of Duke University coined the term "extra-sensory perception (ESP)" and helped make "parapsychology" a discipline of study. The growth of parapsychology, including its membership in the American Association for the Advancement of Science, provided a dynamic base upon which psychic groups could build.

Religious groups with an essential element of belief and practice in psychic phenomena, including the Church of Scientology and the Foundation Faith of the Millennium, continue the older metaphysical tradition and cannot be sharply distinguished from the older metaphysical groups. In general they believe in the reality of the phenomena studied by parapsychologists. They usually offer members various ways to develop their powers, and some have members with special abilities which can be used by individuals to aid in dealing with personal problems.

There are several hundred psychically-oriented bodies in the U.S. The two considered here grow out of this general background, and are not directly related to other bodies.

Magick

Magick (not "magic," which is considered a stage performer's art and not a religion) groups have experienced considerable growth since the 1960s. These groups are distinguished by their use of occult practices (astrology and divination) and magick (the ability to willfully change the world by manipulating the cosmic forces). While like the psychic dimension, magick is as old as known history. Its contemporary revival, however, began in the early 1900s.

The most popular form of magical religion, Neo-Paganism, is a nature-oriented religion based on the worship of male-female polarity, the observance of the agricultural seasons, and magick. Worship of the male-female aspects of nature usually is expressed as allegiance to the Horned God and the Great Mother Goddess. Ritual follows the movement of the sun and moon. Neo-Pagans see themselves as reviving the pre-Christian religion of Europe and the Mediterranean Basin, and manifest as Norse, Druid, or Egyptian in format. By far the Wiccans compose the largest segment of the neo-Pagan community. Wicca or Witchcraft is derived from the ancient Paganism practiced in Western Europe, especially the British Isles.

Magick, an essential element in modern Wicca, seeks mastery of all the cosmic forces believed to control the world. Witches believe in the ancient principal of "as above, so below" and in their worship seek to create a microcosm, a magical image of the whole. The universe is generally viewed as a sphere. The magical circle, drawn at the beginning of all magical rituals, is the outline of the microcosm intersecting the floor.

Witchcraft had grown slowly until the repeal of the last of England's anti-witchcraft laws in the 1950s. Growth accelerated in the 1960s and 1970s. There are no less than thirty different Wicca groups and hundreds of independent covens functioning in the United States. The Gardnerians are one of several modern Wicca groups. They trace their history to Gerald B. Gardner, who initiated the current Wiccan revival. However, most Wiccans now follow an eclectic practice which values creativity and is constantly changing and altering ritual while remaining within the basic nature Goddess orientation.

During the 1980s many Neo-Pagans and Wiccans joined the Armed Forces. Recently they have formed a network to assist in their relating to the military. The network may be contacted through its newsletter, [Pagan Military Newsletter](#), 829 Lynnhaven Parkway, Virginia Beach, VA 23452.

Secrecy is a major element of the existence of both Witchcraft and Satanism (discussed below). Secrecy is protective (known members often lose their jobs, friends or status), and serves to guard the sacred mysteries of the group.

Satanism

Often confused with Neo-Paganism and Wicca, Satanism is the worship of Satan (also known as Baphomet or Lucifer). Classical Satanism, often involving "black masses", human sacrifice, and other sacrilegious or illegal acts, is now rare. Modern Satanism is based on both the knowledge of ritual magick and the "anti-establishment" mood of the 1960s. It is related to classical Satanism more in image than substance, and generally focuses on "rational self-interest with ritualistic trappings". Modern Satanism began with the Church of Satan, founded

by Anton LaVey in 1966. From it, in the 1970s, several groups emerged and quickly disappeared. The Temple of Set is the only substantive offshoot to survive into the 1980s.

Modern Satanists have found it relevant to distinguish themselves from what is termed contemporary devil-worship. By Devil-worship is meant the various informal activities which have appeared in the 1980s around teenage use of Satanic symbols, killings of serial killers professing to have been worshipping the Devil, and various reports of "Satanic" crime. Modern Satanists (i.e. the Church of Satan and Temple of Set) profess a pro-life philosophy and do not condone illegal action by people affiliated with those organizations.

Individually Distinctive Groups

Within the variety of American religion are a number of groups which are highly individual in nature. That is, while their origins can often be traced to any number of the major world religions, they have developed beliefs, systems, or structures which are considerably different from those traditions.

Several of the groups discussed in this section fall within this general framework: the Baha'i Faith, the Native American Church, and the Universal Life Church.

Baha'i is a major new faith built on the revelations given to several Persian mystics of the 19th century. While growing on an Islamic base, it has moved to a more universal outlook.

The Native American Church is one of many that uses psychedelic substances as a visionary aid and sacramental element. They are distinctive in being both the oldest and the only one with government sanction to use the designated drugs.

The Universal Life Church represents a response to the religious freedom in America by individuals with a strong independent strain in their religious thought.

The Universal Life Church has spawned a number of similar church bodies including the Crown of Life Fellowship, the Life Science Church, the Calvary Grace Church and the Brotherhood of Peace and Tranquility.

Rastafarian are a new religion developed in Jamaica in the early twentieth century and imported to America in recent decades. It draws on themes familiar from Black Judaism and Black Islam, but is distinct from both.

Finally, Vajradhatu is a Buddhist group, but out of a Tibetan rather than a Japanese tradition.

Temple of Set

Address:

Post Office Box 470307
San Francisco, CA 94147

Other names by which known:

Within this religion its principles are termed "Setian", and individual affiliates are termed "Setians". As the original god Set was later caricatured as the "Satan" of

Judaeo-Christianity, Christians often interpret this religion as "Satanism" and its affiliates as "Satanists". Setians accept such labels only to the extent that the Christian Satan represents certain qualities of individualism and independence. Setians reject any interpretation of Satanism that glorifies or promotes evil or destructiveness.

Leadership:

Michael A. Aquino, High Priest of Set

Membership:

Not published.

Historical Origins:

Together with the Priesthood of Horus, the original Priesthood of Set was the most ancient of the Egyptian religious orders, dating (by surviving predynastic images of Set) to at least 3200 BCE and by the Egyptians' own astronomically-based records to approximately 5000 BCE. The Setian religion played a prominent role in Egyptian society throughout its development, to include being the state religion of the XIX-XX dynasties of the New Empire. It appears to have been eclipsed approximately 1000 BCE.

Thereafter what may be termed the "Satanic tradition" survived in successive Western civilizations in the form of philosophies and/or god-figures focusing on "awareness and activity beyond the natural order". Such range from the Prometheus of the Hellenes and the Lucifer of Christianity to the individualistic philosophies of Pythagoras, Plato, and Nietzsche. The Romantic movement of the 1800s dramatized the Christian Devil as a heroic, Miltonian symbol, thus setting the stage for the eventual formation of the Church of Satan in 1966.

The Temple of Set was founded in 1975 by the international Priesthood of the Church of Satan to supersede that institution (whose founder, Anton LaVey, had announced intentions to commercialize it). Simultaneously the anti-Christian mythology and orientation of the Church of Satan were discarded in favor of the completely distinct character of the original Egyptian Priesthood of Set. The Temple of Set was incorporated as a non-profit church in California in 1975, and qualified for U.S. federal and state tax- exempt status that same year.

Basic Beliefs:

The Temple considers itself to be consecrated by and dedicated to Set, originally an ancient Egyptian deity. One rival cult, that of Osiris -- whose myths were erroneously assumed to be "pan-Egyptian" by later civilizations -- portrayed Set as the god of evil. Setians themselves, however, did not then and do not now consider Set an evil figure, nor consider the Setian religion merely a refutation of conventional religion.

Setians perceive the universe as a non-conscious but ordered environment within which Set has, over a period of millennia, altered the genetic development of at least one form of life to create a species -- humanity -- possessing an enhanced, self-conscious intelligence. The techniques and teachings of the Temple are designed to identify and develop this higher evolutionary potential in appropriate individuals.

Practices and Behavioral Standards:

While Setians focus on their own individual capabilities, they are also expected to have an appreciation of and respect for ethical behavior, to include the ideals of whatever social group -- or political state -- they have chosen to identify themselves with.

In addition to conventional means of influencing the environment about them, Setians also employ "magic", by which they mean universal forces and psychological influences generally unknown to or unrecognized by society. Setian magic is referred to as "Black Magic" to distinguish it from "White Magic" (invocation of non-existent forces/influences for purposes of self-delusion). The term "Black Magic" carries no connotation of evil or destructive intentions or ends.

Organizational Structure:

The individual initiate is the conceptual focus of the Temple, as it is a device for the interaction of individuals as such. It is not a "mass" organization. Such structures as it incorporates are merely to enhance personal opportunities.

The Temple as a California corporation is the property of the international Priesthood of Set, which delegates governing authority to the Council of Nine (board of directors). The Council in turn appoints the High Priest of Set, the Executive Director, and other officers of the Temple.

The Temple includes a number of Orders, each supervised by a Grand Master. These Orders may be somewhat likened to the academic departments of a university, being vehicles for concentration and cooperation in specialized fields of philosophy and magic.

Setians may also interact in Pylons, which are normally under the guidance of a Priest or Priestess of Set. Pylons are normally geographically localized, but also may extend over international distances.

Nature and Role of Ministerial Leadership:

The Priesthood of Set is not understood to be a "leadership" or "pastoral" function in a structural or organizational sense. It is rather the direct, specific, and willful consecration of a particular individual by Set himself, formally recognized as such by the Temple of Set. Each Priest or Priestess of Set thus exercises the full religious authority of the entire Temple, subject only to the guidance of the Masters of the Temple. One member of the Priesthood is determined by the Council of Nine to serve as High Priest or High Priestess of Set.

The Priesthood of Set is responsible to Set for the care of his Temple, and for reasonable guidance of and assistance to individuals who enter the Temple. The Priesthood is also responsible for dismissing from the Temple any person who cannot or will not uphold its initiatory or ethical standards.

Worship:

There are no regularly scheduled, group "services" in the Temple. Nor would individual Setians be comfortable with the term "worship" -- conveying as it does admiration of or devotion to a god or gods based on fear and faith. What the Setian performs instead are Workings of "Greater Black Magic" (as distinct from LBM

discussed above), in which the personal consciousness is raised to direct association with that of Set. Collective GBM Workings involving any number of Setians may take place over great distances, or at gatherings called Conclaves.

Dietary Standards:

It is the individual consciousness that is sacred within each Setian. Therefore any substance which impairs or distorts the consciousness, such as hallucinogenic drugs or excessive alcohol, is disapproved of by the Temple. Other than this there are no dietary guidelines.

Funeral or Burial Practices:

The center of self-consciousness of each initiated Setian -- the *ba* of the ancient Egyptians -- is perceived to separate from the physical body when that body ceases to be serviceable to it. The bodily remains themselves are then not considered to be sacred in any sense, though they may be cared for in any memorial way desired by the individual and his or her relatives.

The *ba* itself does not separate from the consciousness of Set, nor from those of other Setians via GBM Workings. Therefore no ritualized mourning is necessary. Nor are non-Initiates of the Temple, whether officials of conventional religions or not, able or expected to perform any ceremony affecting the *ba*.

Medical Treatment:

The Temple has no prohibitions concerning medical practices save those that would be offensive to the ethics of the individual Setian.

Other Considerations:

- a. Beliefs or practices which might conflict with a member of the group serving in the military or obeying an order of a duly appointed superior:

As an institution the Temple of Set has no policies which in themselves prohibit or inhibit an individual Setian's national military service. Mention should again be made, however, of the Temple's strong emphasis upon individual and social ethics. If a Setian in the military of any country were given an order which he or she determined to be unacceptably unethical (not merely unpleasant or dangerous), the Temple would endorse that Setian's decision not to comply. The Setian would, of course, be expected to explain precisely upon what ethical grounds such a refusal appeared necessary.

This expectation that any ethical refusal be explained is essential. Merely citing affiliation with the Temple of Set would not suffice. On the other hand, the mere fact that the Temple of Set did not have a written prohibition against some specific act would not prevent the Temple from endorsing a Setian's refusal to perform it if that refusal were precisely and conscientiously articulated.

- b. Attitude towards pacifism:

The Temple of Set deploras violence or harm to any living being unless necessary for personal self-protection or preservation. Where an individual Setian's service in a national armed force is concerned, the Temple accepts this as a device for the security of political states which humanity has not yet outgrown. If a Setian accepts citizenship in a particular state, then along with that social contract come certain obligations of citizenship, military service perhaps among them.

c. Recruitment of New Members:

The Temple of Set considers a metaphysical philosophy to be an intensely personal decision, and that the Setian state of awareness and being cannot be "advertised" or "merchandised" in any way. An individual either inclines to this state or does not. Therefore the Temple does not "recruit"; rather it simply makes the fact of its existence known and explains enough about itself when approached to interest persons with Setian potential and disinterest those without it.

General sourcebooks:

Annotated reading lists of published works in many categories relevant to the Temple of Set may be obtained through the Temple office.

For more information, contact:

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Note:

The Temple of Set does not participate in, or accept representation by the Corps of Chaplains in any branch of the armed forces of any nation. Inquiries may be addressed to the Executive Director at the Temple's office, and will be forwarded as appropriate.

Footnotes

1. The information in this article is available to all Setians on Glinda; posted as file USChapTS. It is also published in the Ruby Tablet to be available to all Adepts who may not have access to Glinda.

Satanic Doctrine

Classification: V4 - 220.7 - 1
Author: Larry Evans I°
Date: June 1, XXIII
HTML Revision: Sept. 14, 1998 CE
Subject: Bible analysis, Satan
Reading List:

[Editor's note: This article should be viewed as an "incomplete" work, or one that needs significant review, analysis, and expansion before it can be considered a complete, accurate, and useful study of the Devil as portrayed in the Bible. I've included it here not because this article itself is worthy of Ruby Tablet publication as is, but because I'd very much like those among us who have extensive knowledge of and understanding of the Bible to modify and add to this article, with the aim of developing a comprehensive and useful study of the Devil as portrayed in the Bible, from both the Satanic and from the Christian viewpoint. Meanwhile, it can serve as a starting point for biblical study for those of us who need one.]

The Existence of Satan

Most of the world views Satan as a stereotype. They perceive Satan as a two-horned, red-colored, pointy-tailed Devil.

Satan's existence is declared in the Bible. Satan, or some variation of his name, is mentioned in seven Old Testament books. These books are: Genesis, 1 Chronicles, Job, Psalms, Isaiah, Ezekiel, and Zechariah.

Every New Testament author refers to Satan, and he is mentioned in 19 New Testament books. Looking at the numbers here, we find that 82% of the Old Testament books mention nothing about Satan. And we discover that 30% of the New Testament books mention nothing about Satan. Though this percent is actually 30/70, it is close enough to confirm the 33 1/3 to 66 2/3 biblical ratio of Lucifer's departure from heaven.

In Lucifer's departure, we discover that Lucifer is reported as leaving heaven with 1/3 of the angels following him. Using this ratio, we should find one Satanist for every two Christians.

This ratio is not out of balance, because we will discover that Satan has always had the fittest, most strongly willed, and most attractive forces on his side.

Looking at some new testament authors' remarks about Satan, let's refer to some new testament experiences and see them from a Satanic perspective.

Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of Satan.

Here what we find is a case where the author is really saying Jesus had an experience of imagination, and must account for the experience by placing his guilt upon another, so who better than Satan?

Mark 5:15 When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid.

Here we learn that this large, strong, and crazy man lived like an animal. He had no clothes or shelter, and everyone, I mean everyone, was afraid of him. He usually just scared people to steal some food. This man's real problem was that he was not accepted by people, and this made him lonely. When he frightened people, this was his only interaction, for he knew no other form of communicating with people.

All Jesus did was to offer some friendship and acceptance. He further provided a hearty meal and some new clothes. This act of compassion was the beginning of a new life for the man.

Here we find that the author distorts this truth to make the reader believe that psychological council by Jesus is as exorcism of Satan.

Luke 22:3 Then entered Satan in Judas surnamed Iscariot, being of the number of twelve.

Judas was the first of Jesus' disciples to learn what Jesus was really all about. We will learn that Judas was really a hero, not a traitor. History is full of accounts where lunatics in power are brought down by their own supporters. In World War II some of Hitler's generals attempted to murder him. As Hitler could manipulate crowds, so did Jesus.

1 John 3:8 He that committeth sin is of Satan; for Satan sinneth from the beginning. For this purpose the son of Jehovah was manifested, that he might destroy the works of Satan.

There are a number of interesting concepts in this statement. First, let's recognize that God does have a name. Christians call him Jehovah. Satanists call him Satan.

Now having said this, let's look deeper into the text. Notice the term "son of Jehovah". Here we see that God has given his son a "purpose". And, according to the author, the son's "purpose" is that of destruction of works that he does not go along with.

I thought destruction was a trait the Christians gave to Satan. But, here we find they approve of it when it's in their best interest as they define such a term.

Romans 16:20 And the God of peace shall bruise Satan under your feet shortly, the grace of our Lord Jesus Christ be with you. Amen.

This is another good example of biblical inversion of concepts. The phrase "God of peace" sounds like a desirable quality, alright, but in the same sentence we discover that Christian peace comes through violence. This portion of the passage gives Christians biblical authority to approve of violence against Satanists anytime and anywhere.

1 Peter 5:8 Be sober, be vigilant; because your adversary Satan, as a roaring lion, walketh about, seeking whom he may devour.

In this statement Peter is warning against psychic awareness. "Be sober, be vigilant" refers to possession of a keen awareness. That awareness is for the purpose of denial of self. "... because your adversary Satan," In this section we see a twist. Peter's warning is proper enough, but now he must offer a substitute for self. When a person denies self, they begin the entry to all unreason. So, who better to lay blame on for one's shortcomings than Satan? As enough people mix their own inadequacies with self denial for the sake of Christianity, Satan becomes manifest as a real entity.

This manifestation of Satan is twisted even further with the imagination and illogic taking over at this point. A roaring lion will seldom eat. Lions do not walk about roaring and waiting for dinner to come to them. No, lions stalk their prey. They roar only after their prey has been vanquished.

James 4:7 Submit yourselves therefore to Jehovah. Resist Satan, and he will flee from you.

In these modern times, Christians use this passage as a permit to be rude, closed minded, indifferent, and hostile towards anyone who is not of like kind.

Jude 1:9 Yet Michael the archangel, when contending with Satan he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Here is a fine example of the use of language. Should the opportunity present itself, a Christian may attempt to use the term, "The Lord rebuke you" on you. Should the direction of a conversation with a Christian be aimed to misdirect their intent, I have found an interesting reaction from several when they are confronted by a Satanist who uses the term, "The Lord rebuke you" on them.

In the bible we discover Jesus is the proclaimed enemy of Satan. However, Jesus only makes mention of Satan fifteen (15) times. Only a very small portion of Jesus' time was occupied with Satan. The reason for this is that Jesus' concern was with his own religion, not with running down those of other beliefs. Let's look at some of the things Jesus said about Satan:

Matthew 4:10 Then saith Jesus unto him, Get thee hence Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.

What Jesus is saying here is that he is not receptive to Satan's missionary efforts. Jesus responds to Satan by saying, I choose to remain within the confines of my own system.

Matthew 16:23 But he turned, and said unto Peter, get behind me, Satan; thou art an offense unto me; for thou savourest not the things that be of Jehovah, but that of men.

Here we see Jesus turn on one of his Elect. If we put ourselves in Peter's place, we can imagine what it must have been like to have our Lord accusing us of being Satanic.

Now let's turn this one around. Let's say we find ourselves in a discussion with a Christian. Something happens, the timing is right, and we lash out at the Christian by saying, "Get thee behind me, Jehovah; thou art an offense unto me."

Matthew 25:41 Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for Satan and his angels.

Jesus is cursing all those of the Left Hand Path (L.H.P.) here. And who does Jesus claim are the L.H.P. followers? Anyone who does not accept his teaching is a L.H.P. follower according to Jesus.

John 6:70 Jesus answered then, Have not I chosen you twelve, and one of you is a Satanist?

This one is brilliant. Gather your (few remaining) supporters, and claim that one of them is the enemy. If something goes wrong, you come out looking like a prophet. If everything remains normal, your statement will soon be forgotten.

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

And Satan said, Simon, Simon, get a hold on yourself, Jehovah hath desired to take your soul, that he may separate you from you.

Thus we can see much evidence in the bible for the existence of Satan. Though the bible offers evidence of Satanic existence, what does it say about Satanic origin?

The Origin of Satan

A Christian cynic asks, "If Jehovah is so wise and good, then why did he create Satan, and if he is so powerful, why doesn't he destroy Satan?" A typical Christian response is, "He didn't, but he will."

A simple Satanic counter is, "You're right, and you're wrong." Jehovah did not create Satan, because God can not create God. As gods, Satan is Jehovah's equal.

When Christians proclaim that Jehovah will destroy Satan, they reinforce the idea that Christianity is a religion of destruction. The purpose of Christian destruction is dominance, not tolerance.

Satan's chief Daemon is called Lucifer. Before Lucifer left heaven, he was known to be a guardian cherub. Cherubim are special angels assigned to protect Jehovah. (From what? That's an interesting question.)

After Lucifer's departure from heaven, Jehovah had to assign four cherubim to do the work that Lucifer had previously done. The first is described as lion-like, the second is calf-like, the third is as a man, and the fourth is eagle-like.

Revelation 4:6-8 And before the throne there was a sea of glass like unto chrysal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face of a man, and the fourth beast was like a flying eagle. And the four beasts each had six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord Jehovah almighty, which was, and is, and is to come.

Isaiah 14:12-14 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High.'

Lucifer's Five Proclamations are:

1. I will ascend into heaven. By this statement Lucifer is saying he will remanifest himself within the confines of both L.H.P. and R.H.P. religions.
2. I will exalt my throne above the stars of Jehovah. Lucifer will make himself into a God.
3. I will sit upon the mount of the congregation. Lucifer will be the leader of another religion.
4. I will ascend above the heights of the clouds. Lucifer mostly travels by air.
5. I will be like the Most High. Lucifer predicts he will become El-Elyon, Jehovah's title, "The Most High".

The Personality of Satan

We have seen some biblical evidence for the existence and origin of Satan. Now let's look at Satan's personality.

Satan is intelligent. Christians realize this, and still can often be outwitted. This frustrates them to no end, and causes my mind to smirk every time I do it. The bible proclaims such intelligence:

2 Corinthians 2:11 Least Satan should get an advantage of us; for we are not ignorant of his devices.

Christians strive for child-like minds. What kind of Christian adult would forsake adulthood? Yet:

2 Corinthians 11:3 ... So your minds should be corrupted from the simplicity that is in Jesus.

Satan possesses great memory. Biblical Christianity bears this out. According to the bible, Satan tempted Jesus several times (Matthew 4:1-11). Satan did this through a knowledge of the Old Testament. When Jesus refuted Satan's biblical charges, he referred to the Old Testament.

As we will learn later, the Satanic authority of modern man makes up two parts of the Diabolical Trinity. This Diabolical Trinity can absorb strength via the new testament. As Satanists, we have biblical authority to explain the Satanic truths, for the purpose of self advancement.

Satan possesses great will. The apostle Paul instructs the youthful Timothy to be firm but gentle with Christians who are frustrated with their religion. Again we find a keen draw to Satanism is its great will that manifests within its Initiates.

2 Timothy 2:26 They may recover themselves out of the snare of Satan, who are taken captive by him at his will.

Satan possesses emotions. Biblical accounts of Satan's emotions are limited, but we can find three examples. This does not mean that Satan only has three emotions; Satan has many emotions and he freely uses them. The three emotions we will look at are desire, pride, and wrath.

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

Christian concepts of desire are little more than a Satanic idea to communicate truth. In the above example, we find Satan's true desire is to be an educator and informer of men. Satanism is a religion of Study, not Worship.

According to Christian teachings, the second Satanic emotion is pride. Christians are afraid of pride, because they believe pride comes before a fall. They see it as the road to ruin. The second Satanic Statement from The Satanic Bible proclaims: "Satan represents vital existence instead of spiritual pipe dreams." This sounds like pride to me don't you think so?

1 Timothy 3:6 Not a novice, least being lifted up with pride he fall into condemnation of Satan.

The third Satanic emotion is wrath. From the R.H.P. point of view this one makes sense, right? Wrath, the emotion they assign to both Jehovah and Satan. Of course, Jehovah's wrath is justified by belief.

However, Satan's wrath is evil and diabolical. Looking at the subject objectively, wrath is wrath, be it Christian or Satanic. Consider this:

Revelation 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the Christian inhabitants of the earth and of the Sea! For Satan is come unto you, having great wrath, because he knoweth that he have eternity to rule.

According to Christian doctrine, perhaps Satan has this authority because man was given the ability to reason by Jehovah!?

Revelation 2:9 I know thy works, and tribulations, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan.

This is one of my favorites, for here we find that Christian allegations refute their own testimony. If one is known as rich, how and why do Christians acknowledge the individual as poor, unless their motive is un-Christian, and if such motive be non-Christian, be such motive Satanic?

Revelation 2:24 But unto you I say, and unto the rest of Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Hope you like this as much as I. This looks as though Christians have authority to take their "gospel" to areas unknownst of Christian principles. However, what is really explained here is while Christian missionaries pursue undeveloped areas with a passion, Satan will pursue developed Christian areas with a passion. Satanic doctrine compels us to educate the Known'st, not the Unknown'st.

Revelation 12:4 And his tail drew the third part of the stars of Heaven, and did cast them to the earth; ...

This is Satan's one to two ratio which was spoken about earlier. Christians like to believe there is strength in numbers, so they satisfy their belief by making it look as though we can't win; it's as though we are outnumbered.

We know Satan's forces are more intelligent, more fit, and stronger than Christian forces. The intelligence comes from study, fitness comes through pride, and strength comes from coming into being.

Revelation 20:7-8 And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth...

Here we discover the biblical authority of Satan to rule for a thousand years. What both we and the Christians must be apprised of is, when did this rule become effective?

Perhaps, as the prophets of old, we are the prophets of late. Should such be so inclined, should we not be bold enough to proclaim the Aeon of our age? Now, is the infancy of our age. Thusly we should proclaim.

The Names of Satan

I trust you will enjoy the names of Satan as much as I. At one time Satan, according to Christianity, was known as the Prince of Paradise. We will soon come to understand why Christians are so confused about Satan. For one reason, they assign him twenty-two (22) names, and frequently mix reference terms when they attempt to describe him. Let's examine the names:

Satan: The most common name used, but the bible only mentions the name Satan 52 times. (That's once a week for a year.)

The Devil: Less common than Satan, the term Devil is used only 35 times in the Bible.

The Prince of the Power of the Air:

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the Prince of the Power of the Air...

What kind of being is not grateful for the air? This passage may suggest why Christians never refer to the air in their sermons.

The God of this World:

2 Corinthians 4:4 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of god, should shine unto them.

2 Snaihthiroc 4:4 In whom the Christians of this world hath blinded the minds of the open, lest the truth of the knowledge of your glorious self, who is the image of God, should rein unto them.

The King of Death:

Hebrews 2:14 For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy, that is the Devil.

What this says is that we are all flesh and blood. All, that is, except Satan. This text implies that Jesus had to die to break Satan's curse. However, in doing so (dying, that is), Jesus elevated Satan to the same status as Jehovah. As Jehovah was never flesh and blood, neither was Satan. Unlike Jehovah, Satan has many sons and daughters. A biblical teaching is, be fruitful and multiply. Did Jehovah, perhaps, forget his own teaching? Or was he incapable of having more than one son?

The Prince of this World:

John 12:31 Now is the judgment of this world: now shall the Prince of the World be cast.

The judgment of this world refers to the judgment against those Christians of the far R.H.P. The casting of the Prince refers to the L.H.P. Seer's. The R.H.P. calls these people prophets.

The Ruler of Darkness:

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.

When confronted by a Christian who becomes aggressive and hostile, recall this scripture. "Ephesians 6:12, your own doctrine, says: 'For we wrestle not against flesh and blood.' So by what authority do you provoke me? If you truly wrestle against principalities, powers, and the Rulers of Darkness, why do you persecute me? Is not persecution a trait of Satan? And if you persecute me, does this not mean you are of Satan?"

Leviathan:

JOB 41:1-2 Canst thou draw out Leviathan with an hook? Or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn?

Jesus taught his disciples to be "fishermen of men's souls." As a man's soul dwells within the sea of humanity, there it shall remain through remanifestation. To snatch one's soul from that sea of humanity is akin to snatching a fish from the waters. Consider this: what becomes of that snatched fish? Who does the snatching? And who taught man to snatch men's souls? Be this true, heaven becomes hell, good becomes evil, and Jesus becomes the deceiver.

Lucifer:

Isaiah 14:12 How are thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations.

Lucifer is one of the most used names of Satan in today's culture. However, it is interesting to note that this is the only passage in the Bible that mentions Lucifer by name. Lucifer is mentioned nowhere else in the bible.

The Dragon:

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought, and his angels.

Since Christian doctrines proclaim that all the evil angels left heaven with Lucifer, how is it that their own scripture indicates angels will join with the Dragon to fight against Michael? For everyone knows departed angels become Daemons. So if angels join with the Dragon, then this says there are still malcontent angels in the heavens. And if the angels feel like this, woe be unto the soul that ends up there.

The Deceiver:

Revelation 20:10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

Here we have another example of how Christians have inverted the truth. They would have us believe that Satan not only is the deceiver, but is himself deceived. Satan proposed this unto you: Is it not Jehovah who is the true deceiver of multitudes? And, if Satan desireth not thy soul, what does Jehovah intend to do with it, and why?

Apollyon:

Revelation 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in the Greek tongue hath his name Apollyon.

The Satanic Destroyer does not destroy flesh and blood or property. The Satanic Apollyon destroys the veil of blindness from the human psyche. The Destroyer is highly effective and powerful at reaching deep within such psyche for such purpose. For this purpose Apollyon is swift and effective.

Beelzebub:

Matthew 12:24 But when the Pharisees heard it, they said, this fellow doth not cast out Devils, but by Beelzebub the Prince of Devils.

I see here that the religious leaders of the day recognized that Jesus had absorbed and twisted Satan's Will for Jehovah's own purposes. Due to this, the Pharisees were able to see the deception of Jesus and his intent to undermine Jehovah for his own purposes.

Belial:

2 Corinthians 6:15 And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

An oft-used scripture, used to exclude those suspect of non-conformity by Christians, and to attempt to link Belial (Satan) with vileness and ruthlessness.

The Wicked One:

1 John 5:19 And we know that we are of Jehovah, and the whole world lieth in wickedness.

This is the mind set of a Christian. They believe all who are not one of them are wicked. Therein lies their true nature, for if you're not one of them, your wickedness must be destroyed. The destruction of their wicked side is pure wickedness in itself. As they accuse, so they are.

The Tempter:

1 Thessalonians 3:5 For this cause I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and labour be in vain.

I enjoy this title. It sounds so pleasant to my ears. The Tempter, the one who tempts. You could still say no, could you not? And could the Tempter be another name for the fishermen of men's souls? Does not the fisherman tempt the fish with bait? Could the fish choose not to nibble?

The Accuser of the Brethren:

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of Jehovah, and the power of his Christ: for the accuser of our brethren is cast down, which accuses them before Jehovah day and night.

Makes sense, right? Who would accuse those who are of Jehovah but Satan? One has to wonder what the evangelist really means to communicate, when they accuse their own brethren of Sin.

The Angel of Light:

2 Corinthians 11:14-15 And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

As I see this transformation, it is the biblical authority for remanifestation. "Righteousness according to works."

A Liar:

Genesis 3:4-5 And the serpent said unto the woman, Ye shall not surely die: for Jehovah doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The lie of Jehovah is the truth of Satan. The first sin was the sin of knowledge. What knowledge? The knowledge of Godhood.

A Murderer:

John 8:44 Ye are of your father Satan, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is the father of it.

Again Satan stands accused of being a murderer. What not his first accusation that of a liar? But in this text it is proclaimed he was first a murderer. Did they falsely blame Satan for all the deaths that occurred in the name of Christ throughout time?

The Enemy:

Matthew 13:39 The enemy that sowed them is Satan; the harvest is the end of the world; and the reapers are the angels.

Can there be a reaping of the harvest without the sowing of the seed? Which angels are it that reap the harvest? Those of Jehovah or Satan?

A Roaring Lion:

1 Peter 5:8 Be sober, be vigilant, because your adversary Satan, as a roaring lion, walketh about, seeking whom he may devour.

The Activities of Satan

The Diabolical Trinity: The biblical Satan has a trinity, as Jehovah has a trinity. As Jehovah assumes the role of Father, Satan assumes the role of the father figure. Jesus Christ is likened to the Antichrist. At one point they are both flesh and blood. And the Satanic spirit becomes the counter to the Holy Spirit.

Revelation 16:13 And I saw three Unholy Spirits like fire come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet.

The Biblical Authority of Satanic Churches and Temples:

Revelation 2:9 I know thy works, and tribulations, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.

Christians should rally to our cause. Their own ultimate prayers can never become realized until the Satanic prophecies are fulfilled.

Satan Has His Doctrine:

1 Timothy 4:1 Now the spirit speaketh expressly, that in the later times some shall depart from the faith, giving heed to seducing spirits, and Doctrines of Satan.

Here is the biblical authority for this text of mine. The "Satanic Doctrine" is from a departed of the faith, for the purpose of giving heed to seducing spirits (those of Xeper and Remanifestation). This work may serve as an inspiration to others to explore new depths in these latter times.

Satan has mysteries which many will never Understand:

2 Thessalonians 2:7 For the mystery of iniquity doth already work: only he who letteth will let, until he be taken out of the way.

This really says that your knowledge of the L.H.P. will cause you to part with the R.H.P. This parting will be the beginning of your remanifestation.

Satan will attract 1/3 of the angels in heaven. According to Christianity, when Lucifer departed heaven 1/3 of the angels left with him. From that time on, those angels were known as Demons. In Revelation 12:4 (above), it explains that another 1/3 of the remaining 2/3 angels in heaven will join Satan.

Again in Revelation 12:7 (above), we find two forces going into battle. This is where 1/3 of the angels in heaven join the departed angels (demons) to defend themselves from Jehovah's forces. It seems the Christian destiny is to loose the heavenly realm by attack on a stronger, better prepared entity.

It is the nature of the R.H.P. to do battle. Satan desireth not the shedding of blood. Blood letting is an Old Testament principle that the Christians of this time would like to reinstate and be in control of.

Satan explains the bible from his perspective: 1) Satan puts the bible in his context. 2) Satan interprets the bible to benefit his Will. 3) Satan stresses his side of his doctrine. 4) Satan understresses unimportant doctrines.

Contrary to popular opinions, Satan has no fear of the word of Jehovah. In fact, many Satanists delight in it. Just as Christians use it for their own devices, so do Satanists.

Satan has the power to hinder Jehovah's works:

1 Thessalonians 2:18 "Wherefore we would have come unto you even I Paul, once again, but Satan hindered us." Satan also hinders the works of Jehovah by resisting Christian's prayers.

Satan has the power to afflict: In Job 2:7, Luke 13:16, and 2 Corinthians 12:7, you will find examples of Christians who were afflicted by the power of Satan. Satan's power can oppress in both physical and psychological realms.

Jehovah's authority is not sufficient to stop the curses of Satan. Though there are some few examples of curse breaking in the bible, there are none of curse prevention. Woe be unto the one who crosses the Satanist.

Satan performs miracles: 2 Thessalonians 2:9 Even him, whose coming is after the working of Satan with all power and signs and wonders.

The power in the name of Satan is great. As people can be healed in the name of Jesus, they can as well be healed in the name of Satan. Satan performs miracles.

Footnotes

1. Another twist on reality -- Make up something in your mind, offer no verifiable evidence, believe this image is real, and then it becomes real.
2. Editor's note: Different bibles have different translations or paraphrases of the text. Each

biblical quote has been verified. Some of the original quotations have been replaced by parallel quotations from the New International Version of the bible, to improve readability. Regardless, note that the specific quotes do not tell the whole story being referenced. The reader is urged to use your own copy of the bible so you can see the context from which each quote is taken.

3. For your own protection, remember this!
4. Editor's note: This analysis may seem to be in conflict with the analysis of Matthew 4:1 above.
5. pronounced snith-thigh-rock
6. He who dwells in the sea of humanity
7. the light bearer
8. Destroyer
9. The Prince of Demons

Neo-Paganism and the Temple of Set

Classification:	V2 - 290.P - 1
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(A crash course in Apologetics for Setians who have nonSetian relatives or friends.

Definition: apologetics -- the art of arguing for or defending one's point of view in philosophy or religion.)

Introduction

The following comments were prompted by a radio broadcast of KKUP Radio in Cupertino, CA., a talk show which a number of us were able to hear thanks to the efforts of Adept Tim McGranahan. The unidentified Setian who called into the program deserves credit for sticking with the grueling interview.

A point came up that invites discussion among Setians, a question from one of the interviewers: "How does the Temple of Set as a religion differ from neo-paganism, or does it?" It would have been difficult for anyone to have given a lucid response on the spot, as the matter goes beyond the question of worshipping something in the natural order or not, without a discussion of the factors that characterize a religious effort as neo-pagan.

The original discussion derived from comments in an article from Gnosis, which in brief stated that pagan organizations were now having to use the same arguments for freedom of religious expression in this country as have the orthodox Judeo-Christian religions.

Elements of Neo-Paganism

The term "neo-paganism" implies two things: First that what it describes relates to what is known as paganism, and secondly that it is somehow new. The definition I learned as a Catholic of "pagan" is "one who worships false gods." For this commentary, "paganism" will mean any religion of non-Christian, non-Hebrew origin prior to 1900. This is from the viewpoint of a society that uses the Bible as a frame of reference for religious matters.

Any religion other than the Hebrew worship of YHWH (Yahweh -- Jehovah), or the Catholic and Anglican worship of God as a Trinity of Divine Being, or the Protestant worship of Jesus Christ, is the worship of false gods, and therefore paganism, neo or not. From the viewpoint of our culture then, we are considered pagans. Clearly there will be a revolution in thinking once the Setian influence is more widespread.

The 1900 cutoff is arbitrary, and I chose it because the proliferation of esoteric literature which made the neo-pagan movement possible coincided with the technological advances in communication that accompanied the global wars. The educated frames of reference which allowed people to explore with some impunity the subjects considered taboo by the orthodox religions were produced by the emergence and growth of the analytical and interpretive sciences aimed at understanding human behavior from various perspectives, coupled with technological advances. This was largely aided by the separation of philosophy and religion from the sciences, unlike the traditions of ancient civilizations. Consequently, archaeology, anthropology, psychology, and numerous other sciences found eager audiences in the group variously called New-Age, Aquarian Age, and Neo-Pagan.

For purposes of clarity, the term "neo-pagan" is selected here, though many persons who accept the labels of "New-Age" and "Aquarian Age" would balk at the "Neo-Pagan" label, due to their strong ties with orthodox religions. They all arrive sooner or later at union with Something-Or-Other. The question is, "Whose God(s) are false?"

It is obvious that a major problem of the human race is communication in religious matters, including understanding the basic beliefs that characterize the various factions. Since the society we live in is largely influenced by Judeo-Christian beliefs, like it or not we are faced with their terminology when trying to communicate. By their designation, we are pagans, albeit neo-pagans, and the worst kind yet: satanists.

Anything that has any association with the Devil is automatically pagan. I choose to reserve the designation "The Devil" to refer to the Christian aberration which they use to represent Satan. In **their** minds there is no distinction. That is why it is important for us to know what we are talking about. The less ambiguous we are, the harder it is for them to subvert our meanings.

The task then is one of education, of ourselves and of the public who may encounter us, whether personally or collectively, in private or on the public airwaves.

The rest of this article will first discuss how four categories of analysis can be used to quickly size up not only pagan but Judeo-Christian religions as well. This article will then look at Setianism in the light of these four categories, with a summary of key words that a Setian can use with ease when encountering the barbs of the right hand path.

In analyzing the commonly known ancient religions, I found the following basic characteristics to appear consistently in each. These four categories have proven useful in quickly analyzing any system for purposes of discussion, or to simply form a picture for future reference: 1) Deities, 2) Mysteries, 3) Initiatory States, and 4) Mythology. While examining these four areas, keep in mind the Basic Question: 'What does this religion do for the individual?' A brief explanation of these follows, and then this model is applied consecutively to Paganism, Neo-Paganism, Christianity, Judaism, and Setianism. The purpose is to assist the Setian in communicating clearly and confidently with people who have divergent religious viewpoints.

The passionate world of apologetics is one that someday will involve every Setian, perhaps in their own home. But if one looks for basic concepts such as these four categories: deities, mysteries, initiatory states, and mythology, plus considering the basic question, it is far easier to try to sort out the morass of religious differences to discuss them rationally.

It isn't necessary to be well versed in any other religion either. Just kindly question the opponent, and then fit those responses to the appropriate category, never forgetting the most basic question: what is the goal of this system for the individual? If it comes down to ultimate union with Something-Or-Other, no matter how mystically attractive or objectively productive, it is the real paganism using the Church's own definition -- the worship of false gods. If the Setian sees Self as the ultimate God-form of realization, there can be no other answer.

Paganism

1. **Deities:** A core pantheon. Perhaps one particular deity and his consort were designated as the supreme beings. These were all given human traits in super-human proportions, and linked with cosmic forces or perceived realities in a somewhat archetypal manner. Archaeological evidence seems to suggest that the first god forms venerated were of the Goddess or mother type.

It was not until this century that the concept of archetype as a factor of the human subconscious was widely understood through the works of Carl Jung. So it can't be assumed that this was the intent among the ancients, though in some cases the written evidence of symbolism suggests similar concepts existed. However, when one considers the proliferation of deities, for example to the point of the latter dynasties of Egypt, the concept of archetype becomes unwieldy in trying to understand ancient religions.

2. **Mysteries:** The actual basic beliefs and techniques for accessing the power of the deities were called mysteries. The mysteries were aligned with premises that explained the objective universe, sometimes clearly to the initiates, and sometimes they were ambiguous in the extreme. The initiate was lead to believe that comprehension or mastery of the mysteries was up to him, and his progress was correlative of his effort and the gods' favor.

Looking beneath the surface, one can see that there were many layers of understanding among the more sophisticated of the nature religions, wherein the realm of the natural becomes a portal to the divine in the hands of the evolved. Examples of these are the shamanistic traditions of the American and Eastern Indians. What is basic to all of these religions is that the highest form of individual expression is worship of the deities, with the goal of union with the divine upon physical death.

The symbolism of the natural components was largely not accessible to the unlearned except in broad terms, and was considered the goal of formal initiation into the religious or philosophical systems.

3. **Initiatory states:** Often these had political and economic *raison d'être*. Access to the mysteries, and thus the deities, was controlled by those who had the knowledge. Accomplishments were often socially valuable, conferring status that resulted in recognition, power, and wealth to those who appeared to have special abilities or dedication.

4. **Mythology:** the popularly accessible form of the mysteries noted in cultural expression. Mythology is often the basis for the arts and sciences, with socioeconomic implications whenever large numbers of people were engaged. This provides the historical records. A classic example is the tombs of the Egyptian kings.

Neo-Paganism

Neo-paganism is a term applied loosely to a wide diversity of religions which exist in the modern western world, but did not exist prior to 1900 in their present form, and religions which are disavowed by the Judeo-Christian orthodoxies. When compared against the elements listed above for paganism, some differences and similarities are apparent.

1. The **Deities** are more or less similar to what is known of the ancient ones, but within the various groups of neo-pagans, the deities seem to be selected in an eclectic manner. The conceptual framework is tempered by the adherent's education and cultural origin. A current example is Santeria, originating from African roots, but diverse in its practice in this country. White, middle class Santeria practitioners of Catholic background view Santeria differently from the Hispanic Catholics who grew up with the cultural tolerance of magical themes.

2. The **mysteries** are more esoteric, since today's knowledge base is greater (we think) than that of ancient common man. Many things learned today in general science classes would have been considered mysteries, if known in ancient times. This knowledge base varies today by one's cultural group and its educational achievements.

The symbolic is more clearly apparent to participants today than it seems to have been in ancient times, at least among cultures participating in what is called western civilization.

Regardless of the deities, the terms, or the complexity of the concepts, the basic mysteries continue to focus on a subjective birth experience wherein a new identity is formed, a "coming out," in which the person is anointed, a sharing of food in a sacrificial sense,⁷ and others directed to the themes of marriage and death.

3. **Initiatory states:** These are less likely to be economically or politically valuable now than they were in ancient times. Frequently, neo-pagan participants are penalized in modern

society by disapproval or outright hostility when their initiatory accomplishments become known outside the religious group, especially if the initiate holds a position of responsibility in today's "modern" culture. Though this has always been the case throughout history, it is remarkable in an age when liberalism and the tenets of the humanistic movement are so widely accepted.

4. **Mythology** is notably sparse in today's culture, perhaps because the same technologies that brought the cosmos closer to the eyes of man has also brought us the dramas of radio, television and literature. From available literature, it is apparent that current mythology relies heavily on the remnants of ancient mythologies. The trend is that the individual develops his own mythology, derived from accepted elements in the group, and feeds them back into the group.

It is also common to see discussions of experience in psychological rather than mythological terms, or in attempts to interrelate the two. It is in this area that modern science has assisted the psyche in providing such concepts as the archetype and layers of consciousness, since mythology is invariably an emotional expression.

Some authors have pointed out that the human does not seem to thrive when deprived of a meaningful mythology. An interesting trend is found today, in that psychotherapists are increasingly using various philosophical or religious systems to effectively treat patients. These range anywhere from astrology to ayurvedic medicine with some unique insights into the role of ritual and myth in the maintenance of mental and emotional health.

Christianity

When one looks at the Judeo-Christian religions using these same four criteria, some interesting conclusions surface.

Christianity is blatantly pagan, using the Roman Catholic Church as an example. (We know that, but our well-meaning friends don't.) Let's take a look, and then see how modern Judaism compares after that.

1. **deities:** The famous Holy Trinity that used to give me a headache in catechism class is still not adequately explained. The Holy Trinity is God the Father, God the Son (Jesus Christ) and God the Holy Ghost. Count that. You get 3, and I always got 3, but it's not: it's ONE. An incredible amount of human hours and lives and material resources have been used in trying to explain that idiocy.

There is some fascinating reading in the letters of the early Church Fathers and the beliefs prior to the Council of Nicea. In summary the aim was to once and forever squelch any isolated pockets of rebellion. The political gains achieved by the Holy Roman Empire upon the adoption of Christianity are still being felt. And one of the chief motivators for political rebellion is religious differences.

Thus we see in God the Father both the YHWH of the Hebrews and the various attempts at describing Apollo as the God above Gods among the Greek philosophers. In God the Son and the events of His earthly life we find plagiarisms of various cults such as that of Mithras. In God the Holy Ghost is every concept the mystic could desire, sufficiently ambiguous to allow unlimited explanation and devotion. Surely the philosophers and gnostics could be kept busy.

The pantheon of deities would not be complete without the legendary saints. These were not supposed to be worshipped, as they were not divine. It was claimed that they had all lived exemplary lives, and were worthy of veneration. There was a saint for every day of the year, and for almost any function you could think of except sex.

The Blessed Virgin Mary was not supposed to be divine either, but some of her feasts are Holy Days of "Obligation," wherein the Catholic was supposed to attend Mass. If one didn't attend this Mass without good cause it was a mortal sin, and one would go to Hell if one died on the spot. That kind of requirement is known as mandatory worship, and in any other religion is reserved for divinity. Further, much of the reasoning for Mary's being Blessed and Virgin is due to divine intervention, and is therefore a matter of faith, meaning that a Catholic can be excommunicated for heresy if he is not willing to accept these dogmas. Commonly used to "honor" Mary, the Hail Mary's are nothing but invocations to a Mother Goddess. Mary has been an extremely touchy subject for Catholicism. Technically she is a saint, but just try calling her that in a conversation with devout Catholics.

Some of the other female saints who are highly "venerated" do not come out so well either under scrutiny, especially when cults have been established around them. St. Therese of The Child Jesus, a Carmelite nun also known as The Little Flower, is a well know example, a saint who still continues to "perform miracles," and whose story is spread through the blessed rose petals her followers pass out to souls in need. She is very popular in Wisconsin. The word "cult" is not used lightly either, as the behavior of these devout folks does meet the description of cultist behavior.

So far the Trinity of God is still the basic dogma.

The established goal of Christianity is even more insistent than previous religions on the fact that the soul is to achieve union with God in this life, with the culmination in the hereafter to the extent even of loss of identity. It still spells stasis and loss of Self determination. The Protestant denominations, even those which reject the doctrine of the Trinity and allow only for Jehovah (Yahweh-YHWH) as the deity, do no better in the end.

2. The **mysteries** of Christianity are basically those termed the sacraments, which are given during special rituals. These allow the recipient to "receive grace" and deepen his relationship with God. They explain not only the ordering of the objective universe, but also the subjective, so that the individual explores them within a framework of tradition and expectation of specific results. Deviation is not possible without the charge of heresy. Counterparts of all of the sacraments and rituals can be found in accounts of ancient pagan practices and current neo-pagan ones. "The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber."

3. The **initiatory states** are achieved through certain sacraments which are designed to empower the individual to live in a higher state than previously, which means closer to God. These include Baptism (entrance into the faith with sworn allegiance to the dogmas), Penance (in which one is absolved of sins and no longer responsible for them on the subjective levels), and Holy Eucharist (the communal partaking of the "flesh and blood of Christ"). In the Protestant denominations the Holy Eucharist is considered a symbolic act. The Catholic however **must** believe he is actually eating of the body of Christ and drinking his blood in a unique, non-rational concept called transubstantiation.

Confirmation (chrism-anointing) allows one to become a fuller participant in the life of the Holy Spirit through receiving His Gifts of which there are seven. This is the highest that a lay person may achieve who is not accepted into the priesthood. It is expected that the confirmed individual can handle all aspects of the faith including mystical experiences.

The sacrament of the Eucharist when first received is considered a step between the baptism and the confirmation. The redemption sacrament (Penance) is a continuation of the baptismal cleansing of sins, as is the Sacrament of the Sick. The sacrament of Holy Matrimony is required for entrance to the married state. It's significance has always been debated in the most sublime terms. It is used as the model to describe the relationship of God with the soul, and Christ with His Body the Church. The couple are instructed to treat each other in that context, to the extent that they even consider intercourse as the culmination of the sacrament, and their own personal eucharist uniting them with God.

Holy Orders is the sacrament of ordination to the priesthood, and continues the redemptive action as the priest performs rituals at which the sacraments are given to the others. Even though a man may become bishop or pope, he will never be more a priest than when ordained. The power to ordain, however, is reserved to the bishops.

Extreme Unction, now called the Sacrament of the Sick, is given to assist the sick or dying in dealing with the end of life. Variations are now used that simulate the actions of the shamanistic religions. These are usually culturally specific.

Exorcism is not a sacrament, and in spite of the movie sensationalism it is rarely used. It is a specific ritual treatment for possession by evil spirits. Again counterparts of all of these will be familiar to readers from various magickal systems and pagan traditions.

4. The **mythology** of Christianity is some of the most muddled that exists. A fascinating account that is also good reading is the book Pagans and Christians, which documents the growth of Christianity from the very first century using verifiable data. There is a great deal of useful information on paganism.

It is obvious from this book why the biggest problem in the Christian world is censorship. Without approval from the church hierarchy, regardless of the denomination, various practices cannot be started or altered. Creativity except along clearly prescribed lines is not allowed, or one stands to lose his eternal soul. Yet **many** fringe cults exist, even within the USA, often with only tacit approval of the Church. They bring in revenue to the local churches, so tolerance is beneficial. But this aspect of religion is well known in pagan circles also.

There has been speculation down through the centuries upon the reasons for the similarities between Christian and pagan religious systems. In addition to the outright assimilation of pagan elements into Christianity, there is another:

"Judaism, Christianity, and the mysteries were equally parts of the religious milieu of the Greco-Roman world, and this explains many of their similarities. As Greco-Roman religions, they sometimes faced similar challenges, proposed similar ways of salvation, and shared similar visions of the way to light and life."

Judaism

In looking at Judaism from the four perspectives cited earlier, I selected the writings of contemporary prominent Jews. It is clear from what follows how binding, and how blinding to true inner vision, are the ties to tradition. The sources cited here are from a collection titled Ancient Roots and Modern Meanings, edited by Jerry V. Diller. The book covers the extremes in Jewish thought of the late 70's.

1. **deities**: Where does Judaism stand on the subject of deities? Richard L. Rubenstein made the following comments:

"We stand in a cold, silent, unfeeling cosmos, unaided by any purposeful power beyond our own resources. After Auschwitz, what else can a Jew say about God?"

A former rabbi, he chose to separate himself from the established Jewish community, though his work is representative of the radical reappraisal among Jews who, clinging to their one God, have experienced genocide repeatedly for their trust.

On the other side is Irving Greenburg who states: "There is a God who cares, human beings have infinite value." But later on he admits: "The Holocaust suggests a Divine presence far more subtle and elusive than hitherto estimated." Also, "He controls himself. He is the hidden presence, not the intervening presence [because] His people continue to exist in defiance of all logic and all force."

Rubenstein states that Judaism is

"largely a this-worldly religion. It focuses attention upon the requirements of I and Thou in here and now. ... The Christian Church claimed that some of the tragic inevitabilities of the human condition had been overcome through the career of Jesus. Before this claim, the rabbis preferred their sad wisdom that the human condition had not been altered. They focused Jewish attention on those norms which could make life's limitations more viable, rather than on a savior who promised to overcome the limitations. The fundamental Jewish posture is one of realism before existence, rather than one of seeking an escape from the world's necessities."

He most poignantly states the dilemma of the modern Jew who, faced with the reality of this world, isn't sure what or where his God is, if indeed he exists at all. Those who tenaciously hold on to the mystical traditions of the kaballah do so at the price of involved explanations of the hidden God.

In utter disillusionment, Rubenstein states not only for the Jew, but for many of the denominations in the Judeo-Christian religions:

"... the time of the death of God does not mean the end of all gods. It means the demise of the God who was the ultimate actor in history. I believe in God, the Holy Nothingness, known to mystics of all ages, out of which we have come and to which we shall ultimately return. I concur with atheistic existentialism [in] ... their analysis of the broken human condition of finitude. We must endure that condition without illusion or hope. ... The condition of finitude can only be overcome when we return to the Nothingness out of which we have been thrust. In the final analysis, omnipotent Nothingness is Lord of all creation."

Nothingness or not, it is the concept of final dissolution into Another, with resultant loss of Self, that is the identifying established goal, however reluctant, that links this aspect of Judaism with paganism -- the worship of false gods.

2. **Mysteries:** Rubenstein goes on to elaborate upon the traditional aspects of Jewish religious life, stating that it is within the religious community as an institution that the condition of human "hopelessness" can be shared in depth. Interestingly, the mysteries identified were initially experiences that the Jews as a people went through, and which they have been using since the historical occurrences as symbols of recurring collective and individual challenges to faith, or initiations as we would look at it. An example is the Passover Seder celebrating the Exodus.

However this is a glaring contradiction of God as NOT "the intervening presence".

"The main doctrine of the prophets can be called 'pathetic theology'. ... Their attitude toward what they knew about God can be described as [a] religion of sympathy. The Divine pathos, or as it was later called, the Middot, stood in the center of their consciousness. The life of the prophet revolved around the life of God. This is the pattern of Jewish mysticism: to have an open heart for the inner life of God. It is based on two assumptions: that there is an inner life in God, and that the existence of man ought to revolve in a spiritual dynamic course around the life of God."

Once again the preoccupation is with pleasing the deity.

One can find examples of similar material in some of the ancient dialogues, quoted in modern reprints of the Greek poets who transcribed the words of the Oracles. See Pagans and Christians, the chapter entitled *Language of the Gods*, pp. 234 & 235, and Ancient Mysteries, which has numerous examples throughout the book.

3. **Initiatory states** are designed to help the individual deal with the "here and now." Though strictly limited to the male members of the communities, the roles available have thousands of years of tradition to reinforce their importance upon the Jew. The women have their role, and presumably their satisfaction of religious needs, in that they assume whatever tasks are necessary so that the husbands and sons can freely pursue the religious observances and studies.

These are of two types: the rational and the non-rational. The first is the realm of the rabbi, whose task is a life-long confrontation of the sacred texts in order to continually keep in front of his congregation the need for and beauty of God's order in this world. The aim is a peaceful and productive world, in areas as diverse as the most humane way to kill animals to insights on politics. The non-rational involves the mystical side of Judaism, which is often centered upon the kaballah.

These two distinct aspects of Judaism are accompanied by two others, one discussed under mythology and the other here. The latter has been widely published in the works of Martin Buber in the "I-Thou" discussion called "Dialogue." This state of being is described as:

"The total and unmediated contact between the individual, and various aspects of his world: objects, other people and God Himself. ... Holiness and spirituality reside in the complete

meeting of two entities, a meeting in which each totally experiences the uniqueness of the other and does nothing to diminish it".

4. **Mythology:** The most noticeable thing about Jewish myth and tradition is the lack of emotional restraint, and this describes a state that is similar to the initiatory states found in other cultures, especially of the tropics. Since it is associated often with the simplest of understanding, I think it is more logical to consider it under mythology.

"Judaism is a religion of strong emotions. Its calendar chronicles a series of emotional highs and lows throughout the year. ... Jewish ritual orients itself to the most highly-charged moments of human existence: birth, the passage from childhood to adulthood and responsibility, marriage, and death." The Jew is taught to see all of these in terms of their history of God's interaction with them, through concepts such as the Exodus experience, which has become for them an archetype of transformation in much the same way as the Setian would consider an Aeonic Word.

An example of this is the sect portrayed in the "Dybbuk" tale found in an appendix to the Book of Leviathan by Ipsissimus James Lewis, Grand Master of the Order of Leviathan. This sect, in its behavior, is similar to the Hasidic Jews of today. They are characterized by intense emotionalism and drama in even ordinary events, with an extraordinary devotion in religious matters.

It is only in this century that Jewish women have once again begun to search for more meaningful and obvious roles within the synagogue, though they have always had the images of the prophetesses and heroines of the Old Testament. This is in part due to the cultural milieu in which the Jews must live, wherein the women of the western world generally have equal access to the same educational, political, and economic roles as men.

Some of the discussion in the source text dealt with the shift from a spiritual focus to a much more materialistic and secular Judaism. This was seen as the only way the modern Jew could salvage something from his recent apocalyptic past. With the shift from prophets to politicians, and the emphasis on a new world order of peace, it will be interesting to watch the birth-pangs of the new Judaism.

Behind this shift is the disillusionment evidenced in Rubenstein's comments, quoted earlier, which he states go back to the destruction of the Temple. In that he revealed that the Jews also have an aeonic viewpoint. The chaos inherent in modern Judaism leaves the individual Jew torn between the awkward political reality of Israel, the materialistic image of the traditional chosen people, and the weariness of looking for the promise, though his blood and traditions still urge him to do so.

Partial Summary

In this discussion of a simple way to organize the data and impressions of any religious system using four categories and a basic question, many similarities have been shown, and some interesting authors presented. The purpose once again is to assist the Setian in the delicate process of communication with an unsympathetic audience from today's "traditional" religions.

In order to help simplify the assessment process even more for the Setian, some keywords come to mind that summarize simplistically the above discussion.

1. **deities:** Self feeds the God(s) and feeds upon the God(s).
2. **Mysteries:** The opium of ecstasy. Pleasure deludes Self into seeking stasis. The periods of ecstatic experience are brief no matter how long they last. Rationality is suspended to believe this is the goal to be sought.
3. **Initiatory states:** Readyng the Victim. Self becomes more enmeshed in the God's feeding cycle.
4. **Mythology:** Passing on the sentence to one's children.

It is hoped that Setians will be able to compare the Temple of Set's esoteric system with that of other religions, using the four categories and the basic question, to clearly identify the differences. Here follows a not all-inclusive summary...

Setianism

1. **deities:** The closest contact noted with Set within the Temple literature reminds one of the words of Martin Buber in the I-Thou commentary in the part on Judaism. When the Setian encounters Set, it is the meeting of two entities who can completely experience each other *without losing the uniqueness of each other*. The God Set lives. But the God Self does likewise, and if Self continues to Realize the Aeonic Words, then in full Realization he will be like unto Set a God-form in the universe he has created, as in the prophecy of the Red Magus in the "Word of Leviathan."

2. **Mysteries:** These are the concepts we hold sacred, and which trigger responses in our innermost being. These include the Self, Set and His various aspects and names, the Black Flame, Setamorphoses, the Aeonic Words, and the neters of the various Orders. The Mysteries are not related to the life stages that occur in the physical plane, as we saw in the analysis of all other religions. The mysteries of the Temple of Set are largely of the subjective realm, and utilize the rational and non-rational to access their truth. By this I mean that we not only study everything we can, discuss it, and learn from each other, but we also value and develop the mystical skills necessary to learn first hand the truths of these mysteries.

As the depths of our sacred literature continues to be explored, the subject of Mysteries will no doubt expand. This article has been written by an Adept. I do not pretend to know the Mysteries as known and understood by the Higher Initiates. But I do know this, no Setian who understands even in a primitive way the meaning of Set and Self will ever fall prey to the addiction of ecstasy, provided he continues to utilize the Gift of Set, his intelligent life force encountered in ritual as the Black Flame.

3. **Initiatory States:** To the Setian, these may at first glance appear to be the degrees. These however, I believe are but the outward recognition in an objective sense of what is developing on the inner. The initiations happen before the recognitions. Each degree also is a cumulative symbol of numerous initiations which result in Self moving significantly in response to the subjective reality experienced as Set and the Mysteries.

That the higher degrees are recognition by the Council of Nine is a rational safeguard to protect the objective purity of the Temple of Set. The responsibility, the truth of each initiation, lies only with the individual.

4. **Mythology:** The mythology of the Temple of Set is as varied as the individual Setians who bring their own preferences or develop unique expressions of the Mysteries. This is the area of diversity that really is not as chaotic as may initially appear to the new Setian, observing the various Orders and Pylons and yet more individuality within each of them. If this is approached with the key Mysteries in mind, the blur of archetypes will come into focus.

For example: how does the mythology of the vampyre assist in the understanding of Self? It is the antithesis of the deities described previously. In all of these other religions, the deities absorbed the individual either in this life, the next, or both, or in the case of Judaism, prescribed a lifestyle outside of the intellect which needed to be adhered to "for the sake of optimum productivity or harmony in the present life." The vampyre however nourishes its life source on its own terms. It is self-motivated, and takes what it needs from where it pleases, and is beholden to none. Self does not feed the Gods as a Setian.

The basic question: "What happens to the individual in this religious system?" does not have to be asked in comparing the Setian frame of reference to the pagan. All Gods are false except the Self. Once Self realization has been acknowledged as the purpose of religion, the Gods become peers in the adventure of eternal life. Set is not only Lord addressed from the upright position, not from bended knee, but Set is also Friend.

Xeper and Remanifest!

Footnotes

1. even such as the Temple of Set
2. and its modern adherents, such as modern Buddhism
3. Discrepancies in use of the term "neo-pagan" occur in common parlance, such that some people who do not belong to the orthodox religions feel that "paganism" applies only to the nature oriented religions, of which Wicca is an example.
4. although the distinctions in the expressed goals of each are a matter of semantics, more than any real difference in basic beliefs
5. with results that prove that their fingerpointing is, "Ahem", in the wrong direction
6. Some consider a continuation in some physical form after death to be at the whim of the deities, possibly influenced by the conduct of one's life prior to death, with a final passing over for union with the Divine scheduled for some later period.
7. of either feeding the God/Goddess, or partaking of His/Her life force
8. with its shamanistic approaches
9. always keeping in mind that to them paganism is the worship of "false gods"
10. Not only are the criteria also present in these religions, but some interesting developments show up in modern Judaism.
11. Roman Catholicism is a valid example, since it is largely imitated in the various sects

that are followed by hundreds of millions of people worldwide from the Coptic Christians of Africa to the Russian and Greek Orthodox of middle and eastern Europe.

12. which established the "Apostles' Creed" as the basic statement of belief for each Baptized Catholic
13. though not admitted in centuries that followed, or at that time for that matter
14. an innovation which occurred to them after seeing similar movements in Egypt
15. today called syncretisms
16. changed to Holy Spirit in the 60's
17. Mass, or more properly Holy Mass, is the name of the liturgical service commemorating the death and resurrection of Christ. It follows a specific format called the Canon of the Mass, which can be embellished. However, the basic formulas must be used in the sequence and wording decreed by the Church. To tamper with this is considered blasphemy, which is why the satanic rites called Black Mass that parody this Canon frighten devout Catholics so much. There is no rite considered more powerful or sacred to Catholicism -- or the Anglican Church -- than Holy Mass. High Mass and Solemn Mass are embellishments with music, incense, more celebrants, and extra invocations. Low Mass has no music, one priest, and is the quickest to complete, usually done in half an hour. This is the early morning Sunday Mass for the fishermen, farmer, or years ago the domestics. Nowadays they are able to go on Saturday night.
18. Ancient Mysteries, pg. 236. The following page references without book titles are for this book.
19. This is similar to the concepts of Tantric Yoga.
20. pg. 236
21. again, following page references without titles are from this volume.
22. pg. 239
23. pg. 139
24. pg. 159
25. pg. 154
26. pg. 236
27. pg. 242
28. pg. 241
29. pg. 140
30. pg. 116
31. pg. 174: "a Collection of esoteric writings aimed at providing a glimpse of this other world, as well as methods for reaching the state of consciousness where such glimpses are possible".
32. pg. 174
33. pg. 174
34. as for example in the wording of the Invocation of the basic ritual recorded in the Crystal Tablet of Set
35. This is what happens every year at Conclave

SOCIAL SCIENCES

Investigator's Guide to Allegations of "Ritual" Child Abuse

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Reading List:

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Introduction

Since 1981 I have been assigned to the Behavioral Science Unit at the FBI Academy in Quantico, Virginia, and have specialized in studying all aspects of the sexual victimization of children. The FBI Behavioral Science Unit provides assistance to criminal justice professionals in the United States and foreign countries. It attempts to develop practical applications of the behavioral sciences to the criminal justice system. As a result of training and research conducted by the Unit and its successes in analyzing violent crime, many professionals contact the Behavioral Science Unit for assistance and guidance in dealing with violent crime, especially those cases considered different, unusual, or bizarre. This service is provided at no cost and is not limited to crimes under the investigative jurisdiction of the FBI.

In 1983 and 1984, when I first began to hear stories of what sounded like satanic or occult activity in connection with allegations of sexual victimization of children (allegations that have come to be referred to most often as "ritual" child abuse), I tended to believe them. I had been dealing with bizarre, deviant behavior for many years and had long since realized that almost anything is possible. Just when you think that you have heard it all, along comes another strange case. The idea that there are a few cunning, secretive individuals in positions of power somewhere in this country regularly killing a few people as part of some satanic ritual or ceremony and getting away with it is certainly within the realm of possibility. But the

number of alleged cases began to grow and grow. We now have hundreds of victims alleging that thousands of offenders are abusing and even murdering tens of thousands of people as part of organized satanic cults, and there is little or no corroborative evidence. The very reason many "experts" cite for believing these allegations (i.e. many victims, who never met each other, reporting the same events), is the primary reason I began to question at least some aspects of these allegations.

I have devoted more than seven years part-time, and eleven years full-time, of my professional life to researching, training, and consulting in the area of the sexual victimization of children. The issues of child sexual abuse and exploitation are a big part of my professional life's work. I have no reason to deny their existence or nature. In fact I have done everything I can to make people more aware of the problem. Some have even blamed me for helping to create the hysteria that has led to these bizarre allegations. I can accept no outside income and am paid the same salary by the FBI whether or not children are abused and exploited -- and whether the number is one or one million. As someone deeply concerned about and professionally committed to the issue, I did not lightly question the allegations of hundreds of victims child sexual abuse and exploitation.

In response to accusations by a few that I am a "satanist" who has infiltrated the FBI to facilitate cover-up, how does anyone (or should anyone have to) disprove such allegations? Although reluctant to dignify such absurd accusations with a reply, all I can say to those who have made such allegations that they are wrong and to those who heard such allegations is to carefully consider the source.

The reason I have taken the position I have is not because I support or believe in "satanism", but because I sincerely believe that my approach is the proper and most effective investigative strategy. I believe that my approach is in the best interest of victims of child sexual abuse. It would have been easy to sit back, as many have, and say nothing publicly about this controversy. I have spoken out and published on this issue because I am concerned about the credibility of the child sexual abuse issue and outraged that, in some cases, individuals are getting away with molesting children because we can't prove they are satanic devil worshippers who engage in brainwashing, human sacrifice, and cannibalism as part of a large conspiracy.

There are many valid perspectives from which to assess and evaluate victim allegations of sex abuse and exploitation. Parents may choose to believe simply because their children make the claims. The level of proof necessary may be minimal because the consequences of believing are within the family. One parent correctly told me, "I believe what my child needs me to believe."

Therapists may choose to believe simply because their professional assessment is that their patient believes the victimization and describes it so vividly. The level of proof necessary may be no more than therapeutic evaluation because the consequences are between therapist and patient. No independent corroboration may be required.

A social worker must have more real, tangible evidence of abuse in order to take protective action and initiate legal proceedings. The level of proof necessary must be higher because the consequences (denial of visitation, foster care) are greater.

The law enforcement officer deals with the criminal justice system. The levels of proof necessary are reasonable suspicion, probable cause, and beyond a reasonable doubt because the consequences (criminal investigation, search and seizure, arrest, incarceration) are so great. This discussion will focus primarily on the criminal justice system and the law enforcement perspective. The level of proof necessary for taking action on allegations of criminal acts must be more than simply the victim alleged it and it is possible. This in no way denies the validity and importance of the parental, therapeutic, social welfare, or any other perspective of these allegations.

When, however, therapists and other professionals begin to conduct training, publish articles, and communicate through the media, the consequences become greater, and therefore the level of proof must be greater. The amount of corroboration necessary to act upon allegations of abuse is dependent upon the consequences of such action. We need to be concerned about the distribution and publication of unsubstantiated allegations of bizarre sexual abuse. Information needs to be disseminated to encourage communication and research about the phenomena. The risks, however, of intervenor and victim "contagion" and public hysteria are potential negative aspects of such dissemination. Because of the highly emotional and religious nature of this topic, there is a greater possibility that the spreading of information will result in a kind of self-fulfilling prophecy.

If such extreme allegations are going to be disseminated to the general public, they must be presented in the context of being assessed and evaluated, at least, from the professional perspective of the disseminator and, at best, also from the professional perspective of relevant others. This is what I will attempt to do in this discussion. The assessment and evaluation of such allegations are areas where law enforcement, mental health, and other professionals (anthropologists, folklorists, sociologists, historians, engineers, surgeons, etc.) may be of some assistance to each other in validating these cases individually and in general.

HISTORICAL OVERVIEW

In order to attempt to deal with extreme allegations of what constitute child sex rings, it is important to have an historical perspective of society's attitudes about child sexual abuse. I will provide a brief synopsis of recent attitudes in the United States here, but those desiring more detailed information about such societal attitudes, particularly in other cultures and in the more distant past, should refer to Florence Rush's book *The Best Kept Secret: Sexual Abuse of Children* (1980) and Sander J. Breiner's book *Slaughter of the Innocents* (1990).

Society's attitude about child sexual abuse and exploitation can be summed up in one word: **denial**. Most people do not want to hear about it and would prefer to pretend that child sexual victimization just does not occur. Today, however, it is difficult to pretend that it does not happen. Stories and reports about child sexual victimization are daily occurrences.

It is important for professionals dealing with child sexual abuse to recognize and learn to manage this denial of a serious problem. Professionals must overcome the denial and encourage society to deal with, report, and prevent sexual victimization of children.

Some professionals, however, in their zeal to make American society more aware of this victimization, tend to exaggerate the problem. Presentations and literature with poorly documented or misleading claims about one in three children being sexually molested, the \$5 billion child pornography industry, child slavery rings, and 50,000 stranger-abducted children

are not uncommon. The problem is bad enough; it is not necessary to exaggerate it. Professionals should cite reputable and scientific studies and note the sources of information. If they do not, when the exaggerations and distortions are discovered, their credibility and the credibility of the issue are lost.

"Stranger Danger"

During the 1950s and 1960s the primary focus in the literature and discussions on sexual abuse of children was on "stranger danger" -- the dirty old man in the wrinkled raincoat. If one could not deny the existence of child sexual abuse, one described victimization in simplistic terms of good and evil. The "stranger danger" approach to preventing child sexual abuse is clear-cut. We immediately know who the good guys and bad guys are and what they look like.

The FBI distributed a poster that epitomized this attitude. It showed a man, with his hat pulled down, hiding behind a tree with a bag of candy in his hands. He was waiting for a sweet little girl walking home from school alone. At the top it read: "Boys and Girls, color the page, memorize the rules." At the bottom it read: "For your protection, remember to turn down gifts from strangers, and refuse rides offered by strangers." The poster clearly contrasts the evil of the offender with the goodness of the child victim.

The myth of the child molester as the dirty old man in the wrinkled raincoat is now being reevaluated, based on what we now know about the kinds of people who victimize children. The fact is a child molester can look like anyone else and even be someone we know and like.

There is another myth that is still with us and is far less likely to be discussed. This is the myth of the child victim as a completely innocent little girl walking down the street minding her own business. It may be more important to dispel this myth than the myth of the evil offender, especially when talking about the sexual exploitation of children and child sex rings. Child victims can be boys as well as girls, and not all victims are little "angels."

Society seems to have a problem dealing with any sexual abuse case in which the offender is not completely "bad" or the victim is not completely "good." Child victims who, for example, simply behave like human beings and respond to the attention and affection of offenders by voluntarily and repeatedly returning to the offender's home are troubling. It confuses us to see the victims in child pornography giggling or laughing. At professional conferences on child sexual abuse, child prostitution is almost never discussed. It is the form of sexual victimization of children most unlike the stereotype of the innocent girl victim. Child prostitutes, by definition, participate in and often initiate their victimization. Furthermore child prostitutes and the participants in child sex rings are frequently boys. One therapist recently told me that a researcher's data on child molestation were misleading because many of the child victims in question were child prostitutes. This implies that child prostitutes are not "real" child victims. In a survey by the Los Angeles Times, only 37 percent of those responding thought that child prostitution constituted child sexual abuse (Timnik, 1985). Whether or not it seems fair, when adults and children have sex, the child is **always** the victim.

Intrafamilial Child Sexual Abuse

During the 1970s, primarily as a result of the women's movement, society began to learn more about the sexual victimization of children. We began to realize that most children are sexually molested by someone they know who is usually a relative -- a father, step-father, uncle, grandfather, older brother, or even a female relative. Some mitigate the difficulty of accepting this by adopting the view that only members of socio-economic groups other than theirs engage in such behavior.

It quickly became apparent that warnings about not taking gifts from strangers were not good enough to prevent child sexual abuse. Consequently, we began to develop prevention programs based on more complex concepts, such as good touching and bad touching, the "yucky" feeling, and the child's right to say no. These are not the kinds of things you can easily and effectively communicate in fifty minutes to hundreds of kids packed into a school auditorium. These are very difficult issues, and programs must be carefully developed and evaluated.

In the late 1970s child sexual abuse became almost synonymous with incest, and incest meant father-daughter sexual relations. Therefore, the focus of child sexual abuse intervention became father-daughter incest. Even today, the vast majority of training materials, articles, and books on this topic refer to child sexual abuse only in terms of intrafamilial father-daughter incest.

Incest is, in fact, sexual relations between individuals of any age too closely related to marry. It need not necessarily involve an adult and a child, and it goes beyond child sexual abuse. But more importantly child sexual abuse goes beyond father-daughter incest. Intrafamilial incest between an adult and child may be the most common form of child sexual abuse, but it is not the only form.

The progress of the 1970s in recognizing that child sexual abuse was not simply a result of "stranger danger" was an important breakthrough in dealing with society's denial. The battle, however, is not over. The persistent voice of society luring us back to the more simple concept of "stranger danger" may never go away. It is the voice of denial.

Return to "Stranger Danger"

In the early 1980s the issue of missing children rose to prominence and was focused primarily on the stranger abduction of little children. Runaways, throwaways, noncustodial abductions, nonfamily abductions of teenagers -- all major problems within the missing children's issue -- were almost forgotten. People no longer wanted to hear about good touching and bad touching and the child's right to say "no." They wanted to be told, in thirty minutes or less, how they could protect their children from abduction by strangers. We were back to the horrible but simple and clear-cut concept of "stranger danger."

In the emotional zeal over the problem of missing children, isolated horror stories and distorted numbers were sometimes used. The American public was led to believe that most of the missing children had been kidnapped by **pedophiles** -- a new term for **child molesters**. The media, profiteers, and well-intentioned zealots all played big roles in this hype and hysteria over missing children.

The Acquaintance Molester

Only recently has society begun to deal openly with a critical piece in the puzzle of child sexual abuse -- acquaintance molestation. This seems to be the most difficult aspect of the problem for us to face. People seem more willing to accept a father or stepfather, particularly one from another socio-economic group, as a child molester than a parish priest, a next-door neighbor, a police officer, a pediatrician, an FBI agent, or a Scout leader. The acquaintance molester, by definition, is one of us. These kinds of molesters have always existed, but our society has not been willing to accept that fact.

Sadly, one of the main reasons that the criminal justice system and the public were forced to confront the problem of acquaintance molestation was the preponderance of lawsuits arising from the negligence of many institutions.

One of the unfortunate outcomes of society's preference for the "stranger danger" concept is what I call "say no, yell, and tell" guilt. This is the result of prevention programs that tell potential child victims to avoid sexual abuse by saying no, yelling, and telling. This might work with the stranger hiding behind a tree. Adolescent boys seduced by a Scout leader or children who actively participate in their victimization often feel guilty and blame themselves because they did not do what they were "supposed" to do. They may feel a need to describe their victimization in more socially acceptable but sometimes inaccurate ways that relieve them of this guilt.

While American society has become increasingly more aware of the problem of the acquaintance molester and related problems such as child pornography, the voice calling us back to "stranger danger" still persists.

Satanism: A "New" Form of "Stranger Danger"

In today's version of "stranger danger", it is the satanic devil worshipers who are snatching and victimizing the children. Many who warned us in the early 1980s about pedophiles snatching fifty thousand kids a year now contend they were wrong only about who was doing the kidnapping, not about the number abducted. This is again the desire for the simple and clear-cut explanation for a complex problem.

For those who know anything about criminology, one of the oldest theories of crime is demonology: The devil makes you do it. This makes it even easier to deal with the child molester who is the "pillar of the community." It is not his fault; it is not our fault. There is no way we could have known; the devil made him do it. This explanation has tremendous appeal because, like "stranger danger", it presents the clear-cut, black-and-white struggle between good and evil as the explanation for child abduction, exploitation, and abuse.

In regard to satanic "ritual" abuse, today we may not be where we were with incest in the 1960s, but where we were with missing children in the early 1980s. The best data now available (the 1990 National Incidence Studies on Missing, Abducted, Runaway, and Thrownaway Children in America) estimate the number of stereotypical child abductions at between 200 and 300 a year, and the number of stranger abduction homicides of children at between 43 and 147 a year. Approximately half of the abducted children are teenagers. Today's facts are significantly different from yesterday's perceptions, and those who

exaggerated the problem, however well-intentioned, have lost credibility and damaged the reality of the problem.

Law Enforcement Training

The belief that there is a connection between satanism and crime is certainly not new. As previously stated, one of the oldest theories concerning the causes of crime is demonology. Fear of satanic or occult activity has peaked from time to time throughout history. Concern in the late 1970s focused primarily on "unexplained" deaths and mutilations of animals, and in recent years has focused on child sexual abuse and the alleged human sacrifice of missing children. In 1999 it will probably focus on the impending "end of the world."

Today satanism and a wide variety of other terms are used interchangeably in reference to certain crimes. This discussion will analyze the nature of "satanic, occult, ritualistic" crime primarily as it pertains to the abuse of children and focus on appropriate **law enforcement** responses to it.

Recently a flood of law enforcement seminars and conferences have dealt with satanic and ritualistic crime. These training conferences have various titles, such as "Occult in Crime", "Satanic Cults", "Ritualistic Crime Seminar", "Satanic Influences in Homicide", "Occult Crimes, Satanism and Teen Suicide", and "Ritualistic Abuse of Children."

The typical conference runs from one to three days, and many of them include the same presenters and instructors. A wide variety of topics are usually discussed during this training either as individual presentations by different instructors or grouped together by one or more instructors. Typical topics covered include the following:

- Historical overview of satanism, witchcraft, and paganism from ancient to modern times.
- Nature and influence of fantasy role-playing games, such as "Dungeons and Dragons."
- Lyrics, symbolism, and influence of rock and roll, Heavy Metal, and Black Metal music.
- Teenage "stoner" gangs, their symbols, and their vandalism.
- Teenage suicide by adolescents dabbling in the occult.
- Crimes committed by self-styled satanic practitioners, including grave and church desecrations and robberies, animal mutilations, and even murders.
- Ritualistic abuse of children as part of bizarre ceremonies and human sacrifices.
- Organized, Traditional, or Multigenerational satanic groups involved in organized conspiracies, such as taking over day care centers, infiltrating police departments, and trafficking in human sacrifice victims.
- The "Big Conspiracy" theory, which implies that satanists are responsible for such things as Adolph Hitler, World War II, abortion, illegal drugs, pornography, Watergate, and Irangate, and have infiltrated the Department of Justice, the Pentagon, and the White House.

During the conferences, these nine areas are linked together through the liberal use of the word "satanism" and some common symbolism (pentagrams, 666, demons, etc.). The implication often is that all are part of a continuum of behavior, a single problem or some common conspiracy. The distinctions among the different areas are blurred even if occasionally a presenter tries to make them. The information presented is a mixture of fact,

theory, opinion, fantasy, and paranoia, and because some of it can be proven or corroborated (symbols on rock albums, graffiti on walls, desecration of cemeteries, vandalism, etc.), the implication is that it is all true and documented. Material produced by religious organizations, photocopies and slides of newspaper articles, and videotapes of tabloid television programs are used to supplement the training and are presented as "evidence" of the existence and nature of the problem.

All of this is complicated by the fact that almost any discussion of satanism and the occult is interpreted in the light of the religious beliefs of those in the audience. Faith, not logic and reason, governs the religious beliefs of most people. As a result, some normally skeptical law enforcement officers accept the information disseminated at these conferences without critically evaluating it or questioning the sources. Officers who do not normally depend on church groups for law enforcement criminal intelligence, who know that media accounts of their own cases are notoriously inaccurate, and who scoff at and joke about tabloid television accounts of bizarre behavior suddenly embrace such material when presented in the context of satanic activity. Individuals not in law enforcement seem even more likely to do so. Other disciplines, especially therapists, have also conducted training conferences on the characteristics and identification of "ritual" child abuse. Nothing said at such conferences will change the religious beliefs of those in attendance. Such conferences illustrate the highly emotional nature of and the ambiguity and wide variety of terms involved in this issue.

Definitions

The words "satanic", "occult", and "ritual" are often used interchangeably. It is difficult to define "satanism" precisely. No attempt will be made to do so here. However, it is important to realize that, for some people, any religious belief system other than their own is "satanic." The Ayatollah Khomeini and Saddam Hussein referred to the United States as the "Great Satan." In the British Parliament a Protestant leader called the Pope the Antichrist. In a book titled Prepare For War (1987), Rebecca Brown, M.D. has a chapter entitled "Is Roman Catholicism Witchcraft?" Dr. Brown also lists among the "doorways" to satanic power and/or demon infestation the following: fortune tellers, horoscopes, fraternity oaths, vegetarianism, yoga, self-hypnosis, relaxation tapes, acupuncture, biofeedback, fantasy role-playing games, adultery, homosexuality, pornography, judo, karate, and rock music. Dr. Brown states that rock music "was a carefully masterminded plan by none other than Satan himself" (p. 84). The ideas expressed in this book may seem extreme and even humorous. This book, however, has been recommended as a serious reference in law enforcement training material on this topic.

In books, lectures, handout material, and conversations, I have heard all of the following referred to as satanism:

- Church of Satan
- Ordo Templi Orientis
- Temple of Set
- Demonology
- Witchcraft
- Occult
- Paganism
- Santeria
- Voodoo

- Rosicrucians
- Freemasonry
- Knights Templar
- Stoner Gangs
- Heavy Metal Music
- Rock Music
- KKK
- Nazis
- Skinheads
- Scientology
- Unification Church
- The Way
- Hare Krishna
- Rajneesh
- Religious Cults
- New Age
- Astrology
- Channeling
- Transcendental Meditation
- Holistic Medicine
- Buddhism
- Hinduism
- Mormonism
- Islam
- Orthodox Church
- Roman Catholicism

At law enforcement training conferences, it is witchcraft, santeria, paganism, and the occult that are most often referred to as forms of satanism. It may be a matter of definition, but these things are not necessarily the same as traditional satanism. The worship of lunar goddesses and nature and the practice of fertility rituals are not satanism. Santeria is a combination of 17th century Roman Catholicism and African paganism.

Occult means simply "hidden." All unreported or unsolved crimes might be regarded as occult, but in this context the term refers to the action or influence of supernatural powers, some secret knowledge of them, or an interest in paranormal phenomena, and does not imply satanism, evil, wrongdoing, or crime. Indeed, historically, the principal crimes deserving of consideration as "occult crimes" are the frauds perpetrated by faith healers, fortune tellers and "psychics" who for a fee claim cures, arrange visitations with dead loved ones, and commit other financial crimes against the gullible.

Many individuals define satanism from a totally Christian perspective, using this word to describe the power of evil in the world. With this definition, any crimes, especially those which are particularly bizarre, repulsive, or cruel, can be viewed as satanic in nature. Yet it is just as difficult to precisely define satanism as it is to precisely define Christianity or any complex spiritual belief system.

What is Ritual?

The biggest confusion is over the word "ritual." During training conferences on this topic, ritual almost always comes to mean "satanic" or at least "spiritual." "Ritual" can refer to a prescribed religious ceremony, but in its broader meaning refers to any customarily-repeated act or series of acts. The need to repeat these acts can be cultural, sexual, or psychological as well as spiritual.

Cultural rituals could include such things as what a family eats on Thanksgiving Day, or when and how presents are opened at Christmas. The initiation ceremonies of fraternities, sororities, gangs, and other social clubs are other examples of cultural rituals.

Since 1972 I have lectured about sexual ritual, which is nothing more than repeatedly engaging in an act or series of acts in a certain manner because of a **sexual** need. In order to become aroused and/or gratified, a person must engage in the act in a certain way. This sexual ritual can include such things as the physical characteristics, age, or gender of the victim, the particular sequence of acts, the bringing or taking of specific objects, and the use of certain words or phrases. This is more than the concept of M.O. (Method of Operation) known to most police officers. M.O. is something done by an offender because it works. Sexual ritual is something done by an offender because of a need. Deviant acts, such as urinating on, defecating on, or even eviscerating a victim, are far more likely to be the result of sexual ritual than religious or "satanic" ritual.

From a criminal investigative perspective, two other forms of ritualism must be recognized. The Diagnostic and Statistical Manual of Mental Disorders (DSM-III-R) (APA, 1987) defines "Obsessive-Compulsive Disorder" as "repetitive, purposeful, and intentional behaviors that are performed in response to an obsession, or according to certain rules or in a stereotyped fashion" (p. 247). Such compulsive behavior frequently involves rituals. Although such behavior usually involves noncriminal activity such as excessive hand washing or checking that doors are locked, occasionally compulsive ritualism can be part of criminal activity. Certain gamblers or firesetters, for example, are thought by some authorities to be motivated in part through such compulsions. Ritual can also stem from psychotic hallucinations and delusions. A crime can be committed in a precise manner because a voice told the offender to do it that way or because a divine mission required it.

To make this more confusing, cultural, religious, sexual, and psychological ritual can overlap. Some psychotic people are preoccupied with religious delusions and hear the voice of God or Satan telling them to do things of a religious nature. Offenders who feel little, if any, guilt over their crimes may need little justification for their antisocial behavior. As human beings, however, they may have fears, concerns, and anxiety over getting away with their criminal acts. It is difficult to pray to God for success in doing things that are against His Commandments. A negative spiritual belief system may fulfill their human need for assistance from and belief in a greater power or to deal with their superstitions. Compulsive ritualism (e.g., excessive cleanliness or fear of disease) can be introduced into sexual behavior. Even many "normal" people have a need for order and predictability and therefore may engage in family or work rituals. Under stress or in times of change, this need for order and ritual may increase.

Ritual crime may fulfill the cultural, spiritual, sexual, and psychological needs of an offender. Crimes may be ritualistically motivated or may have ritualistic elements. The ritual behavior

may also fulfill basic criminal needs to manipulate victims, get rid of rivals, send a message to enemies, and intimidate co-conspirators. The leaders of a group may want to play upon the beliefs and superstitions of those around them and try to convince accomplices and enemies that they, the leaders, have special or "supernatural" powers.

The important point for the criminal investigator is to realize that most ritualistic criminal behavior is not motivated simply by satanic or any religious ceremonies. At some conferences, presenters have attempted to make an issue of distinguishing between "ritual", "ritualized", and "ritualistic" abuse of children. These subtle distinctions, however, seem to be of no significant value to the criminal investigator.

What is "Ritual" Child Abuse?

I cannot define "ritual child abuse" precisely and prefer not to use the term. I am frequently forced to use it (as throughout this discussion) so that people will have some idea what I am discussing. Use of the term, however, is confusing, misleading, and counterproductive. The newer term "satanic ritual abuse" (abbreviated "SRA") is even worse. Certain observations, however, are important for investigative understanding.

Most people today use the term to refer to abuse of children that is part of some evil spiritual belief system, which almost by definition must be satanic.

Dr. Lawrence Pazder, coauthor of Michelle Remembers, defines "ritualized abuse of children" as "repeated physical, emotional, mental, and spiritual assaults combined with a systematic use of symbols and secret ceremonies designed to turn a child against itself, family, society, and God" (presentation, Richmond, Va., May 7, 1987). He also states that "the sexual assault has ritualistic meaning and is not for sexual gratification."

This definition may have value for academics, sociologists, and therapists, but it creates potential problems for law enforcement. Certain acts engaged in with children (i.e. kissing, touching, appearing naked, etc.) may be criminal if performed for sexual gratification. If the ritualistic acts were in fact performed for spiritual indoctrination, potential prosecution can be jeopardized, particularly if the acts can be defended as constitutionally protected religious expression. The mutilation of a baby's genitals for sadistic sexual pleasure is a crime. The circumcision of a baby's genitals for religious reasons is most likely **not** a crime. The intent of the acts is important for criminal prosecution.

Not all spiritually motivated ritualistic activity is satanic. Santeria, witchcraft, voodoo, and most religious cults are not satanism. In fact, most spiritually-or religiously-based abuse of children has nothing to do with satanism. Most child abuse that could be termed "ritualistic" by various definitions is more likely to be physical and psychological rather than sexual in nature. If a distinction needs to be made between satanic and nonsatanic child abuse, the indicators for that distinction must be related to specific satanic symbols, artifacts, or doctrine rather than the mere presence of any ritualistic element.

Not all such ritualistic activity with a child is a crime. Almost all parents with religious beliefs indoctrinate their children into that belief system. Is male circumcision for religious reasons child abuse? Is the religious circumcision of females child abuse? Does having a child kneel on a hard floor reciting the rosary constitute child abuse? Does having a child chant a satanic prayer or attend a black mass constitute child abuse? Does a religious belief in corporal

punishment constitute child abuse? Does group care of children in a commune or cult constitute child abuse? Does the fact that any acts in question were performed with parental permission affect the nature of the crime? Many ritualistic acts, whether satanic or not, are simply not crimes. To open the Pandora's box of labeling child abuse as "ritualistic" simply because it involves a spiritual belief system means to apply the definition to all acts by all spiritual belief systems. The day may come when many in the forefront of concern about ritual abuse will regret they opened the box.

When a victim describes and investigation corroborates what sounds like ritualistic activity, several possibilities must be considered. The ritualistic activity may be part of the excessive religiosity of mentally disturbed, even psychotic offenders. It may be a misunderstood part of sexual ritual. The ritualistic activity may be incidental to any real abuse. The offender may be involved in ritualistic activity with a child and also may be abusing a child, but one may have little or nothing to do with the other.

The offender may be deliberately engaging in ritualistic activity with a child as part of child abuse and exploitation. The motivation, however, may be not to indoctrinate the child into a belief system, but to lower the inhibitions of, control, manipulate, and/or confuse the child. In all the turmoil over this issue, it would be very effective strategy for any child molester deliberately to introduce ritualistic elements into his crime in order to confuse the child and therefore the criminal justice system. This would, however, make the activity M.O. and not ritual.

The ritualistic activity and the child abuse may be integral parts of some spiritual belief system. In that case the greatest risk is to the children of the practitioners. But this is true of all cults and religions, not just satanic cults. A high potential of abuse exists for any children raised in a group isolated from the mainstream of society, especially if the group has a charismatic leader whose orders are unquestioned and blindly obeyed by the members. Sex, money, and power are often the main motivations of the leaders of such cults.

What Makes a Crime Satanic, Occult, or Ritualistic?

Some would answer that it is the offender's spiritual beliefs or membership in a cult or church. If that is the criterion, why not label the crimes committed by Protestants, Catholics, and Jews in the same way? Are the atrocities of Jim Jones in Guyana Christian crimes?

Some would answer that it is the presence of certain symbols in the possession or home of the perpetrator. What does it mean then to find a crucifix, Bible, or rosary in the possession or home of a bank robber, embezzler, child molester, or murderer? If different criminals possess the same symbols, are they necessarily part of one big conspiracy?

Others would answer that it is the presence of certain symbols such as pentagrams, inverted crosses, and 666 at the crime scene. What does it mean then to find a cross spray painted on a wall or carved into the body of a victim? What does it mean for a perpetrator, as in one recent case profiled by my Unit, to leave a Bible tied to his murder victim? What about the possibility that an offender deliberately left such symbols to make it look like a "satanic" crime?

Some would argue that it is the bizarreness or cruelty of the crime: body mutilation, amputation, drinking of blood, eating of flesh, use of urine or feces. Does this mean that all

individuals involved in lust murder, sadism, vampirism, cannibalism, urophilia, and coprophilia are satanists or occult practitioners? What does this say about the bizarre crimes of psychotic killers such as Ed Gein or Richard Trenton Chase, both of whom mutilated their victims as part of their psychotic delusions? Can a crime that is not sexually deviant, bizarre, or exceptionally violent be satanic? Can white collar crime be satanic?

A few might even answer that it is the fact that the crime was committed on a date with satanic or occult significance (Halloween, May Eve, etc.) or the fact that the perpetrator claims that Satan told him to commit the crime. What does this mean for crimes committed on Thanksgiving or Christmas? What does this say about crimes committed by perpetrators who claim that God or Jesus told them to do it? One note of interest is the fact that in handout and reference material I have collected, the number of dates with satanic or occult significance ranges from 8 to 110. This is compounded by the fact that it is sometimes stated that satanists can celebrate these holidays on several days on either side of the official date or that the birthdays of practitioners can also be holidays. The exact names and exact dates of the holidays and the meaning of symbols listed may also vary depending on who prepared the material. The handout material is often distributed without identifying the author or documenting the original source of the information. It is then frequently photocopied by attendees and passed on to other police officers with no one really knowing its validity or origin.

Most, however, would probably answer that what makes a crime satanic, occult, or ritualistic is the motivation for the crime. It is a crime that is spiritually motivated by a religious belief system. How then do we label the following true crimes?

- Parents defy a court order and send their children to an unlicensed Christian school.
- Parents refuse to send their children to any school because they are waiting for the second coming of Christ.
- Parents beat their child to death because he or she will not follow their Christian belief.
- Parents violate child labor laws because they believe the Bible requires such work.
- Individuals bomb an abortion clinic or kidnap the doctor because their religious belief system says abortion is murder.
- A child molester reads the Bible to his victims in order to justify his sex acts with them.
- Parents refuse life-saving medical treatment for a child because of their religious beliefs.
- Parents starve and beat their child to death because their minister said the child was possessed by demonic spirits.

Some people would argue that the Christians who committed the above crimes misunderstood and distorted their religion while satanists who commit crimes are following theirs. But who decides what constitutes a misinterpretation of a religious belief system? The individuals who committed the above-described crimes, however misguided, believed that they were following their religion as they understood it. Religion was and is used to justify such social behavior as the Crusades, the Inquisition, Apartheid, segregation, and recent violence in Northern Ireland, India, Lebanon and Nigeria.

Who decides exactly what "satanists" believe? In this country, we cannot even agree on what Christians believe. At many law enforcement conferences The Satanic Bible is used for this,

and it is often contrasted or compared with the Judeo-Christian Bible. The Satanic Bibles, in essence, a short paperback book written by one man, Anton LaVey, in 1969. To compare it to a book written by multiple authors over a period of thousands of years is ridiculous, even ignoring the possibility of Divine revelation in the Bible. What satanists believe certainly isn't limited to other people's interpretation of a few books. More importantly it is subject to some degree of interpretation by individual believers just as Christianity is. Many admitted "satanists" claim they do not even believe in God, the devil, or any supreme deity. The criminal behavior of one person claiming belief in a religion does not necessarily imply guilt or blame to others sharing that belief. In addition, simply claiming membership in a religion does not necessarily make you a member.

The fact is that far more crime and child abuse has been committed by zealots in the name of God, Jesus, Mohammed, and other mainstream religion than has ever been committed in the name of Satan. Many people, including myself, don't like that statement, but the truth of it is undeniable.

Although defining a crime as satanic, occult, or ritualistic would probably involve a combination of the criteria set forth above, I have been unable to clearly define such a crime. Each potential definition presents a different set of problems when measured against an objective, rational, and constitutional perspective. In a crime with multiple subjects, each offender may have a different motivation for the same crime. Whose motivation determines the label for the crime? It is difficult to count or track something you cannot even define.

I have discovered, however, that the facts of so-called "satanic crimes" are often significantly different from what is described at training conferences or in the media. The actual involvement of satanism or the occult in these cases usually turns out to be secondary, insignificant, or nonexistent. Occult or ritual crime surveys done by the states of Michigan (1990) and Virginia (1991) have only confirmed this "discovery." Some law enforcement officers, unable to find serious "satanic" crime in their communities, assume they are just lucky or vigilant and the serious problems must be in other jurisdictions. The officers in the other jurisdictions, also unable find it, assume the same.

Multidimensional Child Sex Rings Sometime in early 1983 I was first contacted by a law enforcement agency for guidance in what was then thought to be an unusual case. The exact date of the contact is unknown because its significance was not recognized at the time. In the months and years that followed, I received more and more inquiries about "these kinds of cases." The requests for assistance came (and continue to come) from all over the United States. Many of the aspects of these cases varied, but there were also some commonalities. Early on, however, one particularly difficult and potentially significant issue began to emerge.

These cases involved and continue to involve unsubstantiated allegations of bizarre activity that are difficult either to prove or disprove. Many of the unsubstantiated allegations, however, do not seem to have occurred or even be possible. These cases seem to call into question the credibility of victims of child sexual abuse and exploitation. These are the most polarizing, frustrating, and baffling cases I have encountered in more than 18 years of studying the criminal aspects of deviant sexual behavior. I privately sought answers, but said nothing publicly about those cases until 1985.

In October 1984 the problems in investigating and prosecuting one of these cases in Jordan, Minnesota became publicly known. In February 1985, at the FBI Academy, the FBI

sponsored and I coordinated the first national seminar held to study "these kinds of cases." Later in 1985, similar conferences sponsored by other organizations were held in Washington, D.C.; Sacramento, California; and Chicago, Illinois. These cases have also been discussed at many recent regional and national conferences dealing with the sexual victimization of children and Multiple Personality Disorder. Few answers have come from these conferences. I continue to be contacted on these cases on a regular basis. Inquiries have been received from law enforcement officers, prosecutors, therapists, victims, families of victims, and the media from all over the United States and now foreign countries. I do not claim to understand completely all the dynamics of these cases. I continue to keep an open mind and to search for answers to the questions and solutions to the problems they pose. This discussion is based on my analysis of the several hundred of "these kinds of cases" on which I have consulted since 1983.

Dynamics of Cases

What are "these kinds of cases"? They were and continue to be difficult to define. They all involve allegations of what sounds like child sexual abuse, but with a combination of some atypical dynamics. These cases seem to have the following four dynamics in common: (1) multiple young victims, (2) multiple offenders, (3) fear as the controlling tactic, and (4) bizarre or ritualistic activity.

Multiple Young Victims: In almost all the cases the sexual abuse was alleged to have taken place or at least begun when the victims were between the ages of birth and six. This very young age may be an important key to understanding these cases. In addition the victims all described multiple children being abused. The numbers ranged from three or four to as many as several hundred victims.

Multiple Offenders: In almost all the cases the victims reported numerous offenders. The numbers ranged from two or three all the way up to dozens of offenders. In one recent case the victims alleged 400-500 offenders were involved. Interestingly many of the offenders (perhaps as many as 40-50 percent) were reported to be females. The multiple offenders were often family members and were described as being part of a cult, occult, or satanic group.

Fear as Controlling Tactic: Child molesters in general are able to maintain control and ensure the secrecy of their victims in a variety of ways. These include attention and affection, coercion, blackmail, embarrassment, threats, and violence. In almost all of these cases I have studied, the victims described being frightened and reported threats against themselves, their families, their friends, and even their pets. They reported witnessing acts of violence perpetrated to reinforce this fear. It is my belief that this fear and the traumatic memory of the events may be another key to understanding many of these cases.

Bizarre or Ritualistic Activity: This is the most difficult dynamic of these cases to describe. "Bizarre" is a relative term. Is the use of urine or feces in sexual activity bizarre, or is it a well-documented aspect of sexual deviancy, or is it part of established satanic rituals? As previously discussed, the ritualistic aspect is even more difficult to define. How do you distinguish acts performed in a precise manner to enhance or allow sexual arousal from those acts that fulfill spiritual needs or comply with "religious" ceremonies? Victims in these cases report ceremonies, chanting, robes and costumes, drugs, use of urine and feces, animal sacrifice, torture, abduction, mutilation, murder, and even cannibalism and vampirism. All

things considered, the word "bizarre" is probably preferable to the word "ritual" to describe this activity.

When I was contacted on these cases, it was very common for a prosecutor or investigator to say that the alleged victims have been evaluated by an "expert" who will stake his or her professional reputation on the fact that the victims are telling the "truth." When asked how many cases this expert had previously evaluated involving these four dynamics, the answer was always the same: none! The experts usually had only dealt with one-on-one intrafamilial sexual abuse cases. Recently an even more disturbing trend has developed. More and more of the victims have been identified or evaluated by experts who have been trained to identify and specialize in satanic ritual abuse.

Characteristics of Multidimensional Child Sex Rings

As previously stated, a major problem in communicating, training, and researching in this area is the term used to define "these kinds of cases." Many refer to them as "ritual, ritualistic, or ritualized abuse of children cases" or "satanic ritual abuse (SRA) cases." Such words carry specialized meanings for many people and might imply that all these cases are connected to occult or satanic activity. If ritual abuse is not necessarily occult or satanic, but is "merely" severe, repeated, prolonged abuse, why use a term that, in the minds of so many, implies such specific motivation?

Others refer to these cases as "multioffender/multivictim cases." The problem with this term is that most multiple offender and victim cases do not involve the four dynamics discussed above.

For want of a better term, I have decided to refer to "these kinds of cases" as *multidimensional child sex rings*. Right now I seem to be the only one using this term. I am, however, not sure if this is truly a distinct kind of child sex ring case or just a case not properly handled. Following are the general characteristics of these multidimensional child sex ring cases as contrasted with more common historical child sex ring cases [see my monograph Child Sex Rings: A Behavioral Analysis] (1989) for a discussion of the characteristics of historical child sex ring cases].

Female Offenders: As many as 40-50 percent of the offenders in these cases are reported to be women. This is in marked contrast to historical child sex rings in which almost all the offenders are men.

Situational Molesters: The offenders appear to be sexually interacting with the child victims for reasons other than a true sexual preference for children. The children are substitute victims, and the abusive activity may have little to do with pedophilia [see my monograph Child Molesters: A Behavioral Analysis (1987) for a further explanation about types of molesters].

Male and Female Victims: Both boys and girls appear to be targeted, but with an apparent preference for girls. Almost all the adult survivors are female, but day care cases frequently involve male as well as female victims. The most striking characteristic of the victims, however, is their young age (generally birth to six years old when the abuse began).

Multidimensional Motivation: Sexual gratification appears to be only part of the motivation for the "sexual" activity. Many people today argue that the motivation is "spiritual" -- possibly part of an occult ceremony. It is my opinion that the motivation may have more to do with anger, hostility, rage and resentment carried out against weak and vulnerable victims. Much of the ritualistic abuse of children may not be sexual in nature. Some of the activity may, in fact, be physical abuse directed at sexually-significant body parts (penis, anus, nipples). This may also partially explain the large percentage of female offenders. Physical abuse of children by females is well-documented.

Pornography and Paraphernalia: Although many of the victims of multidimensional child sex rings claim that pictures and videotapes of the activity were made, no such visual record has been found by law enforcement. In recent years, American law enforcement has seized large amounts of child pornography portraying children in a wide variety of sexual activity and perversions. None of it, however, portrays the kind of bizarre and/or ritualistic activity described by these victims. Perhaps these offenders use and store their pornography and paraphernalia in ways different from preferential child molesters (pedophiles). This is an area needing additional research and investigation.

Control Through Fear: Control through fear may be the overriding characteristic of these cases. Control is maintained by frightening the children. A very young child might not be able to understand the significance of much of the sexual activity but certainly understands fear. The stories that the victims tell may be their perceived versions of severe traumatic memories. They may be the victims of a severely traumatized childhood in which being sexually abused was just one of the many negative events affecting their lives.

Scenarios

Multidimensional child sex rings typically emerge from one of four scenarios: (1) adult survivors, (2) day care cases, (3) family/isolated neighborhood cases, and (4) custody/visitation disputes.

In *adult survivor* cases, adults of almost any age -- nearly always women -- are suffering the consequences of a variety of personal problems and failures in their lives (e.g., promiscuity, eating disorders, drug and alcohol abuse, failed relationships, self-mutilation, unemployment). As a result of some precipitating stress or crisis, they often seek therapy. They are frequently hypnotized, intentionally or unintentionally, as part of the therapy and are often diagnosed as suffering from Multiple Personality Disorder. Gradually, during the therapy, the adults reveal previously unrecalled memories of early childhood victimization that includes multiple victims and offenders, fear as the controlling tactic, and bizarre or ritualistic activity. Adult survivors may also claim that "cues" from certain events in their recent life "triggered" the previously repressed memories.

The multiple offenders are often described as members of a cult or satanic group. Parents, family members, clergy, civic leaders, police officers (or individuals wearing police uniforms), and other prominent members of society are frequently described as present at and participating in the exploitation. The alleged bizarre activity often includes insertion of foreign objects, witnessing mutilations, and sexual acts and murders being filmed or photographed. The offenders may allegedly still be harassing or threatening the victims. They report being particularly frightened on certain dates and by certain situations. In several of these cases, women (called "breeders") claim to have had babies that were turned over for

human sacrifice. This type of case is probably best typified by books like Michelle Remembers (Smith & Pazder, 1980), Satan's Underground (Stratford, 1988), and Satan's Children (Mayer, 1991).

If and when therapists come to believe the patient or decide the law requires it, the police or FBI are sometimes contacted to conduct an investigation. The therapists may also fear for their safety because they now know the "secret." The therapists will frequently tell law enforcement that they will stake their professional reputation on the fact that their patient is telling the truth. Some adult survivors go directly to law enforcement. They may also go from place to place in an effort to find therapists or investigators who will listen to and believe them. Their ability to provide verifiable details varies and many were raised in apparently religious homes. A few adult survivors are now reporting participation in specific murders or child abductions that are known to have taken place.

In *day care* cases children currently or formerly attending a day care center gradually describe their victimization at the center and at other locations to which they were taken by the day care staff. The cases include multiple victims and offenders, fear, and bizarre or ritualistic activity, with a particularly high number of female offenders. Descriptions of strange games, insertion of foreign objects, killing of animals, photographing of activities, and wearing of costumes are common. The accounts of the young children, however, do not seem to be quite as "bizarre" as those of the adult survivors, with fewer accounts of human sacrifice.

In *family/isolated neighborhood* cases, children describe their victimization within their family or extended family. The group is often defined by geographic boundary, such as a cul-de-sac, apartment building, or isolated rural setting. Such accounts are most common in rural or suburban communities with high concentrations of religiously conservative people. The stories are similar to those told of the day care setting, but with more male offenders. The basic dynamics remain the same, but victims tend to be more than six years of age, and the scenario may also involve a custody or visitation dispute.

In *custody/visitation dispute* cases, the allegations emanate from a custody or visitation dispute over at least one child under the age of seven. The four dynamics described above make these cases extremely difficult to handle. When complicated by the strong emotions of this scenario, the cases can be overwhelming. This is especially true if the disclosing child victims have been taken into the "underground" by a parent during the custody or visitation dispute. Some of these parents or relatives may even provide authorities with diaries or tapes of their interviews with the children. An accurate evaluation and assessment of a young child held in isolation in this underground while being "debriefed" by a parent or someone else is almost impossible. However well-intentioned, these self-appointed investigators severely damage any chance to validate these cases objectively.

Why Are Victims Alleging Things that Do Not Seem to Be True?

Some of what the victims in these cases allege is physically impossible (victim cut up and put back together, offender took the building apart and then rebuilt it); some is possible but improbable (human sacrifice, cannibalism, vampirism); some is possible and probable (child pornography, clever manipulation of victims); and some is corroborated (medical evidence of vaginal or anal trauma, offender confessions).

The most significant crimes being alleged that do not **seem** to be true are the human sacrifice and cannibalism by organized satanic cults. In none of the multidimensional child sex ring cases of which I am aware have bodies of the murder victims been found -- in spite of major excavations where the abuse victims claim the bodies were located. The alleged explanations for this include: the offenders moved the bodies after the children left, the bodies were burned in portable high-temperature ovens, the bodies were put in double-decker graves under legitimately buried bodies, a mortician member of the cult disposed of the bodies in a crematorium, the offenders ate the bodies, the offenders used corpses and aborted fetuses, or the power of Satan caused the bodies to disappear.

Not only are no bodies found, but also, more importantly, there is no physical evidence that a murder took place. Many of those not in law enforcement do not understand that, while it is possible to get rid of a body, it is even more difficult to get rid of the physical evidence that a murder took place, especially a human sacrifice involving sex, blood, and mutilation. Such activity would leave behind trace evidence that could be found using modern crime scene processing techniques in spite of extraordinary efforts to clean it up.

The victims of these human sacrifices and murders are alleged to be abducted missing children, runaway and throwaway children, derelicts, and the babies of breeder women. It is interesting to note that many of those espousing these theories are using the long-since-discredited numbers and rhetoric of the missing children hysteria in the early 1980s. Yet *Stranger-Abduction Homicides of Children*, a January 1989 Juvenile Justice Bulletin, published by the Office of Juvenile Justice and Delinquency Prevention of the U.S. Department of Justice, reports that researchers now estimate that the number of children kidnapped **and murdered** by nonfamily members is between 52 and 158 a year and that adolescents 14 to 17 years old account for nearly **two-thirds** of these victims. These figures are also consistent with the 1990 National Incident Studies previously mentioned.

We live in a very violent society, and yet we have "only" about 23,000 murders a year. Those who accept these stories of mass human sacrifice would have us believe that the satanists and other occult practitioners are murdering more than twice as many people every year in this country as all the other murderers combined.

In addition, in none of the cases of which I am aware has any evidence of a well-organized satanic cult been found. Many of those who accept the stories of organized ritual abuse of children and human sacrifice will tell you that the best evidence they now have is the consistency of stories from all over America. It sounds like a powerful argument. It is interesting to note that, without having met each other, the hundreds of people who claim to have been abducted by aliens from outer space also tell stories and give descriptions of the aliens that are similar to each other. This is not to imply that allegations of child abuse are in the same category as allegations of abduction by aliens from outer space. It is intended only to illustrate that individuals who never met each other can sometimes describe similar events without necessarily having experienced them.

The large number of people telling the same story is, in fact, the biggest reason to doubt these stories. It is simply too difficult for that many people to commit so many horrendous crimes as part of an organized conspiracy. Two or three people murder a couple of children in a few communities as part of a ritual, and nobody finds out? Possible. Thousands of people do the same thing to tens of thousands of victims over many years? Not likely. Hundreds of communities all over America are run by mayors, police departments, and community leaders

who are practicing satanists and who regularly murder and eat people? Not likely. In addition, these community leaders and high-ranking officials also supposedly commit these complex crimes leaving no evidence, and at the same time function as leaders and managers while heavily involved in using illegal drugs. Probably the closest documented example of this type of alleged activity in American history is the Ku Klux Klan, which ironically used Christianity, not satanism, to rationalize its activity but which, as might be expected, was eventually infiltrated by informants and betrayed by its members.

As stated, initially I was inclined to believe the allegations of the victims. But as the cases poured in and the months and years went by, I became more concerned about the lack of physical evidence and corroboration for many of the more serious allegations. With increasing frequency I began to ask the question: "Why are victims alleging things that do not **seem** to be true?" Many possible answers were considered.

The first possible answer is obvious: clever offenders. The allegations may not seem to be true but they are true. The criminal justice system lacks the knowledge, skill, and motivation to get to the bottom of this crime conspiracy. The perpetrators of this crime conspiracy are clever, cunning individuals using sophisticated mind control and brainwashing techniques to control their victims. Law enforcement does not know how to investigate these cases.

It is technically possible that these allegations of an organized conspiracy involving taking over day care centers, abduction, cannibalism, murder, and human sacrifice might be true. But if they are true, they constitute one of the greatest crime conspiracies in history.

Many people do not understand how difficult it is to commit a conspiracy crime involving numerous co-conspirators. One clever and cunning individual has a good chance of getting away with a well-planned interpersonal crime. Bring one partner into the crime and the odds of getting away with it drop considerably. The more people involved in the crime, the harder it is to get away with it. Why? Human nature is the answer. People get angry and jealous. They come to resent the fact that another conspirator is getting "more" than they. They get in trouble and want to make a deal for themselves by informing on others.

If a group of individuals degenerate to the point of engaging in human sacrifice, murder, and cannibalism, that would most likely be the beginning of the end for such a group. The odds are that someone in the group would have a problem with such acts and be unable to maintain the secret.

The appeal of the satanic conspiracy theory is twofold. First, it is a simple explanation for a complex problem. Nothing is more simple than "the devil made them do it." If we do not understand something, we make it the work of some supernatural force. During the Middle Ages, serial killers were thought to be vampires and werewolves, and child sexual abuse was the work of demons taking the form of parents and clergy. Even today, especially for those raised to religiously believe so, satanism offers an explanation as to why "good" people do bad things. It may also help to "explain" unusual, bizarre, and compulsive sexual urges and behavior.

Second, the conspiracy theory is a popular one. We find it difficult to believe that one bizarre individual could commit a crime we find so offensive. Conspiracy theories about soldiers missing in action (MIAs), abductions by UFOs, Elvis Presley sightings, and the assassination of prominent public figures are the focus of much attention in this country. These conspiracy

theories and allegations of ritual abuse have the following in common: (1) self-proclaimed experts, (2) tabloid media interest, (3) belief the government is involved in a coverup, and (4) emotionally involved direct and indirect victim/witnesses.

On a recent television program commemorating the one hundredth anniversary of Jack the Ripper, almost fifty percent of the viewing audience who called the polling telephone numbers indicated that they thought the murders were committed as part of a conspiracy involving the British Royal Family. The five experts on the program, however, unanimously agreed the crimes were the work of one disorganized but lucky individual who was diagnosed as a paranoid schizophrenic. In many ways, the murders of Jack the Ripper are similar to those allegedly committed by satanists today.

If your child's molestation was perpetrated by a sophisticated satanic cult, there is nothing you could have done to prevent it and therefore no reason to feel any guilt. I have been present when parents who believe their children were ritually abused at day care centers have told others that the cults had sensors in the road, lookouts in the air, and informers everywhere; therefore, the usually recommended advice of unannounced visits to the day care center would be impossible.

Alternative Explanations

Even if only part of an allegation is not true, what then is the answer to the question "Why are victims alleging things that do not **seem** to be true?" After consulting with psychiatrists, psychologists, anthropologists, therapists, social workers, child sexual abuse experts, and law enforcement investigators for more than eight years, I can find no single, simple answer. The answer to the question seems to be a complex set of dynamics that can be different in each case. In spite of the fact that some skeptics keep looking for it, there does not appear to be one answer to the question that fits every case. Each case is different, and each case may involve a different combination of answers.

I have identified a series of possible alternative answers to this question. The alternative answers also do not preclude the possibility that clever offenders are sometimes involved. I will not attempt to explain completely these alternative answers because I cannot. They are presented simply as areas for consideration and evaluation by child sexual abuse intervenors, for further elaboration by experts in these fields, and for research by objective social scientists. The first step, however, in finding the answers to this question is to admit the possibility that some of what the victims describe may not have happened. Some child advocates seem unwilling to do this.

Pathological Distortion

The first possible answer to why victims are alleging things that do not **seem** to be true is *pathological distortion*. The allegations may be errors in processing reality influenced by underlying mental disorders such as dissociative disorders, borderline or histrionic personality disorders, or psychosis. These distortions may be manifested in false accounts of victimization in order to gain psychological benefits such as attention and sympathy (factitious disorder). When such individuals repeatedly go from place to place or person to person making these false reports of their own "victimization", it is called Munchausen Syndrome. When the repeated false reports concern the "victimization" of their children or others linked to them, it is called Munchausen Syndrome by Proxy. I am amazed when some

therapists state that they believe the allegations because they cannot think of a reason why the "victim", whose failures are now explained and excused or who is now the center of attention at a conference or on a national television program, would lie. If you can be forgiven for mutilating and killing babies, you can be forgiven for anything.

Many "victims" may develop pseudomemories of their victimization and eventually come to believe the events actually occurred. Noted forensic psychiatrist Park E. Dietz (personal communication, Nov. 1991) states:

Pseudomemories have been acquired through dreams (particularly if one is encouraged to keep a journal or dream diary and to regard dream content as 'clues' about the past or as snippets of history), substance-induced altered states of consciousness (alcohol or other drugs), group influence (particularly hearing vivid accounts of events occurring to others with whom one identifies emotionally such as occurs in incest survivor groups), reading vivid accounts of events occurring to others with whom one identifies emotionally, watching such accounts in films or on television, and hypnosis. The most efficient means of inducing pseudomemories is hypnosis.

It is characteristic of pseudomemories that the recollections of complex events (as opposed to a simple unit of information, such as a tag number) are incomplete and without chronological sequence. Often the person reports some uncertainty because the pseudomemories are experienced in a manner they describe as 'hazy', 'fuzzy', or 'vague'. They are often perplexed that they recall some details vividly but others dimly.

Pseudomemories are not delusions. When first telling others of pseudomemories, these individuals do not have the unshakable but irrational conviction that deluded subjects have, but with social support they often come to defend vigorously the truthfulness of the pseudomemories.

Pseudomemories are not fantasies, but may incorporate elements from fantasies experienced in the past. Even where the events described are implausible, listeners may believe them because they are reported with such intense affect (i.e. with so much emotion attached to the story) that the listener concludes that the events must have happened because no one could 'fake' the emotional aspects of the retelling. It also occurs, however, that persons report pseudomemories in such a matter-of-fact and emotionless manner that mental health professionals conclude that the person has 'dissociated' intellectual knowledge of the events from emotional appreciation of their impact.

Traumatic Memory

The second possible answer is *traumatic memory*. Fear and severe trauma can cause victims to distort reality and confuse events. This is a well-documented fact in cases involving individuals taken hostage or in life-and-death situations. The distortions may be part of an elaborate defense mechanism of the mind called "splitting" -- The victims create a clear-cut good-and-evil manifestation of their complex victimization that is then psychologically more manageable.

Through the defense mechanism of dissociation, the victim may escape the horrors of reality by inaccurately processing that reality. In a dissociative state a young child who ordinarily would know the difference might misinterpret a film or video as reality.

Another defense mechanism may tell the victim that it could have been worse, and so his or her victimization was not so bad. They are not alone in their victimization -- other children were also abused. Their father who abused them is no different from other prominent people in the community they claim also abused them. Satanism may help to explain why their outwardly good and religious parents did such terrible things to them in the privacy of their home. Their religious training may convince them that such unspeakable acts by supposedly "good" people must be the work of the devil. The described human sacrifice may be symbolic of the "death" of their childhood.

It may be that we should anticipate that individuals severely abused as very young children by **multiple** offenders with **fear** as the primary controlling tactic will distort and embellish their victimization. Perhaps a horror-filled yet inaccurate account of victimization is not only not a counterindication of abuse, but is in fact a corroborative indicator of extreme physical, psychological, and/or sexual abuse. I do not believe it is a coincidence nor the result of deliberate planning by satanists that in almost all the cases of ritual abuse that have come to my attention, the abuse is alleged to have begun prior to the age of seven and perpetrated by multiple offenders. It may well be that such abuse, at young age by multiple offenders, is the most difficult to accurately recall with the specific and precise detail needed by the criminal justice system, and the most likely to be distorted and exaggerated when it is recalled. In her book Too Scared to Cry (1990), child psychiatrist Lenore Terr, a leading expert on psychic trauma in childhood, states "that a series of early childhood shocks might not be fully and accurately 'reconstructed' from the dreams and behaviors of the adult" (p. 5).

Normal Childhood Fears and Fantasy

The third possible answer may be *normal childhood fears and fantasy*. Most young children are afraid of ghosts and monsters. Even as adults, many people feel uncomfortable, for example, about dangling their arms over the side of their bed. They still remember the "monster" under the bed from childhood. While young children may rarely invent stories about sexual activity, they might describe their victimization in terms of evil as they understand it. In church or at home, children may be told of satanic activity as the source of evil. The children may be "dumping" all their fears and worries unto an attentive and encouraging listener.

Children do fantasize. Perhaps whatever causes a child to allege something impossible (such as being cut up and put back together) is similar to what causes a child to allege something possible but improbable (such as witnessing another child being chopped up and eaten).

Misperception, Confusion, and Trickery

Misperception, confusion, and trickery may be a fourth answer. Expecting young children to give accurate accounts of sexual activity for which they have little frame of reference is unreasonable. The Broadway play Madame Butterfly is the true story of a man who had a 15-year affair, including the "birth" of a baby, with a "woman" who turns out to have been a man all along. If a grown man does not know when he has had vaginal intercourse with a woman, how can we expect young children not to be confused? Furthermore some clever offenders may deliberately introduce elements of satanism and the occult into the sexual exploitation simply to confuse or intimidate the victims. Simple magic and other techniques may be used to trick the children. Drugs may also be deliberately used to confuse the victims and distort their perceptions. Such acts would then be M.O., not ritual. As previously stated, the

perceptions of young victims may also be influenced by any trauma being experienced. This is the most popular alternative explanation, and even the more zealous believers of ritual abuse allegations use it, but only to explain obviously impossible events.

Overzealous Intervenors

Overzealous intervenors, causing intervenor contagion, may be a fifth answer. These intervenors can include parents, family members, foster parents, doctors, therapists, social workers, law enforcement officers, prosecutors, and any combination thereof. Victims have been subtly as well as overtly rewarded and bribed by usually well-meaning intervenors for furnishing further details. In addition, some of what appears not to have happened may have originated as a result of intervenors making assumptions about or misinterpreting what the victims are saying. The intervenors then repeat, and possibly embellish, these assumptions and misinterpretations, and eventually the victims are "forced" to agree with or come to accept this "official" version of what happened.

The judgment of intervenors may be affected by their zeal to uncover child sexual abuse, satanic activity, or conspiracies. However "well-intentioned", these overzealous intervenors must accept varying degrees of responsibility for the unsuccessful prosecution of those cases where criminal abuse did occur. This is the most controversial and least popular of the alternative explanations.

Urban Legends

Allegations of and knowledge about ritualistic or satanic abuse may also be spread through *urban legends*. In *The Vanishing Hitchhiker* (1981), the first of his four books on the topic, Dr. Jan Harold Brunvand defines urban legends as "realistic stories concerning recent events (or alleged events) with an ironic or supernatural twist" (p. xi). Dr. Brunvand's books convincingly explain that just because individuals throughout the country who never met each other tell the same story does not mean that it is true. Absurd urban legends about the corporate logos of Proctor and Gamble and Liz Claiborne being satanic symbols persist in spite of all efforts to refute them with reality. Some urban legends about child kidnappings and other threats to citizens have even been disseminated unknowingly by law enforcement agencies. Such legends have always existed, but today the mass media aggressively participate in their rapid and more efficient dissemination. Many Americans mistakenly believe that tabloid television shows check out and verify the details of their stories before pulling them on the air. Mass hysteria may partially account for large numbers of victims describing the same symptoms or experiences.

Training conferences for all the disciplines involved in child sexual abuse may also play a role in the spread of this contagion. At one child abuse conference I attended, an exhibitor was selling more than 50 different books dealing with satanism and the occult. By the end of the conference, he had sold nearly all of them. At another national child sexual abuse conference, I witnessed more than 100 attendees copying down the widely disseminated 29 "Symptoms Characterizing Satanic Ritual Abuse" in preschool-aged children. Is a four-year-old child's "preoccupation with urine and feces" an indication of satanic ritual abuse or part of normal development?

Combination

Most multidimensional child sex ring cases probably involve a *combination* of the answers previously set forth, as well as other possible explanations unknown to me at this time. Obviously, cases with adult survivors are more likely to involve some of these answers than those with young children. Each case of sexual victimization must be individually evaluated on its own merits without any preconceived explanations. All the possibilities must be explored if for no other reason than the fact that the defense attorneys for any accused subjects will almost certainly do so.

Most people would agree that just because a victim tells you one detail that turns out to be true, this does not mean that every detail is true. But many people seem to believe that if you can disprove one part of a victim's story, then the entire story is false. As previously stated, one of my main concerns in these cases is that people are getting away with sexually abusing children or committing other crimes because we cannot prove that they are members of organized cults that murder and eat people.

I have discovered that the subject of multidimensional child sex rings is a very emotional and polarizing issue. Everyone seems to demand that one choose a side. On one side of the issue are those who say that nothing really happened and it is all a big witch hunt led by overzealous fanatics and incompetent "experts." The other side says, in essence, that everything happened; victims never lie about child sexual abuse, and so it must be true.

There is a middle ground. It is the job of the professional investigator to listen to all the victims and conduct appropriate investigation in an effort to find out what happened, considering **all** possibilities. Not all childhood trauma is abuse. Not all child abuse is a crime. The great frustration of these cases is the fact that you are often convinced that something traumatic happened to the victim, but do not know with any degree of certainty exactly what happened, when it happened, or who did it.

Do Victims Lie about Sexual Abuse and Exploitation?

The crucial central issue in the evaluation of a response to cases of multidimensional child sex rings is the statement "Children never lie about sexual abuse or exploitation. If they have details, it must have happened." This statement, oversimplified by many, is the basic premise upon which some believe the child sexual abuse and exploitation movement is based. It is almost never questioned or debated at training conferences. In fact, during the 1970s, there was a successful crusade to eliminate laws requiring corroboration of child victim statements in child sexual abuse cases. The best way to convict child molesters is to have the child victims testify in court. If we believe them, the jury will believe them. Any challenge to this basic premise was viewed as a threat to the movement and a denial that the problem existed.

I believe that children **rarely** lie about sexual abuse or exploitation, if a lie is defined as a statement deliberately and maliciously intended to deceive. The problem is the oversimplification of the statement. Just because a child is not lying does not necessarily mean the child is telling the truth. I believe that in the majority of these cases, the victims are not lying. They are telling you what they have come to believe has happened to them. Furthermore the assumption that children rarely lie about sexual abuse does not necessarily apply to everything a child says during a sexual abuse investigation. Stories of mutilation, murder, and cannibalism are not really about sexual abuse.

Children rarely lie about sexual abuse or exploitation. but they do fantasize, furnish false information, furnish misleading information, misperceive events, try to please adults, respond to leading questions, and respond to rewards. Children are not adults in little bodies and do go through developmental stages that must be evaluated and understood. In many ways, however, children are no better and no worse than other victims or witnesses of a crime. They should not be automatically believed, nor should they be automatically disbelieved.

The second part of the statement -- if children can supply details, the crime must have happened -- must also be carefully evaluated. The details in question in most of the cases of multidimensional child sex rings have little to do with sexual activity. Law enforcement and social workers must do more than attempt to determine how a child could have known about the sex acts. These cases involve determining how a victim could have known about a wide variety of bizarre and ritualistic activity. Young children may know little about specific sex acts, but they may know a lot about monsters, torture, kidnapping, and murder.

Victims may supply details of sexual and other acts using information from sources other than their own direct victimization. Such sources must be evaluated carefully by the investigator of multidimensional child sex rings.

Personal Knowledge: The victim may have personal knowledge of the sexual or ritual acts, but not as a result of the alleged victimization. The knowledge could have come from viewing pornography, sex education, or occult material; witnessing sexual or ritual activity in the home; or witnessing the sexual abuse of others. It could also have come from having been sexually or physically abused, but by other than the alleged offenders and in ways other than the alleged offense.

Other Children or Victims: Young children today are socially interacting more often and at a younger age than ever before. Many parents are unable to provide possibly simple explanations for their children's stories because they were not with the children when the events occurred. They do not even know what videotapes their children may have seen, what games they may have played, or what stories they may have been told or overheard. Children are being placed in day care centers for eight, ten, or twelve hours a day starting as young as six weeks of age. The children share experiences by playing house, school, or doctor. Bodily functions such as urination and defecation are a focus of attention for these young children. To a certain extent, each child shares the experiences of all the other children.

The odds are fairly high that in any typical day care center there might be some children who are victims of incest; victims of physical abuse; victims of psychological abuse; children of cult members (even satanists); children of sexually open parents; children of sexually indiscriminate parents; children of parents obsessed with victimization; children of parents obsessed with the evils of satanism; children without conscience; children with a teenage brother or pregnant mother; children with heavy metal music and literature in the home; children with bizarre toys, games, comics, and magazines; children with a VCR and slasher films in their home; children with access to dial-a-porn, party lines, or pornography; or children victimized by a day care center staff member. The possible effects of the interaction of such children prior to the disclosure of the alleged abuse must be evaluated. Adult survivors may obtain details from group therapy sessions, support networks, church groups, or self-help groups. The willingness and ability of siblings to corroborate adult survivor accounts of ritual abuse varies. Some will support and partially corroborate the victim's allegations. Others will vehemently deny them and support their accused parents or relatives.

Media: The amount of sexually explicit, occult, anti-occult, or violence-oriented material available to adults and even children in the modern world is overwhelming. This includes movies, videotapes, television, music, toys, and books. There are also documentaries on satanism, witchcraft, and the occult that are available on videotape. Most of the televangelists have videotapes on the topics that they are selling on their programs.

The National Coalition on Television Violence News (1988) estimates that 12% of the movies produced in the United States can be classified as satanic horror films. Cable television and the home VCR make all this material readily available even to young children. Religious broadcasters and almost all the television tabloid and magazine programs have done shows on satanism and the occult. Heavy metal and black metal music, which often has a satanic theme, is readily available and popular. In addition to the much-debated fantasy role-playing games, there are numerous popular toys on the market with an occult-oriented, bizarre, or violent theme.

Books on satanism and the occult, both fiction and nonfiction, are readily available in most bookstores, especially Christian bookstores. Several recent books specifically discuss the issue of ritual abuse of children. Obviously, very young children do not read this material, but their parents, relatives, and therapists might and then discuss it in front of or with them. Much of the material intended to fight the problem actually fuels the problem and damages effective prosecution.

Suggestions and Leading Questions: This problem is particularly important in cases stemming from custody/visitation disputes involving at least one child under the age of seven. It is my opinion that most suggestive, leading questioning of children by intervenors is inadvertently done as part of a good-faith effort to learn the truth. Not all intervenors are in equal positions to potentially influence victim allegations. Parents and relatives especially are in a position to subtly influence their young children to describe their victimization in a certain way. Children may also overhear their parents discussing the details of the case. Children often tell their parents what they believe their parents want or need to hear. Some children may be instinctively attempting to provide "therapy" for their parents by telling them what seems to satisfy them and somehow makes them feel better. In one case a father gave the police a tape recording to "prove" that his child's statements were spontaneous disclosures and not the result of leading, suggestive questions. The tape recording indicated just the opposite. Why then did the father voluntarily give it to the police? Probably because he truly believed that he was not influencing his child's statements -- but he was.

Therapists are probably in the best position to influence the allegations of adult survivors. The accuracy and reliability of the accounts of adult survivors who have been hypnotized during therapy is certainly open to question. One nationally-known therapist personally told me that the reason police cannot find out about satanic or ritualistic activity from child victims is that they do not know how to ask leading questions. Highly suggestive books and pictures portraying "satanic" activity have been developed and marketed to therapists for use during evaluation and treatment. Types and styles of verbal interaction useful in therapy may create significant problems in a criminal investigation. It should be noted, however, that when a therapist does a poor investigative interview as part of a criminal investigation, that is the fault of the criminal justice system that allowed it and not the therapist who did it.

The extremely sensitive, emotional, and religious nature of these cases makes problems with leading questions more likely than in other kinds of cases. Intervenors motivated by religious

fervor and/or exaggerated concerns about sexual abuse of children are more likely to lose their objectivity.

Misperception and Confusion: In one case, a child's description of the apparently impossible act of walking through a wall turned out to be the very possible act of walking between the studs of an unfinished wall in a room under construction. In another case, pennies in the anus turned out to be copper-foil-covered suppositories. The children may describe what they believe happened. It is not a lie, but neither is it an accurate account of what happened.

Education and Awareness Programs: Some well-intentioned awareness programs designed to prevent child set abuse, alert professionals, or fight satanism may in fact be unrealistically increasing the fears of professionals, children, and parents and creating self-fulfilling prophecies. Some of what children and their parents are telling intervenors may have been learned in or fueled by such programs. Religious programs, books, and pamphlets that emphasize the power and evil force of Satan may be adding to the problem. In fact most of the day care centers in which ritualistic abuse is alleged to have taken place are church-affiliated centers, and many of the adult survivors alleging it come from apparently religious families.

Law Enforcement Perspective

The perspective with which one looks at satanic, occult, or ritualistic crime is extremely important. As stated, sociologists, therapists, religious leaders, parents, and just plain citizens each have their own valid concerns and views about this issue. This discussion, however, deals primarily with the law enforcement or criminal justice perspective.

When you combine an emotional issue such as the sexual abuse of children with an even more emotional issue such as people's religious beliefs, it is difficult to maintain objectivity and remember the law enforcement perspective. Some police officers may even feel that all crime is caused by evil, all evil is caused by Satan, and therefore, all crime is satanic crime. This may be a valid religious perspective, but it is of no relevance to the investigation of crime for purposes of prosecution.

Many of the police officers who lecture on satanic or occult crime do not even investigate such cases. Their presentations are more a reflection of their personal religious beliefs than documented investigative information. They are absolutely entitled to their beliefs, but introducing themselves as current or former police officers and then speaking as religious advocates causes confusion. As difficult as it might be, police officers must separate the religious and law enforcement perspectives when they are lecturing or investigating in their official capacities as law enforcement officers. Many law enforcement officers begin their presentations by stating that they are not addressing or judging anyone's religious beliefs, and then proceed to do exactly that.

Some police officers have resigned rather than curtail or limit their involvement in this issue as ordered by their departments. Perhaps such officers deserve credit for recognizing that they could no longer keep the perspectives separate.

Law enforcement officers and all professionals in this field should avoid the "paranoia" that has crept into this issue and into some of the training conferences. Paranoid type belief systems are characterized by the gradual development of intricate, complex, and elaborate systems of thinking based on and often proceeding logically from misinterpretation of actual

events. Paranoia typically involves hypervigilance over the perceived threat, the belief that danger is around every corner, and the willingness to take up the challenge and do something about it. Another very important aspect of this paranoia is the belief that those who do not recognize the threat are evil and corrupt. In this extreme view, you are either with them or against them. You are either part of the solution or part of the problem.

Overzealousness and exaggeration motivated by the true religious fervor of those involved is more acceptable than that motivated by ego or profit. There are those who are deliberately distorting and hyping this issue for personal notoriety and profit. Satanic and occult crime and ritual abuse of children has become a growth industry. Speaking fees, books, video and audio tapes, prevention material, television and radio appearances all bring egoistic and financial rewards.

Bizarre crime and evil can occur without organized satanic activity. The professional perspective requires that we distinguish between what we know and what we're not sure of.

The facts are:

1. Some individuals believe in and are involved in something commonly called satanism and the occult.
2. Some of these individuals commit crime.
3. Some groups of individuals share these beliefs and involvement in this satanism and the occult.
4. Some members of these groups commit crime together.

The unanswered questions are:

1. What is the connection between the belief system and the crimes committed?
2. Is there an organized conspiracy of satanic and occult believers responsible for interrelated serious crime (e.g., molestation, murder)?

After all the hype and hysteria are put aside, the realization sets in that most satanic/occult activity involves the commission of **no** crimes, and that which does usually involves the commission of relatively minor crimes such as trespassing, vandalism, cruelty to animals, or petty thievery.

The law enforcement problems most often linked to satanic or occult activity are:

- a. Vandalism
- b. Desecration of churches and cemeteries
- c. Thefts from churches and cemeteries
- d. Teenage gangs

e. Animal mutilations

f. Teenage suicide

g. Child abuse

h. Kidnapping

i. Murder and human sacrifice

Valid evidence shows some "connection" between satanism and the occult and the first six problems (#a-f) set forth above. The "connection" to the last three problems (#g-i) is far more uncertain.

Even where there seems to be a "connection", the nature of the connection needs to be explored. It is easy to blame involvement in satanism and the occult for behaviors that have complex motivations. A teenager's excessive involvement in satanism and the occult is usually a symptom of a problem and not the cause of a problem. Blaming satanism for a teenager's vandalism, theft, suicide, or even act of murder is like blaming a criminal's offenses on his tattoos: Both are often signs of the same rebelliousness and lack of self-esteem that contribute to the commission of crimes.

The rock band Judas Priest was recently sued for allegedly inciting two teenagers to suicide through subliminal messages in their recordings. In 1991 Anthony Pratkanis of the University of California at Santa Cruz, who served as an expert witness for the defense, stated the boys in question "lived troubled lives, lives of drug and alcohol abuse, run-ins with the law ... family violence, and chronic unemployment. What issues did the trial and the subsequent mass media coverage emphasize? Certainly not the need for drug treatment centers; there was no evaluation of the pros and cons of America's juvenile justice system, no investigation of the schools, no inquiry into how to prevent family violence, no discussion of the effects of unemployment on a family. Instead our attention was mesmerized by an attempt to count the number of subliminal demons that can dance on the end of a record needle" (p. 1).

The law enforcement investigator must objectively evaluate the legal significance of any criminal's spiritual beliefs. In most cases, including those involving satanists, it will have little or no legal significance. If a crime is committed as part of a spiritual belief system, it should make no difference which belief system it is. The crime is the same whether a child is abused or murdered as part of a Christian, Hare Krishna, Moslem, or any other belief system. We generally don't label crimes with the name of the perpetrator's religion. Why then are the crimes of child molesters, rapists, sadists, and murderers who happen to be involved in satanism and the occult labeled as satanic or occult crimes? If criminals use a spiritual belief system to rationalize and justify or to facilitate and enhance their criminal activity, should the focus of law enforcement be on the belief system or on the criminal activity?

Several documented murders have been committed by individuals involved in one way or another in satanism or the occult. In some of these murders the perpetrator has even introduced elements of the occult (e.g. satanic symbols at crime scene). Does that automatically make these satanic murders? It is my opinion that the answer is no. Ritualistic murders committed by serial killers or sexual sadists are not necessarily satanic or occult murders. Ritualistic murders committed by psychotic killers who hear the voice of Satan are

no more satanic murders than murders committed by psychotic killers who hear the voice of Jesus are Christian murders.

Rather a satanic murder should be defined as one committed by two or more individuals who rationally plan the crime and whose **PRIMARY** motivation is to fulfill a prescribed satanic ritual calling for the murder. By this definition I have been unable to identify even one documented satanic murder in the United States. Although such murders may have and can occur, they appear to be few in number. In addition the commission of such killings would probably be the beginning of the end for such a group. It is highly unlikely that they could continue to kill several people, every year, year after year, and not be discovered.

A brief typology of satanic and occult practitioners is helpful in evaluating what relationship, if any, such practices have to crimes under investigation. The following typology is adapted from the investigative experience of Officer Sandi Gallant of the San Francisco Police Department, who began to study the criminal aspects of occult activity long before it became popular. No typology is perfect, but I use this typology because it is simple and offers investigative insights. Most practitioners fall into one of three categories, any of which can be practiced alone or in groups:

1. **YOUTH SUBCULTURE** -- Most teenagers involved in fantasy role-playing games, heavy metal music, or satanism and the occult are going through a stage of adolescent development and commit no significant crimes. The teenagers who have more serious problems are usually those from dysfunctional families or those who have poor communication within their families. These troubled teenagers turn to satanism and the occult to overcome a sense of alienation, to rebel, to obtain power, or to justify their antisocial behavior. For these teenagers it is the symbolism, not the spirituality, that is more important. It is either the psychopathic or the oddball, loner teenager who is most likely to get into serious trouble. Extreme involvement in the occult is a symptom of a problem, not the cause. This is not to deny, however, that satanism and the occult can be negative influences for a troubled teenager. But to hysterically warn teenagers to avoid this "mysterious, powerful and dangerous" thing called satanism will drive more teenagers right to it. Some rebellious teenagers will do whatever will most shock and outrage society in order to flaunt their rejection of adult norms.
2. **DABLERS (SELF-STYLED)** -- "For these practitioners there is little or no spiritual motivation. They may mix satanism, witchcraft, paganism, and any aspects of the occult to suit their purposes. Symbols mean whatever they want them or believe them to mean. Molesters, rapists, drug dealers, and murderers may dabble in the occult and may even commit their crimes in a ceremonial or ritualistic way. This category has the potential to be the most dangerous, and most of the "satanic" killers fall into this category. Their involvement in satanism and the occult is a symptom of a problem, and a rationalization and justification of antisocial behavior. Satanic/occult practices (as well as those of other spiritual belief systems) can also be used as a mechanism to facilitate criminal objectives.
3. **TRADITIONAL (ORTHODOX)** -- These are the so-called true believers. They are often wary of outsiders. Because of this and constitutional issues, such groups are difficult for law enforcement to penetrate. Although there may be much we don't know about these groups, as of now there is little or no hard evidence that as a group they are involved in serious, organized criminal activity. In addition, instead of being self-perpetuating master crime conspirators, "true believers" probably have a similar problem with their teenagers rebelling against their belief system. To some extent even

these Traditional satanists are self-stylized. They practice what they have come to believe is "satanism." There is little or no evidence of the much-discussed multigenerational satanists whose beliefs and practices have supposedly been passed down through the centuries. Many admitted adult satanists were in fact raised in conservative Christian homes.

Washington Post editor Walt Harrington reported in a 1986 story on Anton LaVey and his Church of Satan that "sociologists who have studied LaVey's church say that its members often had serious childhood problems like alcoholic parents or broken homes, or that they were traumatized by guilt-ridden fundamentalist upbringings, turning to Satanism as a dramatic way to purge their debilitating guilt" (p. 14). Some have claimed that the accounts of ritual abuse victims coincide with historical records of what traditional or multigenerational satanists are known to have practiced down through the ages. Jeffrey Burton Russell, Professor of History at the University of California at Santa Barbara and the author of numerous scholarly books on the devil and satanism, believes that the universal consensus of modern historians on satanism is (personal communication, Nov. 1991):

(1) incidents of orgy, infanticide, cannibalism, and other such conduct have occurred from the ancient world down to the present; (2) such incidents were isolated and limited to local antisocial groups; (3) during the period of Christian dominance in European culture, such groups were associated with the Devil in the minds of the authorities; (4) in some cases the sectaries believed that they were worshiping Satan; (5) no organized cult of Satanists existed in the Christian period beyond localities, and on no account was there ever any widespread Satanist organization or conspiracy; (6) no reliable historical sources indicate that such organizations existed; (7) the black mass appears only once in the sources before the late nineteenth century.

Many police officers ask what to look for during the search of the scene of suspected satanic activity. The answer is simple: Look for evidence of a crime. A pentagram is no more criminally significant than a crucifix unless it corroborates a crime or a criminal conspiracy. If a victim's description of the location or the instruments of the crime includes a pentagram, then the pentagram would be evidence. But the same would be true if the description included a crucifix. In many cases of alleged satanic ritual abuse, investigation can find evidence that the claimed offenders are members only of mainstream churches and are often described as very religious.

There is no way any one law enforcement officer can become knowledgeable about all the symbols and rituals of every spiritual belief system that might become part of a criminal investigation. The officer needs only to be trained to recognize the possible investigative significance of such signs, symbols, and rituals. Knowledgeable religious scholars, academics, and other true experts in the community can be consulted if a more detailed analysis is necessary.

Any analysis, however, may have only limited application, especially to cases involving teenagers, dabblers, and other self-styled practitioners. The fact is signs, symbols, and rituals can mean anything that practitioners want them to mean and/or anything that observers interpret them to mean.

The meaning of symbols can also change over time, place, and circumstance. Is a swastika spray-painted on a wall an ancient symbol of prosperity and good fortune, a recent symbol of

Nazism and anti-Semitism, or a current symbol of hate, paranoia, and adolescent defiance? The peace sign which in the 1960s was a familiar antiwar symbol is now supposed to be a satanic symbol. Some symbols and holidays become "satanic" only because the antisatanists say they are. Then those who want to be "satanists" adopt them, and now you have "proof" they are satanic.

In spite of what is sometimes said or suggested at law enforcement training conferences, police have no authority to seize any satanic or occult paraphernalia they might see during a search. A legally-valid reason must exist for doing so. It is not the job of law enforcement to prevent satanists from engaging in noncriminal teaching, rituals, or other activities.

Investigating Multidimensional Child Sex Rings

Multidimensional child sex rings can be among the most difficult, frustrating, and complex cases that any law enforcement officer will ever investigate. The investigation of allegations of recent activity from multiple young children under the age of seven presents one set of problems and must begin quickly, with interviews of **all** potential victims being completed as soon as possible. The investigation of allegations of activity ten or more years earlier from adult survivors presents other problems and should proceed, unless victims are at immediate risk, more deliberately, with gradually-increasing resources as corroborated facts warrant.

In spite of any skepticism, allegations of ritual abuse should be aggressively and thoroughly investigated. This investigation should attempt to corroborate the allegations of ritual abuse, but should **simultaneously** also attempt to identify alternative explanations. The only debate is over how much investigation is enough. Any law enforcement agency must be prepared to defend and justify its actions when scrutinized by the public, the media, elected officials, or the courts. This does not mean, however, that a law enforcement agency has an obligation to prove that the alleged crimes did not occur. This is almost always impossible to do and investigators should be alert for and avoid this trap.

One major problem in the investigation of multidimensional child sex rings is the dilemma of recognizing soon enough that you have one. Investigators must be alert for cases with the potential for the four basic dynamics: (a) multiple young victims, (b) multiple offenders, (c) fear as the controlling tactic, and (d) bizarre or ritualistic activity. The following techniques apply primarily to the investigation of such multidimensional child sex rings:

Minimize Satanic/occult Aspect -- There are those who claim that one of the major reasons more of these cases have not been successfully prosecuted is that the satanic/occult aspect has not been aggressively pursued. One state has even introduced legislation creating added penalties when certain crimes are committed as part of a ritual or ceremony. A few states have passed special ritual crime laws. I strongly disagree with such an approach. It makes no difference what spiritual belief system was used to enhance and facilitate or rationalize and justify criminal behavior. It serves no purpose to "prove" someone is a satanist. As a matter of fact, if it is alleged that the subject committed certain criminal acts under the influence of or in order to conjure up supernatural spirits or forces, this may very well be the basis for an insanity or diminished capacity defense, or may damage the intent aspect of a sexually motivated crime. The defense may very well be more interested in all the "evidence of satanic activity." Some of the satanic crime "experts" who train law enforcement wind up working or testifying for the defense in these cases.

It is best to focus on the crime and all the evidence to corroborate its commission. Information about local satanic or occult activity is only of value if it is based on specific law enforcement intelligence and not on some vague, unsubstantiated generalities from religious groups. Cases are not solved by decoding signs, symbols, and dates using undocumented satanic crime "manuals." In one case a law enforcement agency executing a search warrant seized only the satanic paraphernalia and left behind the other evidence that would have corroborated victim statements. Cases are solved by people- and behavior-oriented investigation. Evidence of satanic or occult activity may help explain certain aspects of the case, but even offenders who commit crimes in a spiritual context are usually motivated by power, sex, and money.

Keep Investigation and Religious Beliefs Separate -- I believe that one of the biggest mistakes any investigator of these cases can make is to attribute supernatural powers to the offenders. During an investigation a good investigator may sometimes be able to use the beliefs and superstitions of the offenders to his or her advantage. The reverse happens if the investigator believes that the offenders possess supernatural powers. Satanic/occult practitioners have no more power than any other human beings. Law enforcement officers who believe that the investigation of these cases puts them in conflict with the supernatural forces of evil should probably not be assigned to them. The religious beliefs of officers should provide spiritual strength and support for them but should not affect the objectivity and professionalism of the investigation.

It is easy to get caught up in these cases and begin to see "satanism" everywhere. Oversensitization to this perceived threat may cause an investigator to "see" satanism in a crime when it really is not there (quasi-satanism). Often the eye sees what the mind perceives. It may also cause an investigator not to recognize a staged crime scene deliberately seeded with "satanic clues" in order to mislead the police (pseudo-satanism). On rare occasions an overzealous investigator or intervenor may even be tempted to plant "evidence of satanism" in order to corroborate such allegations and beliefs. Supervisors need to be alert for and monitor these reactions in their investigators.

Listen to the Victims -- It is not the investigator's duty to believe the victims; it is his or her job to listen and be an objective fact finder. Interviews of young children should be done by investigators trained and experienced in such interviews. Investigators must have direct access to the alleged victims for interview purposes. Therapists for an adult survivor sometimes want to act as intermediaries in their patient's interview. This should be avoided if at all possible. Adult survivor interviews are often confusing difficult and extremely time-consuming. The investigator must remember however that almost anything is possible. Most important the investigator must remember that there is much middle ground. Just because one event did happen does not mean that all reported events happened, and just because one event did not happen does not mean that all other events did not happen. Do not become such a zealot that you believe it all nor such a cynic that you believe nothing. Varying amounts and parts of the allegation may be factual. Attempting to find evidence of what did happen is the great challenge of these cases. **All** investigative interaction with victims must be carefully and thoroughly documented.

Assess and Evaluate Victim Statements -- This is the part of the investigative process in child sexual victimization cases that seems to have been lost. Is the victim describing events and activities that are consistent with law enforcement documented criminal behavior, or that are consistent with distorted media accounts and erroneous public perceptions of criminal behavior? Investigators should apply the "template of probability." Accounts of child sexual

victimization that are more like books, television, and movies (e.g. big conspiracies, child sex slaves, organized pornography rings) and less like documented cases should be viewed with skepticism but thoroughly investigated. Consider and investigate all possible explanations of events. It is the investigator's job, and the information learned will be invaluable in counteracting the defense attorneys when they raise the alternative explanations.

For example, an adult survivor's account of ritual victimization might be explained by any one of at least four possibilities: First, the allegations may be a fairly accurate account of what actually happened. Second, they may be deliberate lies (malingering), told for the usual reasons people lie (e.g. money, revenge, jealousy). Third, they may be deliberate lies (factitious disorder) told for atypical reasons (e.g. attention, forgiveness). Lies so motivated are less likely to be recognized by the investigator and more likely to be rigidly maintained by the liar unless and until confronted with irrefutable evidence to the contrary. Fourth, the allegations may be a highly inaccurate account of what actually happened, but the victim truly believes it (pseudomemory) and therefore is not lying. A polygraph examination of such a victim would be of limited value. Other explanations or combinations of these explanations are also possible. Only thorough **investigation** will point to the correct or most likely explanation.

Investigators cannot rely on therapists or satanic crime experts as a shortcut to the explanation. In one case, the "experts" confirmed and validated the account of a female who claimed to be a 15-year-old deaf-mute kidnapped and held for three years by a satanic cult and forced to participate in bizarre rituals before recently escaping. Active investigation, however, determined she was a 27-year-old woman who could hear and speak, who had not been kidnapped by anyone, and who had a lengthy history of mental problems and at least three other similar reports of false victimization. Her "accurate" accounts of what the "real satanists" do were simply the result of having read, while in mental hospitals, the same books that the "experts" had. A therapist may have important insights about whether an individual was traumatized, but knowing the exact cause of that trauma is another matter. There have been cases where investigation has discovered that individuals diagnosed by therapists as suffering from Post-Vietnam Syndrome were never in Vietnam or saw no combat.

Conversely, in another case, a law enforcement "expert" on satanic crime told a therapist that a patient's accounts of satanic murders in a rural Pacific Northwest town were probably true because the community was a hotbed of such satanic activity. When the therapist explained that there was almost no violent crime reported in the community, the officer explained that that is how you know it is the satanists. If you knew about the murders or found the bodies, it would not be satanists. How do you argue with that kind of logic?

The first step in the assessment and evaluation of victim statements is to determine the disclosure sequence, including how much time has elapsed since disclosure was first made and the incident was reported to the police or social services. The longer the delay, the bigger the potential for problems. The next step is to determine the number and purpose of **all prior** interviews of the victim concerning the allegations. The more interviews conducted before the investigative interview, the larger the potential for problems. Although there is nothing wrong with admitting shortcomings and seeking help, law enforcement should never abdicate its control over the investigative interview. When an investigative interview is conducted by or with a social worker or therapist using a team approach, law enforcement must direct the process. Problems can also be created by interviews conducted by various intervenors **AFTER** the investigative interview(s).

The investigator must closely and carefully evaluate events in the victim's life before, during, and after the alleged abuse. Events to be evaluated **before** the alleged abuse include:

- Background of victim.
- Abuse of drugs in home.
- Pornography in home.
- Play, television, and VCR habits.
- Attitudes about sexuality in home.
- Extent of sex education in home.
- Activities of siblings.
- Need or craving for attention.
- Religious beliefs and training.
- Childhood fears.
- Custody/visitation disputes.
- Victimization of or by family members.
- Interaction between victims.

Events to be evaluated **during** the alleged abuse include:

- Use of fear or scare tactics.
- Degree of trauma.
- Use of magic deception or trickery.
- Use of rituals.
- Use of drugs.
- Use of pornography. Events to be evaluated **after** the alleged abuse include:
- Disclosure sequence.
- Background of prior interviewers.
- Background of parents.
- Co-mingling of victims.
- Type of therapy received.

Evaluate Contagion. Consistent statements obtained from different multiple victims are powerful pieces of corroborative evidence -- that is as long as those statements were not "contaminated." Investigation must carefully evaluate both pre- and post-disclosure contagion, and both victim and intervenor contagion. Are the different victim statements consistent because they describe common experiences or events, or because they reflect contamination or urban legends?

The sources of potential contagion are widespread. Victims can communicate with each other both prior to and after their disclosures. Intervenors can communicate with each other and with victims. The team or cell concepts of investigation are attempts to deal with potential investigator contagion. All the victims are not interviewed by the same individuals, and interviewers do not necessarily share information directly with each other. Teams report to a leader or supervisor who evaluates the information and decides what other investigators need to know.

Documenting existing contagion and eliminating additional contagion are crucial to the successful investigation and prosecution of these cases. There is no way, however, to erase or undo contagion. The best you can hope for is to identify and evaluate it and attempt to explain it. Mental health professionals requested to evaluate suspected victims must be carefully

selected. Having a victim evaluated by one of the self-proclaimed experts on satanic ritual abuse or by some other overzealous intervenor may result in the credibility of that victim's testimony being severely damaged.

In order to evaluate the contagion element, investigators must meticulously and aggressively investigate these cases. The precise disclosure sequence of the victim must be carefully identified and documented. Investigators must verify through **active** investigation the exact nature and content of each disclosure outcry or statement made by the victim. Second-hand information about disclosure is not good enough.

Whenever possible, personal visits should be made to all locations of alleged abuse and the victim's homes. Events prior to the alleged abuse must be carefully evaluated. Investigators may have to view television programs, films, and videotapes seen by the victims. It may be necessary to conduct a background investigation and evaluation of everyone, both professional and nonprofessional, who interviewed the victims about the allegations prior to and after the investigative interview(s). Investigators must be familiar with the information about ritual abuse of children being disseminated in magazines, books, television programs, videotapes, and conferences. Every possible way that a victim could have learned about the details of the abuse must be explored if for no other reason than to eliminate them and counter the defense's arguments. There may, however, be validity to these contagion factors. *They may explain some of the "unbelievable" aspects of the case and result in the successful prosecution of the substance of the case.* Consistency of statements becomes more significant if contagion is identified or disproved by independent investigation. The easier cases are the ones where there is a single, identifiable source of contagion. Most cases, however, seem to involve multiple contagion factors.

Munchausen Syndrome and Munchausen Syndrome by Proxy are complex and controversial issues in these cases. No attempt will be made to discuss them in detail, but they are documented facts (Rosenberg, 1987). Most of the literature about them focuses on their manifestation in the medical setting as false or self-inflicted illness or injury. They are also manifested in the criminal justice setting as false or self-inflicted crime victimization. If parents would poison their children to prove an illness, they might sexually abuse their children to prove a crime. "Victims" have been known to destroy property, manufacture evidence, and mutilate themselves in order to convince others of their victimization. The motivation is psychological gain (i.e. attention, forgiveness, etc.) and not necessarily money, jealousy, or revenge. These are the unpopular, but documented, realities of the world. Recognizing their existence does not mean that child sexual abuse and sexual assault are not real and serious problems.

Establish Communication with Parents. The importance and difficulty of this technique in extrafamilial cases involving young children cannot be overemphasized. An investigator must maintain ongoing communication with the parents of victims in these abuse cases. Not all parents react the same way to the alleged abuse of their children. Some are very supportive and cooperative. Others overreact and some even deny the victimization. Sometimes there is animosity and mistrust among parents with different reactions. Once the parents lose faith in the police or prosecutor and begin to interrogate their own children and conduct their own investigation, the case may be lost forever. Parents from one case communicate the results of their "investigation" with each other, and some have even contacted the parents in other cases. Such parental activity is an obvious source of potential contamination.

Parents must be made to understand that their children's credibility will be jeopardized when and if the information obtained turns out to be unsubstantiated or false. To minimize this problem, within the limits of the law and without jeopardizing investigative techniques, parents must be told on a regular basis how the case is progressing. Parents can also be assigned constructive things to do (e.g. lobbying for new legislation, working on awareness and prevention programs) in order to channel their energy, concern, and "guilt."

Develop a Contingency Plan. If a department waits until actually confronted with a case before a response is developed, it may be too late. In cases involving ongoing abuse of children, departments must respond quickly, and this requires advanced planning. There are added problems for small- to medium-sized departments with limited personnel and resources. Effective investigation of these cases requires planning, identification of resources, and, in many cases, mutual aid agreements between agencies. The U.S. Department of Defense has conducted specialized training and has developed such a plan for child sex ring cases involving military facilities and personnel.

Once a case is contaminated and out of control, I have little advice on how to salvage what may once have been a prosecutable criminal violation. A few of these cases have even been lost on appeal after a conviction because of contamination problems.

Multidisciplinary Task Forces. Sergeant Beth Dickinson, Los Angeles County Sheriff's Department, was the chairperson of the Multi-Victim, Multi-Suspect Child Sexual Abuse Subcommittee. Sergeant Dickinson states (personal communication, Nov. 1989):

One of the biggest obstacles for investigators to overcome is the reluctance of law enforcement administrators to commit sufficient resources early on to an investigation that has the potential to be a multidimensional child sex ring. It is important to get in and get on top of the investigation in a timely manner -- to get it investigated in a timely manner in order to assess the risk to children and to avoid hysteria, media sensationalism, and cross-contamination of information. The team approach reduces stress on individual investigators, allowing for peer support and minimizing feelings of being overwhelmed.

The team approach and working together does not mean, however, that each discipline forgets its role and starts doing the other's job.

Summary. The investigation of child sex rings can be difficult and time consuming. The likelihood, however, of a great deal of corroborative evidence in a multivictim/multioffender case increases the chances of a successful prosecution if the crime occurred. Because there is still so much we do not know or understand about the dynamics of multidimensional child sex rings, investigative techniques are less certain. Each new case must be carefully evaluated in order to improve investigative procedures.

Because mental health professionals seem to be unable to determine, with any degree of certainty, the accuracy of victim statements in these cases, law enforcement must proceed using the corroboration process. If some of what the victim describes is accurate, some misperceived, some distorted, and some contaminated, what is the jury supposed to believe? Until mental health professionals can come up with better answers, the jury should be asked to believe what the **investigation** can corroborate. Even if only a portion of what these victims allege is factual, that may still constitute significant criminal activity.

Conclusion

There are many possible alternative answers to the question of why victims are alleging things that don't seem to be true. The first step in finding those answers is to admit the possibility that some of what the victims describe may not have happened. Some experts seem unwilling to even consider this. Most of these victims are also probably not lying and have come to believe that which they are alleging actually happened. There are alternative explanations for why people who never met each other can tell the same story.

I believe that there is a middle ground -- a continuum of possible activity. Some of what the victims allege may be true and accurate, some may be misperceived or distorted, some may be screened or symbolic, and some may be "contaminated" or false. The problem and challenge, especially for law enforcement, is to determine which is which. This can only be done through active investigation. I believe that the majority of victims alleging "ritual" abuse are in fact victims of some form of abuse or trauma. That abuse or trauma may or may not be criminal in nature. After a lengthy discussion about various alternative explanations and the continuum of possible activity, one mother told me that for the first time since the victimization of her young son she felt a little better. She had thought her only choices were that either her son was a pathological liar or, on the other hand, she lived in a community controlled by satanists.

Law enforcement has the obvious problem of attempting to determine what actually happened for criminal justice purposes. Therapists, however, might also be interested in what really happened in order to properly evaluate and treat their patients. How and when to confront patients with skepticism is a difficult and sensitive problem for therapists.

Any professional evaluating victims' allegations of "ritual" abuse cannot ignore or routinely dismiss the lack of physical evidence (no bodies or physical evidence left by violent murders); the difficulty in successfully committing a large-scale conspiracy crime (the more people involved in any crime conspiracy, the harder it is to get away with it); and human nature (intragroup conflicts resulting in individual self-serving disclosures are likely to occur in any group involved in organized kidnapping, baby breeding, and human sacrifice). If and when members of a destructive cult commit murders, they are bound to make mistakes, leave evidence, and eventually make admissions in order to brag about their crimes or to reduce their legal liability. The discovery of the murders in Matamoros, Mexico in 1989 and the results of the subsequent investigation are good examples of these dynamics.

Overzealous intervenors must accept the fact that some of their well-intentioned activity is contaminating and damaging the prosecutive potential of the cases where criminal acts did occur. We must all (i.e., the media, churches, therapists, victim advocates, law enforcement, and the general public) ask ourselves if we have created an environment where victims are rewarded, listened to, comforted, and forgiven in direct proportion to the severity of their abuse. Are we encouraging needy or traumatized individuals to tell more and more outrageous tales of their victimization? Are we making up for centuries of denial by now blindly accepting any allegation of child abuse no matter how absurd or unlikely? Are we increasing the likelihood that rebellious, antisocial, or attention-seeking individuals will gravitate toward "satanism" by publicizing it and overreacting to it? The overreaction to the problem can be worse than the problem.

The amount of "ritual" child abuse going on in this country depends on how you define the term. One documented example of what I might call "ritual" child abuse was the horror

chronicled in the book [A Death in White Bear Lake](#) (Siegal, 1990). The abuse in this case, however, had little to do with anyone's spiritual belief system. There are many children in the United States who, starting early in their lives, are severely psychologically, physically, and sexually traumatized by angry, sadistic parents or other adults. Such abuse, however, is not perpetrated only or primarily by satanists. The statistical odds are that such abusers are members of mainstream religions. If 99.9% of satanists and 0.1% of Christians abuse children as part of their spiritual belief system, that still means that the vast majority of children so abused were abused by Christians.

Until hard evidence is obtained and corroborated, the public should not be frightened into believing that babies are being bred and eaten, that 50,000 missing children are being murdered in human sacrifices, or that satanists are taking over America's day care centers or institutions. No one can prove with absolute certainty that such activity has **not** occurred. The burden of proof, however, as it would be in a criminal prosecution, is on those who claim that it has occurred. The explanation that the satanists are too organized and law enforcement is too incompetent only goes so far in explaining the lack of evidence. For at least eight years American law enforcement has been aggressively investigating the allegations of victims of ritual abuse. There is little or no evidence for the portion of their allegations that deals with large-scale baby breeding, human sacrifice, and organized satanic conspiracies. Now it is up to mental health professionals, not law enforcement, to explain why victims are alleging things that don't seem to have happened. Professionals in this field must accept the fact that there is still much we do not know about the sexual victimization of children, and that this area desperately needs study and research by rational, objective social scientists.

If the guilty are to be successfully prosecuted, if the innocent are to be exonerated, and if the victims are to be protected and treated, better methods to evaluate and explain allegations of "ritual" child abuse must be developed or identified. Until this is done, the controversy will continue to cast a shadow over and fuel the backlash against the validity and reality of child sexual abuse.

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Suggested Reading

1) Cooper, John Charles, The Black Mask: Satanism in America Today. Old Tappan, N.J.: Fleming H. Revell Company, 1990.

Probably the best of the large number of books available primarily in Christian bookstores and written from the Christian perspective. This one, however, is written without the hysteria and sensationalism of most. Recommended for investigators who want information from this perspective.

2) Hicks, Robert D., In Pursuit of Satan: The Police and the Occult. Buffalo, NY: Prometheus Books, 1991.

Undoubtedly the best book written to date on the topic of satanism and the occult from the law enforcement perspective. Robert D. Hicks is a former police officer who is currently employed as a criminal justice analyst for the state of Virginia. Must reading for any criminal justice professional involved in this issue. Unfortunately, in the chapter on "Satanic Abuse of Children", the author appears to have been overly influenced by extreme skeptics with minimal or questionable credentials in this area. The book is easy to read, logical, and highly recommended.

3) Richardson, James T.; Best, Joel; & Bromley, David G.; Eds, The Satanism Scare. NY: Aldine de Gruyter, 1991.

The best book now available on the current controversy over satanism written from the academic perspective, The editors and many of the chapter authors are college professors and have written an objective, well-researched book. One of the great strengths of this book is the fact that the editors address a variety of the controversial issues from a variety of disciplines (i.e., sociology, history, folklore, anthropology, criminal justice). Because of its academic perspective it is sometimes harder to read but is well worth the effort. The chapter on "Law Enforcement and the Satanic Crime Connection" contains the results of a survey of "Cult Cops" and is must reading for law enforcement officers. The chapter on "Satanism and Child

Molestation: Constructing the Ritual Abuse Scare" was written, however, by a free-lance journalist who seems to take the position that these cases involve little or no real child abuse.

4) Terr, Lenore, Too Scared to Cry: Psychic Trauma in Childhood. New York: Harper and Row, 1990.

An excellent book written by a psychiatrist that provides important insights into the nature and recallability of early psychic trauma. For me, Dr. Terr's research and findings in the infamous Chowchilla kidnapping case shed considerable light on the "ritual" abuse controversy.

Footnotes

1. Ed. Note: There is no copyright on the original document, published and distributed by the U.S. government. This document can therefore be circulated as desired.

AMER GUIDE – look in the Crystal Tablet

The Santeria Decision in the Supreme Court

Church of the Lukumi Babalu Aye v. Hialeah

Classification: V5 - 345.R - 1
Author: Tracey Rich
Date: October, XXVII
Publication: "ILink" echo, June 21, 1993 C.E.⁽¹⁾
HTML Revision: Sept. 15, 1998
Subject: Religious Freedom / Legislation
Reading List:

This case is made difficult not because the principles of its decision are obscure, but because the flag involved is our own.

Several people have expressed concern about the Supreme Court's recent decision in *Church of the Lukumi Babalu Aye v. Hialeah*, regarding municipal bans on animal sacrifice, so I have taken it upon myself to review the decision and prepare an analysis for this forum. If you want to review the decision for yourself, you can find it in Vol. 61 of the US Law Week, page 4587-4604. It includes the text of all the ordinances at issue in this case. It's not too hard to read, as Supreme Court decisions go. The oral arguments are summarized in 61 USLW at 3347.

If anyone cares about my qualifications to perform this analysis, I am an attorney licensed to practice law in the Commonwealth of Pennsylvania. I am self employed in legal research. I am not a specialist in constitutional law, but I have some experience with civil rights and discrimination-related law. In law school, one of my courses was a seminar on religion and the constitution. As a contributing writer for a legal newsletter, I am responsible for summarizing recent federal personal injury cases, including Section 1983 cases like this one. I have performed research on several civil rights, discrimination, and constitutional law cases, and I have been published on the subject of sexual orientation discrimination.

I will discuss in separate messages the factual background of this decision (what happened, what the ordinance says, etc), the legal background (the law of Free Exercise, previous decisions in other cases), the procedural background (lower court opinions, oral arguments), and finally the reasoning of the court and the concurring opinions.

I should note at the outset that, although several different opinions were published in this case, and the judges were not in complete agreement on the rationale behind the decision, all 9 Justices agreed that the Hialeah ordinances were unconstitutional.

I have taken great care to organize my paragraphs by subject matter, so you can skip over those paragraphs you are not interested in.

Factual Background

The Lukumi religion is a blend of Roman Catholicism and the religion of the Yoruba region of West Africa. In the 19th century, when the Yoruba were brought to Cuba as slaves, they absorbed some elements of Roman Catholicism. The melded religion is generally known as Santeria. Santeria involves the worship of orishas, which are powerful but not immortal spirits dependent upon animal sacrifices for their survival. The religion was brutally suppressed in Cuba. Many of its modern practitioners are Cuban exiles living in South Florida.

Sacrifices in the Santeria religion often include many animals at a time. Animals sacrificed include various birds, sheep, goats, and turtles. The neck of the animal is punctured by a knife and the blood is drained. This method kills by severing the carotid arteries. For comparison purposes: shechita (Kosher slaughter) involves the simultaneous severance of the carotid arteries with a sharp instrument, and is approved as humane. The trial court in this case found that the Santeria method of slaughter is "less reliable, and therefore not humane." The animals are normally cooked and eaten after they are sacrificed.

In 1987, a Santeria priest planned to establish a church in the city of Hialeah, Florida. A few weeks later, the city council held an emergency public session. The minutes of that session show significant hostility to the Santeria religion. A councilman said, "if we could not practice this [religion] in [Cuba], why bring it to this country." Another said that Santeria is "in violation of everything this country stands for." Another said he was "totally against the sacrificing of animals." One asked, "What can we do to prevent the Church from opening." A chaplain described the religion as a sin, the worship of demons, and advised the council to help people find Jesus Christ.

As a result of this session, the council passed several ordinances affecting Santerian practices. On the day of the session, the council passed an ordinance adopting the state's cruelty to animals law. The preamble clearly indicated that the city's intent was to prevent "certain religions" from performing animal sacrifices.

The city then obtained an opinion from the state Attorney General saying that the state's anticruelty law would prohibit ritual animal sacrifices. Based on that opinion (which is not "the law" BTW -- it's just an interpretation by the state's highest prosecutor), the city passed the four ordinances at issue in this case. Res. 87-90 stated that people will be prosecuted for "ritual sacrifices of animals." Res. 87-52 prohibited the possession of animals with the intention of using the animal for food, specifically stated that this applied to people who planned to use the animal for ritual sacrifice regardless of whether the animal was actually consumed, and specifically exempted any "licensed establishment" permitted to slaughter for food purposes under the zoning laws or other state or local laws. Ord. 87-71 prohibits animal sacrifice generally. Ord. 87-72 prohibits slaughter of animals outside of a properly zoned slaughterhouse.

All of these ordinances define sacrifice as "to unnecessarily kill, torment, torture or mutilate an animal in a public or private ritual or ceremony not for the primary purpose of food consumption." The definition of "unnecessary" is critical here. Hunting, fishing, slaughter for food, eradication of pests and insects, and euthanasia were all apparently considered necessary. Even the use of live rabbits to train greyhounds for racing was deemed necessary. Animal sacrifice for religious purposes, however, is deemed unnecessary.

The church brought a Section 1983 action against the city and its officials, requesting a declaration that the statute was unconstitutional, an order preventing enforcement of the statute, and money damages. A Section 1983 action is a lawsuit under 42 USC Sec. 1983, an all-purpose federal statute creating a legal action against the state or people acting under its apparent authority for any violation of constitutional rights. Rodney King's action against the Los Angeles police, for example, is a Section 1983 action.

Legal Background

The First Amendment to the United States Constitution provides, among other things, that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. These are really two separate rights: the right to be free from state-imposed religion (the Establishment Clause) and the right to practice your religion without interference from the state (the Free Exercise Clause). The present case involves the Free Exercise Clause.

The First Amendment does not apply directly to the states; it applies only to Congress. However, over the last century, the Supreme Court has "incorporated" many (but not all) of

the rights under the first 10 amendments into the due process clause of the 14th Amendment, which does apply to the states. The religion clauses were incorporated in 1940.

None of our constitutional rights are absolute. When a case involves infringement of high-order rights, such as free speech and freedom of religion, the Supreme Court traditionally held that the government must have a compelling interest in the subject matter which overrides the religious freedom. *West Va. Bd. of Ed. v. Barnette* (1943) (Jehovah's Witness punished for refusing to salute the flag); *Sherbert v. Verner* (1963) (7th Day Adventist denied unemployment compensation because she refused employment that required her to work on Saturdays); *Wisconsin v. Yoder* (1972) (Amish punished for refusing to send their children to public secondary schools).

In recent years, the "compelling state interest" standard has been (IMHO) watered down. For example, see *Goldman v. Weinberger* (1986) (Orthodox Jew discharged from army for wearing unauthorized headgear, a yarmulke). The court more or less assumed that the army's interest in uniformity of dress was compelling, and refused to question the army's judgment in this matter.

The last Free Exercise case before the Supreme Court was *Employment Division, Oregon Dept. of Human Resources v. Smith* (1990), a highly debated case involving the denial of unemployment benefits to Native Americans who were discharged for using peyote in a religious ceremony, a violation of Oregon's drug laws. The Supreme Court upheld the denial of benefits, holding that generally applicable criminal laws that incidentally affect religious practices need not be supported by a compelling state interest. This is in accord with much older Supreme Court precedent, such as *Reynolds v. United States* (1879) (Mormon polygamists convicted of transporting women across state lines for immoral purposes).

Procedural History

After trial, the district court found the ordinances constitutional. The district court acknowledged that the ordinances were not "religion-neutral" and were prompted by the establishment of the Santeria church, but found that the ordinances did not target religion "on their face" and that the regulation was incidental to compelling secular purposes, specifically: the health risk caused by the unsanitary conditions under which the animals are kept and disposed of; the emotional harm to children watching animal sacrifice; the protection of animals from cruel and unnecessary killing; and the restriction of slaughter to areas zoned for that purpose. The court held that these secular interests fully justified the prohibition of animal sacrifice. Notably, this case was decided before the Supreme Court's opinion in *Smith*.

The Eleventh Circuit Court of Appeals affirmed the decision in a one paragraph opinion adopting the district court's opinion, except for the part about the emotional harm to children. It held that *Smith* had no effect on the result because the district court applied a stricter standard than the one required in *Smith*.

Before the Supreme Court, the Santeria church argued that these ordinances were express discrimination against a minority group. They noted that the ordinances prohibit "unnecessary" killing of animals, and the only way to prove that animal sacrifice is "unnecessary" is to prove that Santeria is a false religion, something that the court is not empowered to do under the Establishment Clause. They noted that if the ordinance has a non-religious purpose, then it is underinclusive to effect that purpose, because it excludes virtually

all other types of killings. They distinguished Reynolds (Mormon polygamy) in that polygamy laws have a long history and the law affected the practices of non-Mormons. Finally, they noted that the state's interests expressed by the district court were not particularly compelling and the ordinances did not significantly reduce the problems that the ordinances were supposedly targeted at.

The city's argument emphasized the importance of disease control. They claimed that narrower ordinances regarding disposal of animal remains would not be workable. A broader ordinance, encompassing hunting, fishing and euthanasia, was not necessary because they had not caused problems. The city admitted that under the ordinances as drafted, sacrifice would not be permitted even if conducted in a licensed slaughterhouse. The city stated that killing of rodents and pests would not be prohibited, and waived on the question whether cooking lobster would violate the ordinance (they are cooked alive, you know -- quite cruel).

Supreme Court Opinion

The opinion of the court was delivered by Justice Kennedy. All 9 Justices agreed on the outcome of the case: the ordinances were unconstitutional, were not religion-neutral and were not justified by a compelling governmental interest. The Justices differed, however, on the standards to be applied in this type of Free Exercise case.

Justice Kennedy stated that if a law is not religion-neutral and of general applicability, then it is invalid unless supported by a compelling interest and narrowly tailored to advance that interest.

To determine whether the ordinances were religion-neutral, the court looked first to the text of the ordinances. The text suggested that the laws were not religion-neutral, because they used religion-oriented terms like "ritual" and "sacrifice." But these words can have a secular meaning and are defined without reference to religion.

Even if the laws were neutral on their face, the court concluded that the facts clearly demonstrated the object of the laws was suppression of Santeria worship. The text of the preambles and the effect of the laws clearly indicate this purpose, said the court. The laws were carefully written to exclude any kind of killing of animals other than religious sacrifice.

The court noted that the law was "gerrymandered," carefully cut up to produce the result of suppressing Santeria sacrifice without affecting any other animal killing. The court repeatedly referred to Kosher slaughter, which is religion-related and in some sense a ritual, but is conducted primarily for the purpose of food. The ordinances, particularly Res. 87-52, are carefully written to include Santeria sacrifice while excluding Kosher slaughter.

The court also noted that the statute's use of the word "unnecessary" devalues religious reasons for killing by deeming them less necessary than secular ones.

The court found the statutes to be overinclusive. Prevention of improper disposal, rather than prevention of sacrifice, could have solved most of the health problems. Laws regarding animal care and treatment could resolve the animal cruelty problems.

The court looked at the events leading up to the passage of these ordinances, and used this information as proof of the statute's lack of religion-neutrality.

Having concluded that the laws were not religion-neutral, the court questioned whether they were laws of general applicability. The court found that they were not, because they were underinclusive: they prohibited animal sacrifice for cruelty reasons, but did not prevent other killings of animals, such as killing rodent pests, hunting, and so forth. The city did not justify these exclusions, insisting that they were "obviously justified." They were also underinclusive with regard to public health, because hunting and restaurants can pose the same risks of improper disposal. The city also failed to justify other exceptions.

Having determined that the ordinances were neither religion-neutral nor of general applicability, the court turned to the question of compelling governmental interest. It concluded that the standard of compelling interest was not met because the statutes were overinclusive and underinclusive, as discussed above.

Justice Scalia wrote separately to clarify the definitions of "neutrality" and "general applicability." He thought the majority blurred the distinctions. He also noted that he rejected the analysis into the motivations of the law-makers as improper. Chief Justice Rehnquist joined this opinion.

Justice Souter wrote separately to express his disapproval of the Smith test. He opined that religion neutrality alone was not sufficient to validate a statute; however, given that the ordinance in this case was not religion neutral and did not have compelling state interests, he joined in the result.

Justice Blackmun also challenged the holding in Smith. He would hold that any statute that is not religion neutral or of general applicability is violates the Free Exercise Clause, regardless of whether there is a compelling state interest. Compelling state interest enters the picture only if the statute is religion-neutral. This opinion was joined by Justice O'Connor.

To summarize the rule of law stated by the Justices: 6 Justices agreed with the Smith rule, that religion-neutrality and general applicability are sufficient conditions for constitutionality. Two of those six differed from with the majority's approach to "religion-neutrality" and "general applicability." Three Justices disagreed with the Smith rule. One of those three would hold that religion-neutrality is not sufficient; compelling state interests must be found in any case. Two of those three would hold that religion-neutrality is a necessary condition for constitutionality, and any statute that is not religion-neutral is unconstitutional by definition.

Comments

It should be noted, for those who expressed such concerns, that **none** of the opinions in this case would permit human sacrifice. Prohibition of murder is religion-neutral, which alone would be sufficient under the Smith test adopted by 6 of the 9 Justices. Even under the stricter tests applied by Souter, Blackmun and O'Connor, human sacrifice would not be permitted because the state has a compelling interest in preserving human life, which it enforces in a religion-neutral manner.

Footnotes

1. Ed. note: This text was posted on the international "Cults" echo within Podnet, a BBS network of occult and pagan oriented echoes, by Marcus Evenstar on July 7. His introduction states: "The following five messages are a summary of the legal background for the recent Supreme Court decision that supported the rights of Santeria. I found this article in the ILink Religion conference on 21JUN93. It was written by Tracey Rich, a Pennsylvania lawyer, who has given permission for this posting. This document can be reposted in any format but should not be altered in any way that would effect the actual wording." The Temple's copyright extends only to the Ruby Tablet formats and publications; the original copyright on the text belongs to Tracey Rich.
2. Ed. note: "BTW" is a common BBS abbreviation for "by the way."
3. Ed. note: "IMHO" is a common BBS abbreviation for "in my humble opinion."

Magical Perspectives: A Response to Dusty Sklar

Classification: V5 - 366.C - 1
Author: L. Dale Seago IV^o
Date: January 27, XIII
HTML Revision: Sept. 15, 1998
Subject: Black Magic
Reading List: #14

Dusty Sklar's *The Nazis and Occultism* in the January-February issue of the Humanist was recently brought to my attention. Having read her recent book Gods and Beasts: the Nazis and the Occult, I found myself forced to the conclusion that her perspective is distorted due to insufficient exposure. The facts she presents are correct, and so are her conclusions about the dangers of occult thinking insofar as they apply to the kinds of organizations which form the basis of her research. It is evident, however, that she has never encountered a genuine Black Magical order. This essay is therefore intended not as a rebuttal of her views but as supplemental to them.

In his Politics, Aristotle presents opposing arguments on the nature of distributive justice from the perspective of the democrat and the oligarch. The democrat says, in effect, "We should have the main voice in the operation of our political system, because we make the greatest contribution to it. We provide the artisans and laborers for commerce and public works, and we provide the warm bodies to man the armies and navies that maintain our independence." To which the oligarch would reply: "No, *we* make the greater contribution. It is we who provide the wealth, who meet the payrolls, and who finance the public works, armaments, and ships; so we are the ones who should be in charge." Aristotle's point is that neither argument is valid, because neither actually knows what a political system is **for**. Both are proceeding from arbitrary assumptions which have nothing to do with the **actual** purpose of a political system. My own point is that Ms Sklar evidently does not know what a magical order is for.

The principal aim of esoteric systems, usually stated in flowery rhetoric of some sort, is the deification of man. But there are two main avenues of approach, based upon differing concepts of the meaning of deification. For the purpose of convenience in this essay, I will label them the White and Black schools of esotericism. Since this is not intended to develop into a book, the descriptions which follow are necessarily somewhat simplistic; but they are applicable not only to esoteric orders but to exoteric religions as well. The ultimate aim of the White school is the union (or reunion) of the human mind with the non-conscious, mechanical order of the Universe (also referred to as "nature" and "God"). Its methods and hierarchies are appropriately mechanical, leading in the direction of mental stasis and the inhibition of creative thought. Deviations from accepted norms are not permissible; absolute obedience to superior authority is mandatory; and every effort is made to represent the mind of man, which is the only thing capable of separating itself from the natural order, as an integral part of that order.

The Black school, epitomized by the Temple of Set, strives toward an increasing intellectual separation from the restrictions of the material universe, and toward the ability to manipulate universal laws according to man's own will. Creativity and innovation are highly prized, and administrative systems are as flexible as possible in order to encourage and facilitate the development of the individual. The majority of people are content (or preoccupied) with life as they find it, and are not particularly fond of mental exertion; hence the Black school is necessarily selective and elitist. The stress upon individualism also makes it basically incompatible with mass movements.

There are five principal causes for the failure or dissolution of magical orders:

(1) Disparity between the stated and actual purposes and practices of the order. If an activist political society or a free-sex club is organized which employs a little esoteric jargon and ritual as its rationale, it is bound to fail because it is technically not a magical order at all. It is still a political society or a sex club.

(2) Substitution of subjective, emotional desires for objective reality. This was one of the Nazis' principal shortcomings. They decided that the world *was* what they *wanted* it to be, and they deliberately fostered the revival of the most compulsive myths and archetypes of the Germanic peoples. This sort of fantasy can be enjoyable and harmless, but the Nazis applied it to the entire spectrum of physical and statistical science. Accordingly, as the myths of race and blood and the *Welteislehre* pseudoscience of Hoerbiger gained in popularity, the Reich lost its Einsteins -- and the genuine scientists and scholars who remained were severely hampered in their pursuits by the requirement that their doctrines and principles conform to Nazi orthodoxy. (The phenomenon is not unique to Germany. Consider the restrictive effects of Marxist "political mythology" upon Soviet science.)

(3) Abandonment of original principles. The original goal of individual evolution, the advancement towards an apprehension of the Platonic Forms, degenerates into the expedient *virtu* of Machiavelli. Personal development is difficult, hence power over others comes to be viewed as an acceptable and accessible alternative. The result is internal strife, factionalism, and fragmentation of the order. If organizational cohesion is somehow maintained, genuine magical work will still be impossible. As an example, look at the Chinese Triad Society. It began as a genuine esoteric order founded by refugee Shaolin monks to carry on the essence of the monastery. As a White (Buddhist) school, it also wished to restore the "divine" Ming

Dynasty, and it eventually became totally political with only a veneer of true esotericism. It still exists today, but only as a rough cultural equivalent of the Mafia.

(4) Development of personality cults: the substitution of the "Fuehrer principle" for internal government and administration by established law and principles of justice. This led to the downfall of Aleister Crowley's Order of the Silver Star, as the entire organization was bound so tightly to his own authoritarian personality that it could not survive. He had made no adequate provision for the selection of successors, and most of the order's prominent members were more personal fans than magicians. The same applies to another order over which he assumed control, the German Ordo Templi Orientis or Order of Oriental Templars. At the present there are numerous offshoots of the parent organization, each claiming sole authenticity. Political examples also abound, such as the fragmentation of the empires of Alexander and Charlemagne and the rapidly-shifting regimes of Latin America.

(5) Mixture of Black and White principles. Magical orders have generally been successful *to the extent* that they have embodied such Black elements as elitism -- genuine, as opposed to mere assumption of superiority -- and the fostering of individualism. Totalitarianism and absolute conformity are hallmarks of the White approach, and Ms Sklar rightly warns of the dangers involved. The application of White principles led to the murder of up to 13 million Europeans accused of heresy in the Middle Ages. It led to the murder of 6 million Jews in recent years. And the implications of such contemporary cults as Scientology, est, and the "Moonies" are indeed disturbing.

It can be argued that these groups utilize "brainwashing" techniques to change the thought-patterns of their converts (as brought out by William Sargant in The Mind Possessed and in Battle for the Mind: A Physiology of Conversion and Brainwashing). But given the absence of total control of the convert's environment (as in North Korea in the 1950s), one could also argue that those who are converted are predisposed and willing "victims" who in most cases fit the profile of Eric Hoffer's "true believer." They are dissatisfied with their lives, and just can't wait for an opportunity to dissolve their egos, abandon their responsibilities, and let someone else -- an evangelist, for instance -- tell them what to think and make their decisions for them. Their insecurity may be augmented by a logarithmically advancing technological society with which they find themselves increasingly unable to cope. But on the whole, "true believers" are sustained (and perhaps created) by the White approach to moral and political thought and behavior. When one considers the grip in which the Judeo-Christian system with its arbitrary standards has held Western civilization for so long, the wonder is that there are not more of them. The true believers will most likely be with us always, but the Black Magician -- intellectually independent, master of himself, and directing the course of his life as he chooses -- will remain virtually invisible.

If from some of my illustrations, as perhaps from Ms Sklar's own examples as well in her chapter on the dangers of occult thinking, the distinction between politics and magic appears to be somewhat blurred, it is because the relationship *is* a close one. Magic need not intrude into political life, but political art (involving the recognition, definition, and application of principles governing interactive systems of intelligent individuals -- beyond any ideology, beyond any given cultural environment, beyond any specific time-period or geographic locus) is indispensable to the magician. No magical order can be sustained for long without it, and this is why most orders have been short-lived.

An intriguing exception to the rule is the original Priesthood of Set, the most ancient god-entity of Egypt. Ancient Egyptian politics was an extension of the esoteric principles of its priesthoods into mundane affairs. And though the Setian Priesthood was exterminated by Osirian persecution during the XXV Dynasty, Egypt was a viable nation (indeed, the first *true* nation, as opposed to city-state) for three thousand years.

A Test of Adept Knowledge

Classification: V5 - 374.6C - 1
Author: Ronald K. Barrett V°
Date: XVII
HTML Revision: Sept. 16, 1998
Subject: Test
Reading List:

Introduction

Towards the end of his tenure as High Priest, Magus Ronald K. Barrett decided that the Temple's Recognition of Adepts was too lax, that many magicians had been Recognized Adept who were not Adept in Magus Barrett's opinion. He felt that the standards of the II° needed to be increased.

He therefore devised the "test" which follows. This test was designed "to gather a comprehensive picture of your knowledge and Understanding of the Magickal Arts." It was originally planned that all III° Priests would take the exam, and that they would then administer the test to the Adepts of the Temple, and that they would afterwards administer the test to all I° Setians wishing to be Recognized Adept.

Magus Barrett distributed the test to all Priests of the Temple, and several Adepts were also given the test. It is my understanding that few of the Priesthood were able to complete the test within Magus Barrett's 90-day time limit, and of these few, only one or two (if any) "passed" the test to Magus Barrett's standards. I also believe that not one single Adept of that time "passed" the test.

Magus Barrett resigned from the Temple before returning the test to most of the testees. They were returned by Dr. Aquino to all who remained within the Temple following the Set-IV crisis.

This "test" now has no official standing within the Temple of Set. It is not used as part of the Recognition process for II° Adepts or any other degree. It is offered only so those interested magicians may use these questions to help them determine the extent of their own knowledge (or ignorance), and the extent of their interest or lack of same in topics that were thought to be

important by Magus Barrett in the year XVII. (Note that many other topics have become important to the Temple since that time.)

There are no answers provided with this test; Magus Barrett left none behind. I invite all enterprising Setians to offer their answers to parts I, II, and III, along with the sources of their answers (all questions are answerable through the Crystal Tablet and/or books listed in the reading list). I will incorporate such answers into a future update to the Ruby Tablet.

Part IV consists of several essay questions. You'll see that these questions are very suitable topics for Ruby Tablet articles, and we will gladly publish the best of any such answers submitted.

This test was created by Magus Barrett in the year XVII, by just one man. One college professor whose knowledge of the occult is respected by many Setians has found this "a badly designed test" -- many of the questions can be answered in several ways, depending upon the sources you use. Other questions appear to refer to very obscure references and to have little applicability to Adept magic. It is not a valid measurement of magical knowledge or ability.

This test was created by Magus Barrett in the year XVII, by just one man, regardless of the breadth and depth of his occult knowledge. As mentioned above, whole topics of study have been left out, and probably even in the areas covered you may feel that certain "important" questions were left out.

I therefore invite all Setians to contribute other "questions" (with answers, please) that you feel may be of importance and/or interest to other Setians. Each such contribution will be weighed by one or more IV^{o+} initiates, and will be incorporated into a second "test" within this section of the Tablet if warranted. (This test will not be modified, but left historically pure.)

With that said, let the test begin!

Part I

The first part of this test is multiple choice. Indicate your answer by encircling either A, B, C, or D.

1. Which Tarot card represents both the initial and final balance of opposites -- the equation of the Universe?

- A. The Universe (XXI)
- B. Adjustment (VIII)
- C. The Fool (O)
- D. Art (XIV)

2. A magical fetish is

- A. a magical desire
- B. an amulet

- c. an effigy
- D. sex magic imagery

3. The failure of psychology rests in its inability to deal with

- A. the psyche
- B. religion
- C. ongoing change
- D. death

4. What is the primary reason that most humans cannot evolve?

- A. lack of opportunity
- B. They do not want to evolve.
- c. They are hopelessly stupid.
- D. Their 'gods' forbid evolution.

5. Who is 'the Lord of Magickal Speech?'

- A. Satan
- B. Osiris
- c. Thoth
- D. Zeus

6. True reality is found

- A. in ancient writings
- B. in the Tarot
- c. in the physical sciences
- D. within

7. The 'Tree of Life' of the QBL is

- A. a map of the Universe
- B. a code to understanding the Book of Genesis
- c. the Hebrew version of the Egyptian 'ankh'
- D. none of the above

8. The lingam and the yoni are

- A. Celtic words meaning air and fire
- B. male and female organs
- c. principles of reincarnation
- D. Dogon priests and priestesses

9. The first stage of religious evolution occurs with

- A. atheism
- B. monotheism

- c. anthropomorphism
- D. demonolatry

10. The trance-state is one of the manifestations of which modes of the mind?

- A. autistic
- B. analytic
- c. hypnotic
- D. awakened

11. Xepera is the sun at

- A. dusk
- B. midday
- c. midnight
- D. dawn

12. The use of drugs is (?) to the practice of Magick.

- A. useful
- B. necessary
- c. antithetical
- D. ineffective

13. Before one can concentrate the Mind, one must utilize the

- A. Heart
- B. Will
- c. Intellect
- D. Consciousness

14. The whole essence of the Will is

- A. desire
- B. singleness of purpose
- c. intense ambition
- D. inspiration

15. What is the "Dew of the Stars?"

- A. Love
- B. Will
- c. Knowledge
- D. Evolution

16. Which initiatory grade most corresponds to the Cup?

- A. Priestess
- B. Adept

- c. Magus
- D. Master of the Temple

17. Emotions are impressions from

- A. without
- B. the heart
- c. the Mind
- D. the True Self

18. The earliest stage in human individual development is

- A. need for protective love
- B. Narcissism
- c. survival instincts
- D. formation of the subconscious

19. It is interesting to note that both the instinctual desires and the defensive functions of the ego permeate the entire structure of the

- A. psyche
- B. body
- c. Magickal Will
- D. Aeon of Isis

20. Setians regard that which is defined by conventional religions as "God" to be

- A. the Prince of Darkness, or Set
- B. the principle of Life
- c. HarWer
- D. the natural order

21. Religion always begins with

- A. unnatural phenomena
- B. natural phenomena
- c. fear
- D. introspection

22. The best means for transcribing philosophical thought is through

- A. myths
- B. religious dogma
- c. scientific parallels
- D. symbolism

23. What is the City of the Pyramids?

- A. Binah
- B. Magickal initiation

- c. the human brain
- D. Kether

24. The word 'occult' means

- A. hidden knowledge
- B. ancient knowledge
- c. hermetic science
- D. metaphysical

25. According to Aristotle, "(?) is the proper color of elements in transmutation."

- A. Yellow
- B. Red
- c. Black
- D. White

26. A pantheon of gods called "loas" are from what system of magic?

- A. Tibetan
- B. Druid
- c. Nordic
- D. Voodoo

27. Animism is the belief in

- A. a soul
- B. a supreme god
- c. animal gods
- D. anthropomorphic gods

Part II

The second part of this test requires that the answers be written in the provided blanks. Please print, type or write legibly, because answers which cannot be easily read will be counted as errors.

1. The highest instinct in man is _____.

2. The strongest force in man is _____.

3. The four traditional words of magical initiation are _____,
_____, _____, and
_____.

4. Baal and Beelzebub can be associated with what Egyptian symbol? The
_____.

5. The visible degrees of consciousness are _____, _____, and _____.
6. The four possible states of consciousness are _____, _____, and _____.
7. The temple of the Magician represents _____.
8. The symbols used in Magickal Work determine _____.
9. The Word expresses the _____ and is symbolized by the _____.
10. The Oath is an expression of the Magician's Will and of his Magickal _____.
11. The expression of the Will should be limited to calculated _____.
12. The secret of the Graal is _____.
13. The three forms of the Elixer of the Cup are _____, _____, and _____.
14. The 'nature' of the Cup is _____.
15. The quality which purifies the Work of the Magician is _____.
16. The Sword is related to the element _____ and corresponds to the human _____.
17. The Sword frees the perceptions from the _____.
18. Every idea must be _____ by the Sword.
19. _____ are obsessions toward which one must become an observer; indifference is weilded by the _____.
20. The only real exception to question #19 would be for the purpose of _____.
21. Emotions are impressed from outside and all emotions leave marks upon the mind, yet passions are _____ of the Will.
22. The Wand is divine force; the Sword is _____ force.

23. In Magick, nothing of impression or experience is _____; all must be _____.
24. _____ represents all that we are as well as that which there is a tendency to be.
25. The threefold process of raising up the Magickal Being is _____, _____, and _____.
26. The Laws of Magick are the laws of _____.
27. AL is _____.
28. Set-hn in ancient Egyptian means _____ and was caricatured by the Hebrews as _____.
29. The Magickal text that authorized the founding of the current Temple of Set is called _____.
30. Love is an _____ power in humans.
31. The major factor necessary for Love to be accomplished is _____.
32. One cannot learn to concentrate without becoming sensitive to _____.
33. Freedom to create and to construct requires that the individual be _____ and _____.
34. In AL, Had is actually _____.
35. "Medu" means both _____ and _____ and is the _____ of western Magical tradition.
36. Maat is the Egyptian Neter of _____ and _____ and her Symbol is a _____.
37. The Symbol used by both the Church of Satan and the Knights Templar with which Crowley identified himself was the _____.
38. In Babylonian mythology, _____ was the original watery chaos.
39. Zoroaster professed that Ahura did not create the masculine devil _____, but stated rather that this was an _____ existence.

40. The Yezidis worshipped the devil-god _____ who took the form of a _____.

41. Consciousness is the measure of _____, making actual that which otherwise is only _____.

42. Manifestation separates creative thought into _____ and _____.

43. The ancient Egyptian calendar consisted of _____ months of _____ days with five _____ days. The new year began on _____.

44. What is the sixth ingredient necessary for group rituals? _____.

45. What are the five primary ingredients necessary to any ritual?
_____, _____, _____,
_____, and _____.

46. Set was the major Neter of _____ Khem.

47. Set and HarWer are shown sometimes in the symbolic gesture of Samtaui which means _____.

48. _____ had several titles in Khem. Among them were the Dreaded Dark One, He who is upon his Hill, First of the Westerners, and Opener of the Ways.

49. The name used to designate the office of the Scarlet Woman was _____.

50. In the QBL, there are _____ Sephiroth and _____ paths linking them.

51. Who was the 'hidden god' of the Beast 666? _____.

52. _____, _____, and _____ are the three physical virtues named by Plato which are to be joined to the three spiritual virtues _____, _____, and _____.

53. In sleep stage # _____, the human growth hormone reaches its peak.

54. PK is short for _____.

55. List three colors of the long wave length: _____, _____, and _____.

56. Most of the phenomena associated with altered states can be attributed to the _____ of the brain.

57. Love for life develops most where there is _____,
_____, and _____.
58. Jung's archetypal imagery is closely related to the Magickal concept of _____.
59. The characteristic which distinguishes both vortex motion and elementary particles of matter is _____.
60. In Cup Work, the emotions must be purified into _____.

Part III

The answers to the third part of this test are to be written in statement form, and several questions require explanations of the answers given, hence simple words or phrases are unsatisfactory. While the answers need not be lengthy, they should be as complete as possible -- reflecting your understanding (as well as knowledge) of the subject.

1. Explain the promise of the Serpent in the Garden of Eden.
2. What is a telemic image; its purpose; its construction?
3. What is the significance of a Magickal name and what are the guidelines for selecting one?
4. What is meant by the term "Holy Guardian Angel?"
5. Explain what is meant by Macrocosm and Microcosm.
6. What is gematria?
7. How does a Magician master the natural and Magickal forces?
8. What is necromancy?
9. Explain the doctrine of opposites. How is it significant to Magick?
10. What is the Emerald Tablet? Who authored it, and what can you tell us about the author?
11. What is meant by "Solve et Coagula?"
12. What are the three components of the alchemical stone, and what are the four steps of joining them?
13. Explain what you can about the two Solstices and the two Equinoxes.
14. What does the word "Satan" mean?
15. What is the difference between Satanism and humanism?

16. What can you tell us about the word "demon?"
17. Please name and tell us something of the Crown Princes of Hell.
18. What is the value (if any) in celebrating "Le Messe Noir?"
19. What is Magick?
20. Explain the difference between Greater Magick and Lesser Magick?
21. In your own words, describe what is meant by the "Intellectual Decompression Chamber."
22. What is the difference between a ritual and a ceremony?
23. What is the greatest obstacle to consciousness? Why?
24. What is the difference between essence and personality?
25. What is the Magickal symbolism of the Altar?
26. Explain what a Magician should do in considering plans for an Altar.
27. What is meant by a Magickal Oath and how may that Oath be broken?
28. Why is it important to so identify the Will with the Self that it becomes unconscious?
29. Explain the true value in controlling both feelings and emotions.
30. What are the best ways to get rid of preconceived or inculcated ideas?
31. It is said that "Understanding is the structuralization of knowledge." Please explain this.
32. Explain why the Cup must always have a lid.
33. What is the danger of the Cup?
34. Why can the Sword not be the single Magickal weapon for Magicians?
35. Why is it important to analyse the emotions and to overcome them?
36. What is meant by "Love under Will?"
37. Please interpret this statement: "Thou hast no right but to do what thou Wilt."
38. The Pantacle is the storehouse of knowledge. Explain this.
39. What are the qualities for the ultimate symbol of the personal Work?
40. What process will keep the Pantacle free from imperfection?

41. What is the symbolic meaning of the Magician's Robe?
42. What is the Magickal function of the Magician's Bell?
43. Explain what Crowley meant by the "Great Work."
44. Explain the differences between invocations and evocations.
45. What is the essential definition of the purpose of Magickal ritual?
46. What are the most dangerous factors in these rituals?
47. How may these factors be avoided?
48. What are the three possible ways to perform an invocation?
49. Explain the four methods by which a Magician may identify himself to/with the god with whom the Work will occur.
50. Describe the attitude that a Magician should have toward his Magickal tools.
51. What is the significance of the "Lost Word" sought for by the Magician?
52. Please define "Magickal consecration."
53. What are the main reasons for careful banishings and purifications before Magickal Workings?
54. What are the 'gods' that are used in Magick?
55. Of what importance is the Tarot to the study and practice of Magick?
56. Briefly explain the Naples Arrangement beginning with Absolute Zero.
57. Who and what is Aiwass?
58. How would you explain the difference between Black and White Magick?
59. What is the symbolic reason for censing the Ritual Chamber and Altar?
60. Explain what is meant by "Opening the Gates" in ritual, and how would you perform this awesome task?
61. Do you believe the human brain and intelligence to be the product of natural evolution? Why?
62. How would you interpret "Freely given -- freely received" when applied to Love?
63. Name and define the basic elements of Love.

64. Why is so much emphasis placed on Self Love?
65. The mastery of any art (including the Magickal Arts) requires five primary factors. Please name and define these factors.
66. What is the most important step in learning to concentrate?
67. How would you interpret the symbolic representations of Pan?
68. What do the letters O.T.O. and A.A. mean, and what are they?
69. Who and what is Choronzon?
70. What is Wilson's "Faculty X"?
71. What is the "Awakened State"?
72. Who were the Nine Unknown Men, and what were their functions?
73. Explain what you can of the symbolism of the ancient Egyptian Scarab?
74. How would you define the Ka? the Ba?
75. What are the seven "inexorable" powers, and what do they mean?
76. What do you think are the differences (if any) between Neters, Magickal Names, and Telesmic Images?
77. Explain the "Khu" and the "Khabs" as discussed in The Book of the Law.
78. What is meant by a "Black Brother"?
79. What similarities can be noted between Azazel and Set?
80. Explain the Egyptian principle of crossing.
81. In your own words, interpret the symbolism of the Pentagram.
82. What is meant by the term "the Temple in Man"?
83. What is "sex Magick" and its value if any?
84. What is the Kundalini? the Fire Snake?
85. What is meant by the "Ordeal with the Demon Crowley"?
86. What was the Secret Seal of the A.A., and what did it mean?
87. What is the Abyss?

88. When does human peak performance occur? Why?
89. In Alchemy, the mundane transmutation of metals was symbolic of what?
90. How can the rejection of Gods aid Setians in conquering death?
91. What are ley lines?
92. What constitutes a "school" in Ouspenskian terms?
93. Define "Symbols" and "symbolism".
94. What determines that which is humanly possible?
95. What is the best way to work with a "false personality?"
96. What is meant by "the Law of the Forbidden?"
97. What is the Fibonacci series?
98. Why is "Shemhamforash" used in Satanic Magick?
99. What is a "value experience", and what is its possible value to Setians?
100. How might Anubis be considered comparable to Choronzon?

Part IV

This part of the test requires two written essays; one of your own chosen subjects of Magick, and one on a subject which has been chosen by the Temple of Set.

To help you choose your own subject, we offer the following suggested subjects, but you are free to select a subject not included, so long as it is appropriate to the nature of this test.

1. Magickal Societies Throughout History
2. The Tarot, A Magickal Key
3. The Progression of the Magickal Aeons
4. Magick vs Religion
5. Comparative Magickal Systems
6. The Devil in Myth and Magick
7. SET -- By Any Other Name

8. Pantheons in Man

etc. etc.

The subject chosen for you is to be entitled "The Master of Magick," and is to comprehensively define Magick and an Adept in the Art and Science of Magick. This essay must also include exactly why you consider yourself to be among the Adepts, the Masters of Magick.

Homosexuality in Magic

Classification:	V2 - 392.S - 1
Author:	James Lewis IV°
Date:	September 16, XIX
Revision:	December 21, XXIII
HTML Revision:	Oct 14, 1997 CE
Subject:	Sex in Religion and Magic
Reading List:	13D, 6A, 6K, 6L, 6N

Homosexuality over the centuries and Aeons has arisen as an issue many times and in different ways for many different reasons. It has found itself around primitive campfires and clothed in the purple of the Caesars. It has stood in near attendance to and sat on the Roman pontiff's very throne. Warriors alone and at wars far from their homes have known it, as have islands isolated by vast miles of oceans. It is alive in today's society, whether looked for in teeming cities or remote farmhouses. It will be found still in the unborn future of man, so long as he exists as an intelligent and separate species. And just as it has found its way to the sundry levels of Christianity's denominations, it lives on in various magical organizations still over the years. Whether it was (and is) treated as a matter of fact, a thing to be spoken only in whispers, or as a component supposedly pleasing to some debased fiend, it remains present as a factor side by side with heterosexuality.

The Church of Satan found itself with a number of homosexual members, each of whom entered for various reasons. To some the reason for entry was the magical impetus and acute sense of life within the Church; for others it was a somewhat perverted idea that their sexual impulses would be catered to. These latter inevitably found themselves disappointed when 6114's response turned out to be something other than the expected one. Those acting in a more positive way found the Church's outlook a beneficial one, as in an article entitled *The Homosexual Satanist*, found in an early copy of the Cloven Hoof. (The issue number is not

available: the ex-Satanist donating them did away with the covers of each issue. However, some of the former C/S members in the Temple might be able to research this if anyone is interested.) The article is a restatement of the passage from the Satanic Bible dealing with "Satanic Sex," and it is a good message to keep in mind not only concerning homosexuality, but regarding any number of things that may arise and impact on one's personal life.

Sexual orientations do not appear to be learned. One is born as heterosexual or homosexual or bisexual. It is possible to move more or less freely among those as desired for any number of reasons; more often it is a move made as a result of perceived internal or external pressures [environment and so on], and therefore is marked by a certain constraint. Such moves or the lack of them are entirely the affair of the individual making the decision. The Temple of Set does not presume to tell its Initiates how to manage their personal lives. Like being born heterosexual, originating as homosexual simply happens -- like the rest of those happenings in the world it must take place either as a Willed occurrence or as an incidental accident of more or less random chance.

The actual problem comes not initially from within, but rather as a result of outside influences. The narrow and threatened minds of the world begin to attach labels to far more individuals than the homosexual, but he remains one of their favorite targets. He may be taught that he is abnormal, immoral, and accountable for what is beyond his control, and is conditioned from the start for a strong and deeply rooted case of guilt if brought up in less than enlightened environments. Several authors have remarked in studies that even an open and non-indoctrination type home life still did not completely rule out adjustment difficulties later in life.

The point of going into this is that the homosexual Magician starts out early with a challenge facing him early in life from parents and peers; he must learn to adapt himself and his environment to ensure optimum survival. Is the later confrontation of the soul with freedom made then any easier, or conversely more difficult, as a result of that premature encounter with the resistance of the natural universe and a portion of its population? I suspect that indeed it is, and that once the restraints others attempt to impose are recognized as intrinsically empty threats, there may conceivably be the likelihood of slightly smoother sailing. No orientation makes for a *de facto* assurance of success, but certain constituents of the complete self can be made into positive tools.

It becomes amusing on occasion to observe the antics of wiccan and associated groups when faced with the question of homosexuality and their own types of magic. The unsure silence that comes about tends to suggest a deeper problem than one of theology; in other words, methinks they do protest too much! On the other side of the scale are wiccan/pagan/etc. homosexual activists who take fiery issue with all-heterosexual advocates. Neither of these is the proper concern of the Temple of Set, but it is now and then enjoyable to get popcorn and a ringside seat for watching the fights.

Perhaps the general idea of homosexuality and Left Hand Path magic comes from such sources as the depictions in La Bas and similar fantasies. Even Ipsissimus Aleister Crowley described homosexuality as a perversion, although he certainly had no compunction about indulging in that perversion for his XI Workings. Was he compromising? I think not. Crowley spoke of himself as having a feminine personality capable of actions of its own, and further having a definite place in his magical Workings. He could be vociferous enough about things he did not like or approve of, and since there is minimal condemnation of homosexuality in

his writings, one may deduce that he received a great deal of not only magical but also physical pleasure from such acts. The masculine Crowley may have spoken of perversion, but the feminine side of him was never too far beneath the surface. The Magus of the Aeon of HarWer may have had his confused and mistaken moments, but his clarity of vision pointed out in unequivocal terms the enormous power of sexual Workings, and that at certain times under certain circumstances a homosexual Working could generate the perfect impulse needed to get the job in mind done.

The writings left us by our magical predecessors will touch on homosexuality here and there, and boil down to two main outlooks. Number one, homosexuality is abnormal, an offense against nature and God, and number two, it is acceptable in that it is a part of some individuals' personal makeups. It is therefore either condemned or accepted, but regardless, there is a rarely openly spoken of between-the-lines subtradition to be found in both schools, suspecting that the homosexual magician can possibly access magic more easily than his heterosexual counterpart.

Is there any truth in this? I am not prepared to pontificate on this particular point; rather it is offered as a subject for discussion. Each of us has masculine and feminine personality traits, and there are times when the masculine is more pronounced, while at others the feminine holds greater sway -- regardless of gender. Could this assist the homosexual magician in successful Workings? Perhaps so. (And keep that "perhaps" in mind -- remember, I will not pontificate here.) Homosexuality, if seen in the natural paths and plans of the Cosmos, is not a normal thing. But neither is life nor thought, for that matter, and one of the ways in which we who are Setians perform our magic is *to work and Work in a manner contrary to the Greater Law of the Cosmos. We are therefore acting in a non-natural way.* While this is not to say that the mere presence of homosexuality makes a super-magician, it is worth noting that such a factor is yet another daily resistance to the Greater Law. Practice makes strength in such a case, and that it may be that a magician already accustomed to thwarting nature's laws may find other accomplishments somewhat suggestive of methods successfully used in the past to bring about change and adaptation in accord with Will. Granted, the former experiences will have been on a differently keyed level, but nonetheless the individual presence of being is there.

When attending a psychic seminar in Atlanta some years back, I was taken off to one side and asked, "What about homosexuality in the Temple of Set?" My response was, "What about it?" I confess to not having given a great deal of thought to the matter prior to that. My outlook was (and is) straightforward: if you want to do it and the other person, regardless of gender, also wants to, go ahead. (Simply use such precautions as are appropriate to ensure optimal health.) The same attitude prevails within the Temple of Set; we have magicians, not cliques whispering this or that about other cliques. It makes for good Working relationships to follow such precepts and approaches; regardless of the individual magician's sexual tendencies, the magic will work. The author of this piece, being most notoriously dour and puritanical, of course knows nothing of any of these matters.

Rite of Setian Passage

Classification: V2 - 393.R - 1
Author: Ruth Nielsen III°
Date: October 22, XXVII
HTML Revision: Oct 16, 1997 CE
Subject: Death, Farewell
Reading List:

The ritual area is set up with an altar containing the following: a source for the black flame, an aluminum foil baking dish on a hot pad, candles as needed for light, a censor that can be moved about the chamber, myrrh, frankincense, and incense pellets, the blue feather of Maat, and the bell. In the center of the chamber is an oblong narrow table, draped in black, representing the coffin. Upon it is placed a painting of the name of the deceased, and the funeral boat that carries the soul to the Tuat. It will be commended to the abyss (the flame) at the Working part of the rite, much as the Viking tradition of setting the funeral boat afire.

Four Setians mark the cardinal points and stand beside the coffin. Each represents a netjer associated with the tradition of the canopic jars (the jars containing the vital organs). They hold one unlit candle each, and have a protective role toward the deceased. A fifth Setian is robed in black, and his head is completely covered by a black cloth or hood. He/she represents the shadow of the deceased, and stands at the foot end of the coffin.

The celebrant speaks for the next of kin in this rite.

Proclamation of Purpose

“Brothers and Sisters of Set. Hail to our Prince the Lord of Darkness! In his Name we link hands across the Aeons. From the ancient times we bring forth this memorial rite, and see it through the eyes of Set.”

“It was believed among the ancients that the deceased did not embark upon the final journey until the funeral rites had been performed in their name by those closest to them. Let us remember our brother Adept Rick Furgeson, and bid him farewell with this rite.”

“In a letter from his best friend, Setian Kevin DeLong, we learned of the last days of our brother. The portions of this rite that speak of him personally are taken from the letter of Setian DeLong and the newspaper article that accompanied it.”

“We first met him as a young man of 21 in New Orleans, for the unofficial gathering of Setians that replaced Conclave for that year. He journeyed there to meet us, even though we had all been warned of threats against the Temple and possibly anyone who even looked like

one of us. Besides being courageous, it was said of him that he was always a very happy, sincere, compassionate person, whom everyone seemed to like.”

“He is deeply mourned by those close to him. His friend Setian DeLong said in his letter that Adept Furgeson was given a Christian burial, because his parents didn't know of his membership in the Temple. It was, in his words, not a fitting funeral. This rite then is enacted to satisfy the needs of the Setian mourners and his best friend, who have come to us in Adept Furgeson's name, but more especially, to assist him in his journey.”

Celebrant faces the assembled and raises arms. Celebrant says:

”Let us with spread wings hover over this one from our midst. Let us call his name one last time while we honor his memory. Let us protect his shadow while his body changes, and his spirit departs upon the funeral barge. Let us perform the rite of passage, that he have company upon his last and most fearful journey into the western lands of darkness, that he arrive safely among the Gods, and take his place amidst the shining Beings who wield their Will in full awareness of Who they are.”

Incense

Cense the ritual area with smoky myrrh, circling the table and the shadow. Celebrant says:

”Let the smoke rise from the funeral resin, the sacred myrrh of the embalmer and healer. Rise to the heavens, descend to the netherworld. Those who dwell therein, beware of this rite. With this smoke comes one mighty in his Being, One of our own, Adept Rick Furgeson.”

Bell

Ring the bell. With each ring of the bell one line is read:

*”Open your ears, daimons of the netherworld.
Open your ears, you who speak in our name.
Know that this one needs no words spoken for him.
Hear the bell of his coming.
He comes who speaks for himself.
He comes who glories in his Being, and is himself a daimon.
Make way, for he comes to work his Will among you.”*

Open the Gate

The Guardian of the Gate picks up the blue feather and says:

”Behold the exacting feather of Maat. With it is opened the Gate of the Pentagram, the Gate to the subconscious wherein we Work with our brother Adept Rick Furgeson for the last time.”

Light the Black Flame

Light the Black Flame and place frankincense in the censor. As the smoke rises circle the black flame. The Guardian of the Flame says:

”The sacred flame is lit, the Flame that is the incessant drive to life. Let its fire burn into the netherworld, the roar of its course be heard as our brother's Being travels the Tuat. Be mindful O Setian that this Flame ever burn brightly within, that it may enliven you even as your eyes close for the last time.”

Invocation to Set

Celebrant says:

”The shadow of our brother Adept Rick Furgeson yet lingers, as the words of final farewell wait to be spoken.”

He touches the shadow's left shoulder and the shadow raises both arms for the duration of the invocation.

“Brother Adept, greet the Prince of Darkness who now comes into this place of your final moments.”

Celebrant or another speaks the Invocation to Set.

Invocation to the Elementals

Invocation to Maat: The Celebrant takes the blue feather and holds it over the painting, as he repeats the following he makes a slicing motion just once then slowly walks to the next side and does the same until all four sides have been visited and returns to the head position. At each of the four sides one of the following verses is said:

“Hail Maat, mistress of just thinking and true speaking, weigh the words of this one who now lies silent.”

“Ruthless goddess of righteousness, who harbors no affection nor welcomes any favors, weigh this heart which beats no more.”

“She who gathers no dust and accepts no tithes, weigh the endeavors and works of he who now rests.”

“Hail Maat, whose beckoning and approval is the most sought favor of mankind; say but the word and his ba shall be free.”

The Celebrant goes to the shadow and touches the feather to his head:

"Speak brother, of your Quest, of your days of Xeper, that we may know if you will journey into the night with honor, or be left to rot in the forgotten places."

The shadow says the litany of Self. (In ancient texts it was the litany of "I have not..."):

*"I have lived in the company of Set, and seen with his eyes.
I have walked the singular path lit by the Black Flame.
I have taken the left path with no certainty of what lay ahead.
I have spoken with truth and clear judgment, calling upon Maat.
I beheld my subconscious in the angles of the Pentagram.
I sought the integration of Self.
I have cherished the love that was mine in this life.
I have made Xeper my word of power. Its strength goes before me.
I have honored the Nine and the Temple of Set."*

The Celebrant gives the feather to the shadow saying:

"The weighing of life and love and works and soul is done. Let our brother accept the rewards of his Xeper."

Graal Ceremony

Done by the Celebrant or a Graal Master. An incense pellet (fragrant oils and spices in wax) is placed in the censor. The Graal is filled with a rich flavorful drink containing a spice such as cinnamon. Hot apple juice with cinnamon is preferred. The censor is moved about the Graal and about the assembled and lastly the four Neters.

Celebrant:

"Behold the Graal of perfection, of challenge, of unspoken desire. It is the curse of the Setian who would drink and then forget the well from which its draught is drawn. This elixir of life is consecrated in the sacred smoke of the ancients. This elixir comes from the fruit of immortality. It contains the fire of the spice that defies death. We drink it now in fellowship, that our brother may begin his journey in its warmth. Let he who shared our cup and drank with impunity know that none dare come against him on his journey. His Will be unconquerable as he strides among the Gods."

The Graal is shared by pouring into the individual ones. When all are poured the cups are raised in toast (spoken by the Celebrant or Graal Master) before drinking:

"Hail to the just, the noble, the steady of Will, the one whose laughter was in true mirth and kindness. We drink to your memory and your Xeper, Adept Furgeson."

The Work

Celebrant:

"The time of departing is near; the heart grows heavy, and the eyes grow dim of those who had no warning of your leaving. Death comes like a thief in the night. But you O Setian have

cheated him. The treasure of your Xeper cannot be taken. Your Self, your Will, live on... to laugh again in the caverns of the Tuat. Let the ceremony of the four flames begin."

Someone takes a light from the Black Flame and lights the candles of the Neters. When all are lit they speak in turn.

"I am Selket, and my flame honors you who have eaten the eye of Horus. Immortality is yours as you Will. You are a living being like unto no other."

"I am Sothis, and my flame honors you who have destroyed in your own life the lie that is Osiris and the aberrations that followed him. You have left footprints in stone upon the face of Gebb."

"I am Sekhmet, and my flame honors you whose courage did not falter. You raised the Black Flame in your life, and it ignites you still. Your brilliance is as a thousand stars."

"I am Nephthys, and my flame honors you, master of the night. You sit in conference with Ptah, the builder of your worlds. You toast the Aeon with Set, and embrace him as friend. Timeless are the words you hear, and the glories see."

Celebrant:

"Arise beloved brother. The rites have been accomplished."

Shadow:

"I am ready to depart. Let Anubis appear."

Invocation to Anubis

Celebrant:

*"Behold Anubis, the Opener of the Way.
You hold the keys to the netherworld.
Your keen eye lets no one unworthy pass.
Know that this one of our brethren, Adept Rick Furgeson carries the blue feather of Maat.
He enters upon the righteous man's path to be numbered among the Xu.
Open wide the doors of the netherworld.
Escort this god to his barge, that he may begin his journey."*

The papyrus is taken to the altar. Before it is lit, the four Neters surround the altar. The rest of the brethren assemble with arms outstretched. The papyrus is lit, and placed in the foil pan. The shadow begins to slowly "disappear", mingling among the assembled and removing his hood, symbolizing the departure. A chant is begun by the celebrant (sung in a monotone):

*"You are the brother of the Moon, and the son of Sirius;
You revolve in the heavens like Orion.
You are now one of the everlasting and never-setting stars of the northern skies."*

"Xepera, Xeper, Xeperuuuu..."

After this the rest join in, and all chant the formula a total of 8 more times, doing so with as much intent as possible, and focusing that intent upon the burning papyrus and the ashes, sending the energy with his spirit.

The ashes are saved and placed in an envelope, and mailed to his friend to be buried or placed upon his grave. When the ashes have been cooled and placed in the envelope and sealed, the rite is concluded. The blue feather goes with the envelope.

While allowing a few minutes for the ashes to cool, personal Work can be done.

The Guardian of the Gate closes it using his left hand.

The Black Flame is extinguished.

The bell is rung.

Celebrant:

“So it is done”

Footnotes

1. Scorpion goddess, associated with water
2. Isis as the dark mystery Sirius, the origin of mankind representing the esoteric earth
3. earth
4. Lion goddess, wisdom in action, fire
5. goddess of all darkness, associated with air

PURE SCIENCE

Transfinitudes

Classification: V2 - 510.I - 1
Author: Patty A. Hardy III°
Date: (unknown)
HTML Revision: Dec 01, 1997 CE
Subject: Infinities
Reading List:

In "The Kaliyuga Pylon Study Guide," there is a question about Aleph-Nought. Recently an Adept asked me to explain this idea and its relevance to Setian Philosophy.

To many sorcerers and witches of the L.H.P., the mathematical sciences appear dry and difficult. Yet Setians can find dark inspiration in this seemingly-secular topic. In the last hundred years such obscure sciences have driven a stake through the heart of classical theology.

The finitude of man, relative to the infinite nature of God, is a basic premise embedded in Western monotheism. It was not a philosopher, but a mathematician, whose work defied this

proposition. George Cantor died mad -- but not until he had seen, grasped, and rigorously proven the existence of distinct orders of infinity.

Not all infinities are created equal! Aleph-Nought refers to the countably infinite. Yet it can be demonstrated that the number of points between any two points on a straight line exceeds the countably infinite -- they are uncountably infinite. This flavor of infinity is known as Aleph-One. Beyond is still another, transcending the scope of all objects that might exist in the Universe; and this is Aleph-Two. The number of provably distinct Alephs is itself infinite. Cantor named these mind-boggling and eldritch mathematical entities Transfinite numbers.

Behold: the mind of a man has compassed the infinite, dissected it, named and numbered its parts!

When the theologians are asked how finite beings can comprehend the Infinite -- and someone always does ask, for no one engages in theology except to claim supernatural sanction for his personal preferences and hangups -- they avow that the Infinite is a nice guy who would never leave his creations in the dark, invoke "mysteries" or otherwise waffle shamelessly. It has been over a century since Cantor sorted this out and no theologian has taken the hint.

As Bergier and Pauwel put it in The Morning of the Magicians -- "The human mind, then, is capable of reaching beyond the confines of the Universe and of forming concepts which the Universe could never fulfill. This is a traditional attribute of God; but no one had ever imagined that the human mind could encroach up on this attribute." To which Das Tierdrama answers:

We are Gods.

LITERATURE

Book Review: Her-Bak

Classification: V2 - 805.1 - 1
Author: Alexandra Sarris III^o
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HTML Revision: Oct 07, 1997 CE
Subject: Initiation
Reading List: #2L

R. A. Schwaller de Lubicz spent over 15 years in Egypt, investigating on his own the Egyptian philosophical system. He has written about it in his books the Temple in Man and the Temple of Man (his magnum opus). The former has recently been translated into English; the latter has not.

His wife, Isha, exemplified his philosophical discoveries in two fictional works, Her Bak and Her Bak, Disciple, using them to explain Egyptian thought in an entirely new way. [We're only looking at Her Bak.]

The book relates the youth of an inquisitive boy; he asks penetrating, soul-searching, philosophic questions of his peers, superiors, and the gods. Because of this, he attracts the attention of the Sage, who brings him into the service of the Chief Artisan in order that Her Bak learn the Essential Principle behind each artisan's craft (joiner, carpenter, potter, painter, etc.), called the neter. As defined by de Lubicz, the neter or god is not a being, but a principle, and each function has its principle. At one point, Her Bak is asked to make a footstool, and in

doing so, he violates several neters (unintentionally), with disastrous consequences for his footstool.

Her Bak's search becomes more meaningful, however, when the Sage judges that the boy is ready to enter the Temple -- but only the peristyle. Here live the vast majority of priests, including apprentice priests -- the wabs. Only a few specially selected candidates graduate into the hypostyle for intensive training and initiation into the mysteries.

Here, Her Bak must confront himself more directly under challenge from the other wabs, both apprentice and tutorial. He finds, luckily, one sympathetic priest-teacher who does not accept the teachings of the peristyle as gospel, but who questions their validity and meaning. He yearns to enter the hypostyle (while most of the other priests merely accept their position in the peristyle, ignoring the potential of the hypostyle).

This priest, Pasab, likes to reexamine the meaning of the hieroglyphs. For example, the word/glyph medu is represented by a stick -- but why a stick? A stick is a dead thing with no more sap running through it. Are words the same -- empty, with no meaning? The medu neter (word of the god = the word or voice of the Essential Principle) was a twig with sap inside -- a living thing, a glyph that symbolized significant meaning that has now been lost.

This discussion of hieroglyphic meaning makes it painfully obvious that current thought regarding Egypt and its symbols is woefully one-dimensional; the Egyptian philosophy has been taken at face value without any attempt to search for deeper meaning, just as Pasab's companions refused to allow the possibility of deeper meanings.

Her Bak does listen to Pasab, for he is a searcher for the deeper meaning, for the Essential Principles. At the end of the book, the Sage brings him into the hypostyle for further initiation.

Her Bak attempts to expose the reader to a new and infinitely more complex interpretation of Egyptian civilization as reflected in its life-pervading philosophy. The neter is found in all things, but it has been disregarded by the ancient Egyptians (and modern Egyptologists). By reading Her Bak, once more you may begin to perceive the awesome Essence of Egypt.

Arthur Machen's The White People

Classification:	V4 - 805.1 - 2
Author:	L. Dale Seago IV ^o
Date:	April 1, XVI
HTML Revision:	Sept. 16, 1998 CE
Subject:	Evil
Reading List:	#3, #10

As is frequently my wont, I have selected a commercially published work in order to illuminate concepts already highly developed in Setian philosophy. While the prologue to The White People stands pretty well on its own for the most part, it does fall short in significant respects which will be self-evident to III^o+ Setian readers. Viewed in historical context, the scope of Machen's vision and its ultimate failure can both be seen as almost inevitable.

Arthur Machen was an initiate of the Hermetic Order of the Golden Dawn, the British magical society in which Aleister Crowley received his preliminary training. The G.:D.: was a White Magical Order in the precise sense understood by the Temple of Set, involved in the quest for initiatory harmony with the existing state of the natural universe. As such, its operative magical methodology and the state of being of its membership can be regarded as prototypically analogous to the II^o of the Temple of Set. Machen's perception is built upon his esoteric background, and that same background explains its limitation: as Star Wars' Darth Vader would express it, Machen was familiar with only the Light Side of the Force. Accordingly he could only conjecture about the Dark Side.

The White People is a conceptual examination of the nature of evil. Machen rejects as inadequate the traditional, primitive notion that evil is necessarily antisocial or even destructive. Evil in its true sense consists in that which is outside the natural order of the universe. Seeking to achieve harmony with that universe, however, he makes two erroneous assumptions: that true evil must be unconscious of itself, and that the evil man will be an ascetic.

Consciousness evolves through a synthetic process in the Hegelian sense via the comparison of contrasting data, beginning with the recognition of "self" and "not-self." Awareness of oneself as an isolate identity, distinct and apart from the natural universe (i.e. "God"), is the original and most deadly sin, bringing with it the knowledge of good and evil. Therefore religious systems have always attempted to submerge man's Self-consciousness and return him to unity with God. Sin is defined as being apart from God. For this state to exist and to persist, the conceptual tension between self and not-self, self and the universe, must be sustained by conscious effort. Otherwise the sinner does indeed lapse into a condition functionally indistinguishable from that of an ecstatic yogi or Christian mystic -- a saint by our description. Evil, in fact, **must** be aware of itself, for Self-awareness is its essential nature. Machen, devoted as he was to Universal harmony, could not quite understand this. But that should not be surprising. He was unable to perceive the Dark Side, and could only hypothesize it as an inversion of what he knew, just as Christians seem unable to conceive of the Left-Hand Path as being anything but a version of their own simplistic myth-system in reverse.

The saint, enraptured by the submersion of his personal ego in the Universal order, would be unconcerned with any single manifestation of the universe. More appropriately, perhaps, he would be equally concerned with all. There would be no distinction of value between gold and brass, veal and hamburger; for all things are but manifestations of One. The universe is seen as a hologram, with the whole implicit in every part; hence his passion for the Whole might well make him an ascetic, but not necessarily. Having achieved **initial** Self-definition by testing himself against and manipulating elements of the natural universe, he would come to realize that these elements have no ultimate value in themselves. Yet he may assign relative values (which would vary with each individual) to them at will for instrumental purposes, and he might take great pleasure in playing with them:

23. There is no God where I am.

24. Behold! These be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this ...

- The Book of the Law

The astonishing extent of Machen's perception of metaphysical evil and his sustained interest in the occult evidence a spark of the Black Flame attempting, with only partial success, to fan itself into a blaze. To give him his due meed of praise, he sincerely tried. It is indeed more difficult to be a sinner than a saint. There are many today who are fascinated by the Dark Side at the same time that they inveigh against it. This affords them a degree of titillation at a "safe" distance. Even as they extol the virtues of safety in the Garden, however, they are drawn by what may lie beyond its bounds. They venture near the border and then are frightened back into the refuge of dogma; yet the lure of the unknown -- the potential for awareness and free will which is the true legacy of the Prince of Darkness -- persists. Caught between two realms, they cannot be true to either and thus betray both. They are described most accurately as metaphysical demagogues, and most politely as dilettantes misrepresenting superficial scholarship as knowledge.

HISTORY

Someone Christ, King of the Jews

Classification: V5 - 92C.1 - 1
Author: James A. Lewis IV^o
Date: May 30, XIX
HTML Revision: Sept. 16, 1998 CE
Subject: Jesus Christ
Reading List: 19B, 3C, 19N, 6K

The name of Jesus of Nazareth, to put it mildly, is one not unknown to Magical societies. We have all heard it, heard it, and heard it any number of times from any number of people, and in ways ranged from the best of intentions to threats. It gets no better as time passes and you progress. After all, Puritanism was once described as a terrible suspicion that someone somewhere might be happy, and the same applies equally to Christianity in general. But Christianity is not exactly an accurate way of getting a clear idea of the man Jesus. We have time and perspective on our side; with it let us take another look at this man and his own brand of magic.

Traced back through forty grand and great-grand sires to Abraham, Jesus emerges as a rather nondescript infant born circa 30 ce, amid what has been calculated as the time of some spectacular astronomical displays. Described in Biblical commentaries as "perhaps a miraculously governed meteor, star or comet,"⁽¹⁾ the star of Bethlehem was more probably an alignment of the major planets or a supernova than any God-guided phenomenon. Still, no random association is too unbelievable when power seekers ply their trade on the sheep. Acts of irrational faith grant any number of illogical things the status of truth.

The Bible itself tells us little of Jesus' childhood except for his city of birth, the alleged postpartum attendant marvels, and a rather unlikely story of the twelve-year old Jesus showing off before the learned heads of the Jerusalem temple. [It is possible he was what we now call "street-wise", and may have had a first-hand picture of real life as opposed to theory, but it is doubtful he was able to trip up the Jerusalem philosophers. Intelligent he was, but that smart? No.]

And yet, the temple incident is a foreshadowing of his ambition and future plans:

And when they (Joseph and Mary) saw him, they were astonished. And his mother said to him, "Son, why hast thou done so to us? Behold, in sorrow thy father and I have been seeking thee."

And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's business?"⁽²⁾

The messiah, God's Chosen One, had been expected for years, and it was certainly a topic the young Jesus would have heard of. It may be that Mary (and possibly Joseph) planted the seeds of thought and ambition in him with tales of the sky at the time of his birth. And even the tale of the Magi come from afar might have been true. [Even we make mistakes at times.⁽³⁾] Nonetheless, by age twelve the groundwork had begun, and not until about twenty years later would Jesus begin making the major errors which would lead to his death and the loss of his Mastery.

The Bible grows silent on the years between temple smart-aleck and rabbi, but there are a number of other writings and theories of those years, all no more or less verifiable or reliable than the Bible itself. Certainly there would have been some religious and philosophical training along the way, and Essene thought seems to come through more or less subtly in the transcriptions of his sermons.⁽⁴⁾ Regardless of what form of training he received, the result was that he emerged with his mission still in mind and began accumulating followers.

At age thirty he was teaching and preaching at a full-blown rate. Twelve men formed the inner circle of his traveling court along with camp followers starting the outer circles. [And by the way, was he as pure as the driven snow? The question is an academic one at this point, but there are a few possibilities. In "Manny Faces Life," a takeoff on the life of Jesus as performed by members of the then-Lilith Grotto of New York, Manny (Jesus) informs Peetie-Baby (Peter) that he has "a nice quiet arrangement with Mary Magdalene." Should Mary M. not have been available, there would have been other women willing to welcome the great Teacher into their arms. But the ladies may have been out of luck -- after all, he did prefer being around those twelve guys. The answer? A purely academic one.]

Any reading of scriptures will point out a major P.R. tactic: crowd-pleasing. The masses sought out this man Jesus on the basis of his reputation and their deeper need for a winning player in life's game, and Jesus presented himself as the answer. He formulated a philosophy and gave it a Word: Love.⁽⁵⁾ He performed magics, or let the masses think he did, and expressed the thought trend of a people in a certain time. He saw with an almost global vision the patterns of events, and successfully manipulated both people and happenings. He became, in a word, a Magus and personified the combining and resulting events and responses of his day. The truly Satanic configurations of his works testify to his understanding of humanity and the cosmos. His ultimate failure came about only through a loss of courage and perspective, thereby setting the stage for the absurd beliefs continually modified as convenient to our day. [As Magus LaVey has said, "Not all vampires suck blood."]

A number of the teachings of Jesus, in their own way, were well-meant and kindly ones. Though the manipulative aspects were not new, they were at times a more sympathetic and gentle approach to the Cosmos (or God) than were then generally expressed. The sermon on the mount may have been a masterpiece of the call for self-denial, and it certainly made a setting the crowds loved, but more importantly it portrayed the speaker as having the needed answers for the times. The puppet master pulled all the right strings at all the right times, and had, as John Fowles might put it, written a new mystery story. And what a mystery story it was. Not only did it have the appeal of the gentle and kind way of life, but it simultaneously taught obedience to the speaker himself. The tactic of "You have heard ... but I say unto you ..." is a neon sign reading "Lesser Black Magician" from the first word. Here began the foundations from which the cross would be constructed: you may manipulate to your heart's content, but remember that other manipulators may have something to say about it. [It is as the High Priest of Satan pointed out to his initiates, the world tends to be pretty Satanic on its own.]

The philosophy behind Love became curiouser and curiouser, and continues so to this day. Around 30 ce or so it was different. If Gurdjieff and Ouspensky meant "sleepers" as those governed by instinct and logic, Jesus may be considered to have been initially awake. Only when things began to get too big did he fall back into the category of sleeper and set his course for destruction. And yet he realized gentle teachings would not necessarily result in a gentle people:

Do you think that I came to give peace upon the earth? No, I tell you, but division.⁽⁶⁾

The philosophy of self-denial and a life of simple work with a total trust in the father-figure of God was well and fine. As we have seen, it not only created sheep but it made sure of the fact that they were obedient ones. Even the "turn the other cheek" instruction had a sound basis of keeping peace among the ranks. Like all the other teachings of Jesus, it too fell prey to convenient interpretation until it is held in contempt today.⁽⁷⁾

In such a man as Jesus, the nemo would have held strong sway. The nemo is the subject of *Negative Satanism*,⁽⁸⁾ and it appears Jesus took many opportunities to establish his **being**. By so doing, he also presented himself as having conquered the nemo, and like the dictators of the world, he found the crowds calling his name.⁽⁹⁾ But it was not long until the tables were turned and the nemo had its revenge. It may be that the proximity in time of the raising of Lazarus from the dead (?) to the entry into Jerusalem caused the Osirian Magus to lose some touch with reality, but whatever, the game was suddenly in dead earnest for all involved.

Before making the last trek to the great city, Jesus began making allusions to his coming death, and while it might have been that the talk of death and leaving was yet another P.R. tactic, this time aimed at his inner circle, it is equally possible that in taking himself too seriously, Jesus at that time began experiencing a sort of Fade to Black syndrome. (Jesus could be hurt, but not the Messiah.) From there things went from bad to worse, culminating in the arrest and trial before Pilate. Pilate, feeling angry with the people for placing him in the situation in which he found himself, was no happier when hearing the ambiguous answers Jesus gave. His last answer to Pilate, "Thou wouldst have no power over me were it not given thee from above..." is a display of the awareness of impotence. Formerly he could do all. Now he was a pawn in the hands of superior players. Matthew and Mark record the supremely agonized and bitter words springing from the nemo set at maximum: *My God, my God, why hast thou forsaken me?* Had he known what we know there would have been no need to ask.

And the post-mortem appearances? We know that nothing is impossible, and therefore maybe the soul of this man did come back for more of that adulation he craved and was without in the end. It is more likely yet that the stress his followers underwent produced some rather comforting hallucinations as a result of emotional / social pressure and expectations.

Whichever, the end result was that any number of sugary little tales were spread about to cover the absence of the Christ, and the new religion was left to survive as best it could. With such strong advocates (= power seekers) as Paul, Peter, James, and others, the teachings of Jesus flourished ... as was convenient to the place and time. The rest you know.

One wonders after reflection if Jesus is as bad as we sometimes see him. Certainly he is no personal friend of mine, but I think John Fowles to have been on target when he wrote, "It is not what Jesus made of mankind, but what mankind made of him." It is the followers of Jesus who make up the majority of the enemy, and not necessarily Jesus himself. Once we begin to gain an appreciation of the problems involved in Tasks and Curses, it may be that we can place blame where blame is due. Just as our living thought is not sterilized by the dead hand, we need not disturb the dust.

And here is the final thought: Dust may rest as dust with no objections from us, but that does not mean you have to be charitable when put upon by the rabble. Our philosophy is not one of turning the other cheek but of **smashing** the offender, for self-preservation is a part of Xeper, and it is the strong who shall possess the earth rather than the worshipers of pallid

incompetence.

Footnotes

1. The Catholic Bible, © 1966 ce, J.J. Ferguson Publishing Company, New Testament, page 2.
2. Luke, chapter 2, verses 49 and 50
3. If you have not seen the Life of Brian, do so.
4. Somewhat like Christian monks, the Essenes lived in small communities and practiced asceticism and celibacy. Jesus seemed to ride the fence between being an ascetic and enjoying the pleasure of being entertained; he also managed to get away fairly well with doing both, even with a number of detractors.
5. Jesus formulated and taught his philosophy of Love even while he would have been aware of the presence in history of the Jewish teacher Hillel. Before dying in circa 10 ce, Hillel promulgated a way of life based on a love of God and one's fellow man. Jesus would surely have heard of Hillel's teachings since he, Hillel, was of the Pharisees, themselves milder interpreters of Jewish law and Essene thought. Jesus had no patience with the ridiculous lengths to which the Pharisees took their rituals, and had also little willingness to follow the severe Sadducee laws; Hillel's interpretations would have been far more attractive.
6. Luke, chapter 12, verse 51
7. "Hate your enemies with a whole heart, and if a man smite you on one cheek, **smash** him on the other! Smite him hip and thigh, for self-preservation is the highest law! He who turns the other cheek is a cowardly dog!" Magus Anton LaVey, The Satanic Bible.
8. Runes, volume II, number 3, May XIX
9. Chapter 10 of St. John, the "Good Shepherd" promo, abounds with banners proclaiming, "I have defeated the nemo!"

Gandhi

Classification:	V2 - 92C.2 - 1
Author:	James Lewis V°
Date:	October 8, XXIII
HTML Revision:	November 27, XXXII
Subject:	Gandhi
Reading List:	6K, 9C, 9D

There arise in the course of time and evolution those whose insights display knowledge, understanding, and a sense of knowing. These are called Masters and are honored as being what the title says: one whose actions display a finely tuned sense of life and its intricate cause and effect actions. They may, as Dr. Aquino once wrote, be called Saints, Sages, Mahatmas, Medicine Men, Shamans, Witch Doctors, or Philosophers. Regardless of the cultural title given, he is a Master. Within the halls of the Temple of Set and its predecessors, Master is equated with Master of the Temple and it is a past and rather unexpected holder of that stage of Initiation on whom this article will turn its attention.

The movie *Gandhi* of a few years back was not only an excellent production, but fairly accurate in dealing with the life and thoughts of that Mahatma, Mohandas Karamchand Gandhi. Based to an extent on The Essential Gandhi, an anthology edited by Louis Fischer, the film followed the progress of a determined man working in the face of years of tradition. To the eyes of the socially sensitive Kingsley portrayed an active force in the move for equality. That he did, but to the Initiate observing the process the film was pure Black Magic performed by a Master of the Temple. While it is true that Gandhi was not Satanic in the traditionally accepted sense of the word, his actions wave a banner that cannot be mistaken for the Right Hand Path.

Born in October of 1869 ce, Gandhi was a contemporary of Aleister Crowley and therefore moved from the Aeon of Osiris to that of HarWer with that Magus. There is no evidence to my knowledge that the two ever met, but they were both prominent Black Magicians operating in the same timeframe. Gandhi outlived Crowley by a month, the latter dying in December of 1947 and the Mahatma in January of 1948. Although superficially there seems little in common between the two men, examining the deeper parallels reveals some surprising likenesses. Both fought for what they believed in and in their own unique ways sought Truth in the form which seemed right and just to them.

Was there a Master of the Temple abiding in Mohandas K. Gandhi or was it simply a man restating Christian ethics taken to a higher degree than practiced by that religion? I think there was indeed a Magister Templi looking out of Gandhi's eyes and that his was a Black Magical approach to his personal and national search for Truth. Never did he advocate the pursuit of the knowledge of Satan or Set, teaching instead that there is a single God and that regardless of the name called by, the deity remained God. The Mahatma Gandhi was either a Black Magician and a Master of the Temple or he was not: There is no Right Hand Path avenue leading to the City of the Pyramids wherein the Magistri dwell. Its gates and approaches are of the darkest black only. And yet no one springs forth fully born in that City where only adults abide Children must grow and find their own ways to its gates In the case of Gandhi, the basic ongoing determined actions seem to indicate the presence of something more than a follower of Osiris.

Gandhi, as a Hindu, was married at age thirteen to a stranger who later stayed by his side through the thick and thin of his life's passion for the elevation of man. He was an intelligent and thoughtful child from the beginning and at age nineteen sailed for England to study law and was admitted to the bar (Inner Temple) in London at age twenty-one: It was in South Africa that he had the fateful encounter which the movie took pains to relate. Here are his own words to tell what his feelings were after having been tossed from his first class rail carriage for the crime of not being Caucasian. Fischer relates in The Essential Gandhi what ran through the future Mahatma's mind while shivering in the rail station waiting room.

"There was a white man in the room; I was afraid of him. What was my duty, I asked myself. Should I go back to India or should I go forward, with God as my helper, and face whatever was in store for me? I decided to stay and suffer. My active non-violence began from that date."

The pertinent point in relating the event is that Gandhi, like all of us at various times in our lives, experienced a Day of Judgment at that moment. Alone with himself and the choices before him, he could only make a decision which would affect the rest of his life and I suspect that had he opted for going back to India his soul would have given him no rest until he returned to do the work his Will was carving out for him.

Later in his life he would pen these words: "The life I am living is certainly very easy and very comfortable, if ease and comfort are a mental state. I have all I need without the slightest care of having to keep any personal treasures. Mine is a life full of joy in the midst of incessant work." It is a characteristic of the Master of the Temple that he tends the garden of Initiates from the calm waters of Binah, the Sea of Understanding and like other Initiates works without a lust for results. He displayed his understanding of that clearly enough in a 1924 ce issue of Young India by saying, "I do not want to foresee the future. I am concerned with taking care of the present. God has given me no control over the moment following." What would his wording have been had he studied the heart of the Word Thelema? Like Gandhi, none of us can foresee the future, but we do have a certain amount of control over the moment following.

While some of the wording may strike Initiates of this Aeon as having overlooked some of the finer points of Magic [as in the "no control" quote above], remember that the Mahatma was working in the early part of the Aeon of HarWer and while Thelema was making its force felt, it had not been expounded to him. Crowley was too busy doing other things around XX A.H., but had written before that Gandhi, among other of his countrymen, was in essence a renegade. It is a rather complimentary remark whether or not Ipsissimus Crowley meant it so. We are all in our own ways renegades from the established Thou Shalt rules and feel, like Socrates' maxim, that the unexamined life is not worth living. It is that determination which made Mohandas Gandhi and Aleister Crowley renegades to the rules of established custom and belief. There is a reason for the renegade status in the case of both men -- each envisioned a plan which seemed the best practical hope mankind could have for forming his future: Has either idea been successful? It is too soon to make the definitive analysis, but Crowley's has seemed to work for Setians. Gandhi's ideals remain alive and his words conjure the image of a giant among his fellows. Like those of Jesus, however, they are often at odds with the reality which is practiced in the real world.

"Man's relation to the world should not be taken as extrinsic or accidental," wrote philosopher Maurice Merleau-Ponty in 1962 ce, "but as essential to his being." The quote is analogous to the words of Satan ArchDaimon in the *Diabolisticon*: "What, man, art thou? Why thy presence? Because thy own purpose determines that of the Cosmos itself, though otherwise it may have been suggested -- the creation, perpetuation, and exercise of the Satanic marvel that is free and unbounded Will." Gandhi's relation to the world came to the forefront of his attention when the toss from the train incident took place. It was but one example of the prevalent conditions of the day. Circa those days Crowley related once having dressed in Indian garb and taken himself along a roadway only to be shoved aside by a British military man on horseback. Crowley laughed quietly to himself and continued his walk, knowing the rider never realized he had sworn at a fellow Englishman.

Years of English rule over India had conditioned both conquerors and the conquered to a fixed role of masters and slaves. The loss of freedom for the latter and the unthinking pressure exerted by the former promoted a stasis in which time froze and the conditions of the day could have resulted in only one of two ends -- either the national explosion which did come about or the worse fate of a mutual fading of both societies as one eventually died out leaving the other without the source of service and goods it had depended on. In such a soil conditions were right for a gardener to tend the flowers in need of care. Gandhi was that one who arose to tend of the garden. "Mine," he said, "is a life full of joy in the midst of incessant work."

His mastery of mysticism was evident in a calm, self-aware way: He was, he said, fascinated by the law of love and described it as his philosopher's stone. He remarked in XVII A.H. that had he no sense of humor he would have committed suicide, a statement which displayed an understanding of the Law of Sorrow. His comprehension can be seen further in this quote. "The purpose of life is undoubtedly to know oneself. We cannot do it unless we learn to identify ourselves with all that lives. the sum-total of that life is God. ... The instrument of this knowledge is boundless, selfless service." The Aeon of Osiris had given way to the new Aeon of HarWer and its ruling Word, Thelema. Agape had lost its preeminence and yet still had not died. It is almost, but not quite, a combination of the two concepts which he made in XL A.H. at the second anniversary of the "Quit India" movement: "My work will be finished if I succeed in carrying conviction to the human family that every man or woman, however weak in body, is the guardian of his or her self-respect and liberty. This defence avails though the whole world may be against the individual resister:" The attempt to meld a workable combination of Love and Will was successful in his own case and to a certain extent for a percentage of his countrymen, albeit with less permanence in the latter due to their lack of the vision evidenced by the Mahatma when he voiced the principle that "If we are to make progress we must not repeat history but make new history."

The IV° of today and that of the (8)=[3] of the Aeon of HarWer are as different as propeller driven airplanes and supersonic jets. It cannot be otherwise if the level of knowledge and understanding continues to accelerate with constant Coming Into Being. Would there be a need of a Gandhi today? Such great ones arise at times of equally great need as a result of Initiation into the mechanics of the compleat life. The Magister/Magistra moves from one stage of Priesthood and Initiation up the ladder to the highest possible Initiatory attainment, that of Master of the Temple. [The Fifth and Sixth Degrees are more properly specialized areas than "higher rungs".] The (8)=[3] which Mohandas Gandhi attained to may be now and again less expressive than our IV° of today, but he was one of the prominent Magistri of his day as is evidenced in his works and writings.

His journey through life began on October 2, 1869 ce and ended on January 30, XLIV A.H. His accomplishments were legendary even in his own day and the crowds gathered for his funeral rites were massive. Once he wrote of God that he had seen the noblest of attributes ascribed to God, but that he had in his youth chosen the word "truth" to define the essential element of Godhood. He had said that God is Truth. "But," he added about insights of 1929 ce, "...I advanced another step. Now I see, Truth is God. For even atheists do not doubt the necessity for the power of truth. In their passion for discovering the truth, the atheists have not hesitated to deny the existence of God, and, from this point of view, they are right." "The only virtue I claim," he said, "is truth and non-violence. I lay no claim to superhuman power. I want none."

When a Hindu fanatic fired shots into him at close range on the last morning of his life he uttered two words before dying: "He Rama" (O God). Thus ended the journey through life for Mohandas K. Gandhi, statesman, lawyer, philosopher, and Master of the Temple. There is wisdom in the teachings of such beings and whether they emerge in our own Aeon or are names in history, they have deposited keys for the opening of new doors. It is in such a way that we Xeper and Remanifest ourselves.

The Magical Legacy of H.P. Lovecraft

Classification: V2 - 92IL - 1
Author: Pat Hardy III°
Date: October, XXV
HTML Revision: September 2, XXXIII
Subject: H. P. Lovecraft; Magic and Fiction
Reading List: 7A, 7B, 7F, 6L

I felt compelled to say a word or two about Lovecraft's importance to the Temple of Set, because this is the centennial of his birth. He has had an impact on many people, including members of the Church of Satan and the Temple of Set. His imagination influenced a variety of literary and artistic creations, and that influence has spilled over into the area of the occult.

I think there may be a question, for Setians who have not read Lovecraft: why is this author who is not an occultist, not a magician -- why are his stories on the reading list? Anyone who does read them will intuit the answer. Some haven't. One member of the Kaliyuga Pylon asked me, "What about this Lovecraft guy? Was he a Satanist?" Well, no -- he wasn't.

But he was a philosopher. He created extremely evocative and powerful fiction, a kind of fiction that does not fit into neat categories, though it has been classed as science fiction or horror. One literary critic who has analyzed Lovecraft's work describes it as "cosmic fiction".

I'd like to talk a bit about what cosmic fiction is, about Lovecraft's approach to the subjective and objective universes, how his innate talents and the constraints of his environment came to produce a unique perspective, and how this found manifestation in his writing. Then I'll talk about what uses people have put this to, and how we see it within the Temple of Set.

Cosmic fiction, most simply put, is fiction that dwells on the relation between the human psyche and the cosmos. Now, writers always convey their philosophy -- it is always present in what they write. But cosmic fiction is distinct in that it is concerned with the psyche, with meaning and the place of humans as generators of meaning in a cosmos which seems to be beyond all our comfortable categories -- about the confrontation with the Beyond, the Other, the Unknown.

Cosmic fiction is not just horror, because there is something more in Lovecraft's stories than merely the evocation of fear. It is not science fiction or fantasy, because the things Lovecraft

was trying to work with are reflections of the structure of the psyche, and in that sense they are not merely his own subjective creations. They are explorations into the nature of the psyche, and Lovecraft pursued this exploration to create certain effects.

I should point out that his philosophy is one we would regard as anti-Setian. He was a materialist, a mechanist. As far as Lovecraft was concerned, not only was the Universe devoid of any supernatural element, but human beings were the puppets of this cosmos. In a much-quoted statement, he refers to "the merciful inability of the human mind to correlate its contents." He believed that if humans realized they were puppets and blind images of the forces around them, it would be shattering.

Now as Setians we say, surely the very insight into this would indicate that the human was not part of that cosmos. How could you realize that you were a robot? To us this seems like an obvious paradox.

Lovecraft didn't address this problem. As a philosopher, he rejected human explanations of the role of humanity in the cosmos. He rejected traditional religion utterly -- he regarded it (as we do) as a purveyor of soothing fictions. In letters to correspondents, he wrote that he viewed the cultivation of personal values, aesthetic values, and the derivation of ethics that made life an affair as comfortable a possible given its essential meaninglessness, **these** were legitimate areas for humans to delve into. But the universe itself was ultimately unfathomable, and human consciousness was like foam on a wave.

Yet Lovecraft was a remarkable example of what humans can do in transcending the obvious limits. He did not seem to recognize this. His subjective universe was extraordinary, so extraordinary that it produced literature which had a powerful effect on others. It is worth looking at the facets of this subjective universe.

As far as innate factors went, Lovecraft was an extremely intelligent individual. According to the biographer L. Sprague de Camp (RL #7A), at two he knew the alphabet. At three he began reading; at four he was writing. At five he began reading The Arabian Nights. At six he was able to recite poetry, and had begun putting together rhymes. It should be pointed out that he was not merely an idiot savant -- he had begun thinking about what he was reading. He rejected Santa Claus at the age of five, and told his parents that he was starting to have serious doubts about God.

At seven he immersed himself in Greek and Roman myth, feeding his subjective universe with these images of beauty and power. He found these images so vastly enlivening and enriching, compared to the spiritual atmosphere of his surroundings, that he imagined that he must be surely be a pagan. L. Sprague de Camp reports that Lovecraft began to think that horns and pointed ears were sprouting, and he was disappointed that wishing did not turn his feet into hooves.

Nevertheless, in addition to this rich aesthetic source, he also turned to the sciences. At this time he lived in the house of his grandparents. They gave him a chemistry set, and he set out straightaway to making explosions and strange smells in the basement. His grandfather encouraged Lovecraft's scientific pursuits and his taste for the weird, telling him horror tales and folk legends. Lovecraft received his first telescope in 1903 at the age of 13; shortly thereafter he began writing and publishing an astronomy newsletter. He had an intense lust for knowledge. This translated into precise thinking, yet he had a powerful imagination.

There are elements of his innate nature, and his physiology, which are peculiar. We don't know to whether these were side effects, illness, or mutation. We know that he possessed an extreme sensitivity to cold -- he was most lively at high temperatures, became lethargic in the 60's and 50's, and he actually collapsed at one point while walking with friends when temperatures were near freezing; he had to be taken indoors and revived.

He was ravenous for sugar. He was nocturnal all of his life, at his liveliest at night. This is not uncommon for writers, but in him it was very pronounced. He had bursts of manic energy. There were occasions when, as an adult, he went to visit correspondents; they found him full of energy, enthused, running around for two days at a time without sleep. This behavior fascinated them, because of the contrast with Lovecraft's description of himself as very retiring, and with other reports describing him as a semi-invalid. It's hard to say if this was psychosomatic. He was immune to poison ivy. And he had total recall.

One thing historians have focussed on is that both his parents died violently insane in asylums. Some have suggested that Lovecraft's extreme moodiness and cycles of ill health were due to syphilis. He had a Wassermann test at the time of his marriage. According to this test, he did not suffer from syphilis. We may be able to infer some hereditary component to his nervous sensitivity, and there is probably a powerful psychological effect associated with the early stages of dementia in his parents. This added a further element for him to contend with in the formation of his psyche and his view of the world.

The death of his grandfather forced Lovecraft's family into a smaller flat in Providence. His father had already been hospitalized, and his mother moved in with two aunts. He regarded this as the end of a golden age in his childhood. He dropped out after two years of high school, had a nervous breakdown, and never returned to his studies. He regretted this later; in his letters he wrote of his regret that he had not pursued his academic studies. For the rest of his life he never held a job, living almost all of his life with his two aunts. He briefly lived outside Providence, having gotten married and gone to live in New York City. However, he despised New York City, moved back to Providence, and got divorced.

If this was all there was to say about the life of H.P. Lovecraft, there would be nothing to talk about. However, his writing, and his creativity, proved to be the key. It brought him into contact with others, and caused him to have an effect on the objective universe -- it became the basis of a legacy both literary and magical.

Now writing, and artistic creation generally, is a kind of mirror of the soul. You will find in art the specific characteristics of the artist's subjective universe, not only in the themes pursued, but in the structure of the work, in the way that those themes are expressed and presented to others. Lovecraft's tales show a number of features that are very tightly keyed to his subjective universe.

Lovecraft tales focus on mood: the building and cultivation of moods in his stories is the important thing. He's not concerned with plot as we generally understand it; his stories are remarkably consistent -- to the extent that a plot exists at all, almost all of his stories possess the same plot: a Rationalist Investigator stumbles slowly but surely on shattering facts that unhinge his reason and blight the rest of his life!

But he felt that the cultivation of the mood and the impressions was most critical, and in his letters one can see this.⁽¹⁾ Intensity of mood shows up in his letters in descriptions of the

places he has visited. He hated travel, but when he did go -- to Boston, to New York City -- the intense clarity of observation and the recounting of moods, his reaction to all he has seen, is very marked. In comments on supernatural horror in literature, he states that the conveyance of mood is the most vital element.

A second element is place-fixation. This may have grown out of his conviction that Providence was surely the hub of the civilized universe, with the possible exception of 17th century England. He was very attached to place, and this manifested in a deep interest in antiquity and in the history of places he visited. One of the reasons he hated NYC was he could look around him, see the architecture and think back to the past. The people around him were not living in that past, but in the present, carrying out mundane activities like trade and commerce, and he regarded them as a plague, not at all part of the universe in which the architecture, reflected great aesthetic principles. The present, and the narrowness of most people's focus, he saw as a decline from some past age of greatness.

Place-fixation shows up in his stories in the fact that nearly all of his horror is sited in New England, or more rarely, in places he visited elsewhere. If you read these stories, and go to these areas, you will very often find the exact spot he describes. Sometimes he gives them another name. To give a few quick examples: if you follow the directions in "The Shadow over Innsmouth", there is indeed a bus line of the kind he describes; and if you follow the itinerary in that story, you find that the Dagon Hall is actually a hall belonging the American Veterans of Foreign Wars.

The story "Herbert West: Reanimator" takes place in the town of Bolton -- but the area he describes is actually in Clinton, the next town over. I know it well, because I live in Bolton, and I have seen the very neighborhood where the notorious Dr. West supposedly made off with the corpses of mill workers for his experiments. There's a dam and a textile mill there. I know that a train line once ran through this area. It's now gone. The only thing that I can conclude is that Lovecraft must have at some have point passed through the region on that train line.

Another example is "Pickman's Model". The ghouls that Pickman portrayed were found in certain tunnels under Boston. Those tunnels existed. They were smugglers' tunnels dating from colonial days that were unearthed during subway construction at the time Lovecraft was writing. He apparently read about them, and decided to incorporate this detail. Perhaps he found a ghoulish amusement in the fact that these smuggler's tunnels linked some of the colonial mansions in the vicinity, and ran alongside an old burying ground.

Lovecraft's social alienation was profound. This shows in his tales as a complete lack of regard for what people expect in a story. There are never any romantic interests in his tales; he's writing philosophy. This is one thing that has kept his writing out of the mainstream. Literary people who think of the ordinary details of human life -- marriage, birth, death, the prom, what have you -- as the stuff of which great literature is made, can't understand why anyone would read H.P. Lovecraft. This is even worse than the hardware fixation of hard science fiction, and of course science fiction is not accepted as part of the literary mainstream either.

There is also an element of temporal dislocation in Lovecraft's stories. Lovecraft seemed to practice a life-long ECI working. He didn't like his surroundings. He regarded himself as a gentleman of the 1700s, a displaced Tory, a man of letters from another time. He envisioned

himself wearing a powdered wig, and cultivated mannerisms and interests that we would regard as affectations. As an escape mechanism this may have served his purposes, but it interfered with his capacity to deal with the present. There are copies of some of the few letters he wrote when he was attempting to look for work -- surely any of the newspaper editors or publishers who saw these letters must have shaken their head in disbelief.

Yet he pursued this fantasy. What is curious is that he got other writers to play along with this, in terms of his personal correspondence. He gained contacts within the amateur press associations, and people there could see beyond the superficial aspect of his life and enjoy the vividness of his imagination. This was what they saw as the real H. P. Lovecraft.

These subjective features translate into things like the documentary style of his work, the first person narrative -- a disproportionate number of his stories are in the first person. Again it is Lovecraft himself who is mirrored in this: he is describing an image of his own realization that everyone around him was asleep, wrapped in comforting fantasies, and he himself possessed piercing insight into the true nature of things. He, as the narrator of such stories, suffered the blinding revelation of the true nature of the cosmos and the disintegration of conventional sanity as a result of this delving into the unknown. But he never portrayed such narrators as deluded or damned. They were always people who, by their drive to know the truth, encountered the Otherness of the universe.

Many people have complained that Lovecraft overuses adjectives. I call this the Eldritch and Blasphemous factor. Some critics conclude that he couldn't actually describe the monster, so he copped out by writing that it was eldritch and blasphemous and loathsome and horrible.

Now if you look at his stories -- the precision of his descriptions, the care in constructing moods, the clarity and detail of travel reports in his letters -- it's certain that Lovecraft is perfectly capable of describing intricate detail. If a particularly entity was a twenty-foot bloodsucking and bristling tick, he could describe it in exhaustive clinical detail. But that would miss the point!

The point about the stories is that what makes these beings eldritch and blasphemous is not any feature of their physical form, but that by their very existence they strike at human faith in the cosmos. Their very existence defies, destroys, and shatters the sense of certainty people have about what is out there. Lovecraftian tales are not ooga-booga monster stories. They are meant to disquiet the reader with the implications, not with the forms of these entities. What he's trying to get at is indeed supernatural horror, even though he did not believe in the supernatural.

Turning to the question of why this is relevant to occultists ... people make wild claims about H.P. Lovecraft. Some say that he was a medium for the True Gods, the forces from Beyond -- that these fictional entities actually exist, and he was channeling them. Others claim that he was indeed initiated into occult secrets; but at the moment of passing the portal of initiation he was eaten by the Dweller on the Threshold, and so could not accept the reality of these strange creatures, yet was compelled to write of them.

But what actually makes Lovecraft important is this: although he did not regard himself as a magician, he took the best sources that he had available about the deep structure of the human psyche -- he took religious myth, not just in his childhood but later on, in seeking ideas and themes of his stories. He reasoned that the best thing to do was to go into comparative

religion, into folklore, and into the occult literature available to him and comb those sources looking for concepts that could be distilled down into notions that were unfamiliar, and yet all too familiar. He sought the raw archetypal essence behind various symbols.

So for example, there is Nyarlathotep, the cryptic messenger of the gods. This being is a sardonic trickster who conveys power and knowledge. It is clear that what Lovecraft has taken the traditions surrounding Hermes, Mercury, and Thoth -- a being who is the messenger of the gods and a bringer of knowledge, but also a trickster and a thief. People react to the **original** concept instead of the prettified, sanitized images of these myths that evolves as people tame the archetypes, to make their images comfortable and familiar. (Think of the Mercurial logo used by florists!)

Lovecraft carried out this distillation for a number of figures and themes in his pantheon. He went to many sources, never taking anything at face value, never believing anything he read, never regarding it as more than an indicator of the nature of the human mind, a source of information he could exploit in rendering his tales more powerful and effective.

This give his stories a power of evocation: they call forth in the reader that level of consciousness, that archetypal entity, which he has portrayed through distillation of the essence of that figure out of other sources.

This shows up in his focus on dream lore. He used dreams as a source of information, and was aware of the role of dreams in human dealings with the supernatural. Dreamlike states of consciousness play a prominent part in some of his stories.

It also shows up in his treatment of atavisms. Here the fascination and the horror resides in the fact that he is seeking to evoke in the reader those early layers of the psyche. When you talk to a human being, you are also talking to a mammal, a reptile, a fish-frog -- these layers beneath the point of the awakening of human self-awareness still exist, and still dictate much of human behavior. What is horrible and fascinating about such things is the vague, disturbed realization in the reader that yes -- part of him is a fish-frog, but he doesn't want to talk about that. That's ucky. That's terrible. Setians try to raise these principles to their ultimate potential (the deification of the bestial) as part of our idea of xeper, of becoming, but for most people these are hideous ancestral secrets they would rather not deal with. Lovecraft enjoys working with this dread.

Finally, there is the Starry Wisdom element of his tales. Lovecraft's understanding of astronomy and the sciences is incorporated to emphasize that the actual structure of reality is so fantastic, there is no reason to rely on old fables and old tales to reveal the strangeness and otherness of things. Anyone who actually looked into it would find the cosmos unimaginably vast and alien. Lovecraft certainly portrayed this as an element of horror. Setians experience almost an exaltation in considering this -- to us the dimensions of Yog-Sothoth and the revels of Shub-Niggurath, these are not things of fear and dread, they are us! -- this is the field of our play. But to the readership Lovecraft was aiming at, they were concepts of repugnance.

Now I don't have time to get into any depth on how the realm of art was inspired by what Lovecraft did. It is a sign of the power of these images, perhaps, that straightaway his correspondents wanted to write stories within his fictional world. He had a real impact on science fiction and horror, partly through readers, partly through correspondence with those who went on themselves to become noted writers of fantastic literature.

There are comic strip versions of some of Lovecraft's stories, and H.R. Giger has of course reveled in the visual symbolism of Lovecraft. I won't get into the movies influenced by Lovecraft, which range from bad portrayals of actual stories to simple allusions ... even a role-playing game has been created based on Lovecraft's work. Some modern musicians have also immortalized his creatures in their work.

Getting back, briefly, to the magical subculture -- as I said, there has been a lot of misinterpretation as to what Lovecraft is about. What we find interesting about Lovecraft is his ability to extract and draw forth these archetypes, these features of the psyche, that people do not ordinarily speak of, are not conscious of -- and to project these in a way that is compelling. And Lovecraft did this so well that the stories themselves have strange effects.

My favorite example of this is the *Necronomicon*. This was an imaginary book, based on both the actual existence of mysterious grimoires and forbidden books (some word of such things had reached the West) and on other fictional magical and "channeled" spiritual books that were known at the time. He did such a good job with it -- although the book didn't exist, he frequently quoted the most tantalizing fragments from it -- that it almost immediately began trying to precipitate out of the subjective universe into the objective realm.

The first sighting was in the late 1930s. An index card for the book appeared in the Yale library card catalogue. Over the next couple of decades, there were more card catalogue entries, and sightings in book lists published by various reputable antiquarian booksellers (particular editions were listed for large amounts of money). Of course, the people who were doing this were hoaxing, but it was so plausible, so evocative, that people had no trouble believing that such a thing might be so. In the end, it was so compelling that people decided they had to make money on it, and so pseudo-*Necronomicons* were published. You can go to New York City and buy a *Necronomicon* accessory spell kit.

Lovecraft would surely be amused to hear that it has gotten to this stage. Yet he managed to evoke this book into existence. Was this Lesser Black Magic, that his grasp of what humans found mysterious and inspiring was so good that he was able to trigger this in other people? Was it a kind of poorly-understood Greater Black Magic on his part, that he changed the future long after his death, causing these things to come into existence? It's not too clear what is going on here, but what is significant is that he reached into the psyche through various sources -- as I said, he took none of it at face value -- but he used these sources, extracted what would serve his purpose, and created something of such intensity, we can fairly say that he performed magic through his art.

I think that this is really the legacy that Lovecraft gives us. By studying themes that he brings forth in his writing, as well as the manner in which he did it, and the connection to his subjective world revealed in his letters, we can learn something about the human mind and the realms of the imagination that can be tapped and developed into something truly magical in manifestation.

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Footnotes

1. I should point out that in addition to his stories, Lovecraft is thought to have written 100,000 letters, a fraction of which are kept at the Hays Library at Brown University -- the Selected Letters of H.P. Lovecraft are perhaps a tenth of them.

Egypt - Life and Times

(or: Egyptomania - Better Living Through Khemistry)

Classification:	V4 - 930.01 - 1
Author:	Linda Reynolds III ^o
Date:	March XIII
Publication:	<u>Cry of the Jackal</u> , I.1, Anubis Pylon
Subject:	Egypt
Reading List:	

Hail, honored visitors... and welcome to my land. I am called Shehbui, my name being that of the god, South Wind. The great river which gives life to Egypt flows in the same direction as Shehbui.

My land is but an arid desert which extends thousands of square miles, and we have almost nowhere to live save this thin strip of green land watered by the Nile. Here in this region of Lower Egypt called the Delta, you will find the great river branching off into a triangular network of tributaries, and here, nearly 150 miles wide in some places, are fertile fields, luscious orchards, and abundant vineyards.

Yet the desert, the threatening, inhospitable place for burial, the home of the dead, looms at the very fringes of our villages. But I will not speak now of the desert, for it is the river which has structured our lives and determined our economic and political framework. The Nile flows for more than 4,000 miles, creating along its length a prosperous oasis. Ah! But my land, my Kem which you have come to learn about, stretches for only 750 miles between the mighty First Cataract at Aswan and the Great Green (what you call the Mediterranean Sea). And, my friends, Kem is called "the gift of the river". Each year the Ethiopian rains flow in a deluge, pushing swiftly northward across the land, and only the towns remain above the water. Thus, every summer, the land is irrigated; hopefully not too well, for flooding creates havoc - nor too low, for famine can easily invade us if the life-giving waters do not reach deeply into the farm lands.

Our three seasons are determined by the gods - and by the Nile's temperament! June through September marks the time of "Inundation", "Emergence" (of the land from the waters) occurs from October to February, and finally "Drought" lasts until June, beginning the cycle over again. The laborer's tasks are also patterned by the seasonal changes. Planting takes place during the Emergence, followed by harvesting and the preparation for the next planting during the Drought. While the land is completely flooded, pharaoh's innumerable and monumental projects are seen to! Yes, I must tell you, temple building is ceaseless! But let me continue.

Though commerce and trade between our cities and towns (and other nations as well) affords a sound economic structure and a high degree of literacy among a large percentage of the people, it is my feeling that Egypt will be remembered by its art. Civilizations of the future will marvel at our mighty monuments and tremendous works of our gifted artisans.

My people are truly a joyful and intelligent race, loving life and living it to the fullest - extending it into the afterlife with the same exuberance and quality of enjoyment - from the lowliest peasant to pharaoh and his court. Preparation for one's death and memorial services afterward are both elaborate and artistic, based somewhat on one's financial lot in life. The pauper wrapped in coarse cloth and buried unceremoniously in a communal grave has still prepared, though meagerly, for his journey in the afterlife. And, my friends, the most important point of all, is the near fanatical desire of each Egyptian to be buried in his homeland. For who will see to his needs? When he dies, who among the heathens beyond our borders would see to his proper burial? No, an Egyptian must be buried in Egypt, for only then will his mortal remains be preserved properly for eternity.

I, honored guests, have been gifted by the gods. My talent and occupation is that of artisan; my primary responsibility lies in the creation of scenic paintings and adding lifelike pigments

to the work of sculptors. I have painted temples and private dwellings alike, depicting scenes of everyday life and the activities of the gods as well. My work is fashioned to survive millenia, for as Atum has said, "Thou are destined for millions and millions of years, a lifetime of millions." The spirits of my people will live forever, and as I have told you previously, it is in the works of myself and those like me that this great empire will be remembered in future aeons. But! Enough of my own occupation, for I would not wish to appear a braggart. Let me touch upon some of the different aspects of Egyptian life that I have knowledge of, and afterward you may all draw your own conclusions as to why we live as we do.

As you probably know, pharaoh is at the topmost part of the pyramid of social structure. In order to create and maintain unification of a land as vast as ours, he holds total civil, military, and religious authority. Since he is the embodiment of the gods, and therefore divine, he is responsible for the behavior of the Nile, the success or failure of the crops, the fortune of the military and its endeavours - yes, all aspects of our lives. He owns all the land! He directs the entire labor force! His law is the only law! Those officials who assist Pharaoh have no authority other than his; they are merely his voice in all matters.

Directly beneath pharaoh, the one we name "overseer of all the works of the king" is our mighty vizier. He can be directly appointed the position by being noticed as an able and qualified member of some noble family. He doles out the pharaoh's justice, supervising public activities and occupations, and oftentimes is the leader of military expeditions. Among his many titles are "seal-bearer of the king", and "sole companion of the king".

His list of duties and responsibilities is too numerous to recall. He oversees the farmlands and orchards, the vineyards and wine makers, the wildlife and domestic animals, the granaries, and the royal residence. The list is truly endless, my friends. He supervises every divine craft and construction. He is the court, the tax collector, and the tribute taker. He acts as our minister of war and chief of police. He is actually required to stand outside pharaoh's door each morning, and at his awakening, tend to his every need while reporting on the previous day's activities, and then receiving instructions for the next day. The vizier will then meet his own subordinates, examining and acting upon written and verbal reports from them. I truly do not know how he finds enough time in the day to accomplish all that he must!

It is sometimes possible for a lesser-born person to acquire this high rank, for as one great pharaoh wrote, "Do not distinguish the son of a noble man from a poor man, but take to thyself a man because of the work of his hands." I assure you, my friends, I would much prefer to remain in my position, than to assume the role of the powerful, but harried, vizier!

end part one ⁽¹⁾

Footnotes

¹ Ed. Note: There is no part two.

The Coming of the Temple

Classification: V2 - 9C4 - 1
Author: James Lewis IV°
Date: October 20, XVIII
Revision: September 13, XXV
HTML Revision: Oct 14, 1997 CE
Subject: History
Reading List: 9A, 9B, 9C, 9I, 9K, 10F, 10G

The Year XVIII of Set's Æon has placed 79 years between itself and the onset of the Æon of HarWer, and 96 years have elapsed since Dr. William Wescott acquired an awareness of a certain Fräulein Anna Springel. 18 years have gone since San Francisco found itself host to a new Church of Satan. Thousands of years have passed since the first Temple of Set went into the mists of obscurity for its survival. Our magical and philosophical heritages are therefore rich and multifaceted as a result of those ages gone before us, and to them we owe credit for the upstanding and honorable beings we are. Let us examine some of our forerunners and the shadow of the Temple yet to come within them and their degree and grade systems.

In comparatively recent times, 1887 saw Dr. William Wescott find a manuscript in cypher and discover it to purport to be sketches of mystical/pseudo-Masonic rituals. In the present day this manuscript is suspect and the indications are that it probably was forged -- certainly Dr. Wescott's correspondence with the manuscript's author, Fräulein Springel, is even more highly suspect. A well-written account of the finding of the manuscript can be found in Howe's Magicians of the Golden Dawn, and we shall not concern ourselves overly with that account now. What we will be looking at are those foreshadowings of the Temple of Set. It is often difficult to untangle facts and motives as time progresses for the most noble of organizations will be comprised of people, thereby making them open to the chances of a bad seed rising. Let us be alert for patterns in time in our quest.

Exactly what was the goal of the Golden Dawn? For an answer we may turn our gaze to its Charter's wording:⁽¹⁾

*In the Name
of the
Lord of the Universe!*

*We the undersigned Chiefs of the Second Order
hereby depute our V.W. Fratres:*

"S Rioghail Mo Dhream," (5)=[6] as Praemonstrator;

"Quod Scis Nescis," (5)=[6] as Cancellarius;

"Magna Est Veritas et Praevalebit," (5)=[6] as Imperator;

to constitute and to rule the Isis-Urania Temple, No. 3, of the Order of the G.D. in the Order, and to Initiate and Perfect therein any person Male or Female who has been duly approved of and certified by us. For which purpose this shall be sufficient Warrant.

Deo Duce Comite Ferro (7)=[4]

Sapiens Dom. Astris (7)=[4]

Vincit Omnia Veritas (7)=[4]

It is worth noting that, forged or not, the Golden Dawn Charter has set the stage for new Words to come. Surely this notion to "Initiate and Perfect" was hardly a new one, but it was a public one. Further, it was one which as direction used means other than abasement. To "Initiate" was to take a member through steps of learning and expansion. To "Perfect" was to bring into power those qualities of excellence, thereby sending oneself up the scale/grades to the divine. "To Initiate and Perfect any person" approved was a high and lofty aim; surely they never expected the rise of devouring id-monsters, just as we of the Temple never really expect them, either. Yet id-monsters were, are, and ever shall be in one form or another. Indeed, with no stress there would be no real gain and no actual glory. Regardless, the groundwork was laid and the Golden Dawn was open to lay down further guidelines for the yet-to-come Æons and Ages.

In order to bring about that Initiation and Perfection, the Golden Dawn instituted a degree/grade system designed to allow the initiate to have exposure to and gain mastery of each stage. As a second function, the degree/grade system also allowed the officials of the Golden Dawn exposure to the aspiring initiate. Sound familiar? It should: it has been practiced by the O.T.O., the Church of Satan, and now the Temple of Set. While one of the best systems around, it nonetheless had its drawbacks -- again, id-monsters can crop up in places one least expects them and lead to the occasional treachery. Yet it remains in effect perhaps because it says *those on the way to Initiation and Perfection are worthy of trust.*

The ceremony of the Neophyte (0)=[0] was an impressive one for the new initiate. Briefly, the principle of Limitless Light, the ultimate purity and knowledge, was invoked to lead and guide the (0)=[0]. Importantly, the ceremony struck a note deep within the initiate and gave him a taste of magic to come. Just as importantly, it promoted in the initiate an interest and skill in acquiring the basics of magical *savoir-faire*. Compare it with our own First Degree initiate's course. There may not be a specific ceremony written for the First Degree, but many a new Setian attending his first group ritual will experience an inner "tug" or similarly described sensation. In short, he will have tasted magic and its effect. He will further, in all probability, want more. At the same time as the First Degree is exposing himself to the many areas open to new initiates of the temple, the opportunity is there for those of higher degrees to evaluate him. He may decide in this time of the White Star if this thing called the Temple of Set is right for him -- while the Temple makes a decision if he is right for it. Differ though they may, the foundations of the First Degree program was laid.

The (1)=[10] of the Golden Dawn was known as the Zelator. It was followed by the (2)=[9] Theoricus, the (3)=[8] Practicus, and the (4)=[7] Philosophus. Grades (1)=[10] through (4)=[7] were concerned primarily with "an understanding and mastery of the "elemental" forces governing the physical plane."⁽²⁾ Again, all this -- plus some! -- is more clearly and more accurately covered in the searches of the First Degree Setian. ["More clearly and more

accurately" is defined as dealing with having a great deal of obscure nonsense previously dumped overboard.]

After attaining (0)=[0] through (4)=[7], the Golden Dawn initiate could then expect to advance to what was known as the Second Order. This comprised the grades of (5)=[6], the Adeptus Minor the (6)=[5], the Adeptus Major; and the (7)=[4], the Adeptus Exemptus. These Adeptus grades were designed to hold those who have attained magical proficiencies of high levels. Through various testings of the initiate's knowledge and expertise, he was judged Adept at dealing with the forces of nature. Compare now the Second Degree of the Temple of Set. The Adept II° [one degree rather than three divisions of a Grade] has been recognized as a master of magic, both Black and White. The chief distinction between him and the Third Degree is the fact that he has not felt the need to probe further into the workings and care of the Temple. He has not, as one Fourth Degree thinks of it, pestered Set until that worthy Prince has decided to give him more than he bargained for -- and then to spare!

The Second Degree of the Temple of Set is unique, as are all Setian Degrees, but the Adept is in a position to thoroughly enjoy the benefits of his efforts without the sometimes pleasurable and sometimes annoying duties of the Priesthood. It was certainly a differing situation for the (5)=[6], (6)=[5], and (7)=[4]. These initiates had enormous amounts of garbage with which to deal. Yet note, their grade stood on the edge of then-known human development, just as the present Adepts have attained the greatest mastery possible for one to achieve without ordination by Set himself.

The Golden Dawn initiatory scale went from Adeptus Exemptus (7)=[4] to the first step of the Third Order - the Magister Templi (8)=[3]. There was, in perspective, an enormous gap there. The Temple of Set and the Church of Satan before it rectified this by instituting a new degree, that of Priest III°. The Third Degree fills the needs of that prior gap quite well. It provides, among other things, for the orientation of the new Priest and allows him to strike out on a pace best suited for him into the world of administration and guidance. It is a satisfying degree and has to be experienced in order to be truly appreciated. So did the Golden Dawn lay the way for the Third Degree? It would seem so, if only by the absence of such a comparable grade in that initial organization.

The Third Order, that of Magister Templi (8)=[3], Magus (9)=[2], and Ipsissimus (10)=[1] have little but mention in the Golden Dawn. From the Third Order proceeded the magical flow which guided the (0)=[0] through (7)=[4] toward Initiation and Perfection. It was held that these (8)=[3] and above initiates occupied places on the astral plane and lower degrees were advised not to hold their breaths until encountering them. [For organizational and administrative reasons, the three (7)=[4] initiates, Wescott, Mathers, and Woodman, assumed the positions of Visible Secret Chiefs, operating for the Invisible Secret Chiefs, the (8)=[3] and higher.]

Of the Third Order a ca. 1894 document has this to say:

The highest of all in this ancient scheme are the Great Rulers of the whole System, who severally sustain and govern the Third Order, which includes Three Magic Titles of Honor and Supremacy. These represent the Supernal Triad of the Sephiroth and are shrouded to the profane and to all other but the Chiefs of the Adepts; in a case of a vacancy in this Order the Chief, most learned and most famous Adept obtains by decree the well-earned reward.⁽³⁾

While this may have initially satisfied a need for the presence of the unapproachable, one is left to wonder how a vacancy could come about among exalted beings already occupying an exotic and esoteric plane. The implication is that ageing and death can extend even to the alien astral plane! It is possible this could be explained by the (10)=[1] being totally absorbed by the "Limitless Light," or there may have been talk of there being grades existing *beyond* the (10)=[1], much like the ridiculous "VII^o+" talk which we have heard in our own days.

The Temple's own Magistri and above are very real and accessible initiates. Their hands may not always be acutely obvious to the First and Second Degree simply because it is the duty of the Third Degree to provide that guidance. Yet again, the groundwork was placed: the (8)=[3] and above held knowledge and mastery over the Universe. That is more properly discussed in an arena such as the Sapphire Tablet of Set than here.

However it may have ended, the Golden Dawn's goals were noble ones. It began with the idea of Initiation and Purification. It also began determined not to use its members:

"Those who could, paid their few shillings contribution for stationery, rent, and out-of-pocket expenses." That is one indication that it was not organized to exploit people like some fraternal organizations that Symonds could name. It functioned somewhat on a humanitarian level -- though it could well be criticized for not demanding a decent fee or dues for its offices⁽⁴⁾

The Ordo Templi Orientis, the well-known O.T.O., took magic a step further toward the Æon of Set when Aleister Crowley broke away from the dying Golden Dawn and became famous for, among other things, Uttering the Word, or Thelema, or Will, and thereby bringing about the Æon of HarWer. The Book of Coming Forth by Night contains references to and explanations of the Magus Aleister Crowley so we need not go into a detailed account of him here.

In forming what the Magus Crowley referred to as "the structure and system of the Great White Brotherhood,"⁽⁵⁾ he divided his system into three orders and eleven grades, plus a designation of "student," in which the aspirant was to gain a varied knowledge from a number of recommended volumes. [Compare his with our Reading List for the Temple of Set.] The Probationer (0)=[0] occupied the bottom of Magus Crowley's first division, "The Order of the Golden Dawn." This, along with the Neophyte (1)=[10], the Zelator (2)=[9], the Practicus (3)=[8], and the Philosophus (4)=[7], is described in both *The Degrees of Initiation* in the Ruby Tablet of Set and in Magick in Theory and Practice. It can be seen that the Temple has condensed the (0)=[0] through (4)=[7] into a single First Degree, and one that operates on a far more sophisticated level than the first A.A. division. Yet it is worth mention that this first division prepared the aspiring initiate for the grade of Adept, just as our own First Degree recommendations are designed to bring about fully functioning Adepts.

In the second division, "The Order of the Rosy Cross," there were three grades of Adept: Adeptus Minor (5)=[6], Adeptus Major (6)=[5], and Adeptus Exemptus (7)=[4]. From Magus Crowley's descriptions of the grades we can see that he saw in them powerful magicians, yet magicians without that extra something we know as Priesthood. The (7)=[4] does come close to the concept of an initial Priesthood, but as is characteristic of the Magus of the Æon of HarWer, he made a leap across the vacancy to the realm of the Magistri, and thereby missed an excellent opportunity for the avoidance of a shock for his followers. The idea of a severe jolt resulting in damage and destruction probably would have received Magus Crowley's

complete approval. As one present day O.T.O. official once pointed out, Aleister Crowley got rid of Magistri Templi as fast as they appeared. To him, a Master of the Temple was competition for control, and he wanted no threats to his supremacy.⁽⁶⁾ It makes for an interesting train of thought when wondering how magic would be now if (a) an equivalent of the Third Degree had been instituted and (b) the Magus of that Æon been less mindlessly destructive. However, that is purely academic at this point and has no place here. For a description of the (5)=[6], (6)=[5], and (7)=[4], refer again to *Magick in Theory and Practice* or to "The Degrees of Initiation." The likenesses are there.

In the third division, "The Order of the Silver Star," the Golden Dawn designations were kept: (8)=[3] Magister Templi, (9)=[2] Magus, and (10)=[1] Ipsissimus. The Magus Crowley's own instructions to the aspirants to the (8)=[3] were to annihilate the personality which, he said, "limits and oppresses his true self." No advice could be more suicidal. The (8)=[3] advice was to obliterate that which makes man unique [his capacity for discernment, rational thought, judgement, etc.] in order that he might merge with the universal awareness/consciousness. This, it will be noted, is patent hogwash. Nay, let us go a step further and define it as hogwash of a highly treacherous nature. The actual truth in the state of being of the Magistri is one of being far *apart* from the universe. Magus Crowley's advice to his potential (8)=[3]s was therefore an invitation to magical death. It may have been easy, after a fashion, to allow oneself to be absorbed by nature and lose the sense of "I" but the catch was that no universal consciousness existed then or now. The actions and life of the originator of this piece of advice are notable in that they do the exact opposite of his teachings. The strong and vibrant personality of the being known as Aleister Crowley are marked.

The (9)=[2] gets back a bit more on the right [left?] path. The Task of a Magus is to Utter a Word, a thing which will more than adequately describe magical progress to date, and will further give new direction to the magical current of the time. The Word is marked as such by a number of characteristics: it will not be recognized by some who will prefer to remain with an older and more comfortable Word; it will be marked by the teachings of the one who utters it; it will present a challenge to those hearing it; it will bring about positive and constructive changes in those who work with it; its impact will to some extent assume global proportions, and yet in all cases listeners must take care to ensure that the concept presented is actually a true Word. How does one do this? There is no enshrined way to do so. A Word should be tested in the initiate's personal life and judged from that standpoint. A true Word will further effect other myriad and unpredictable changes. The (9)=[2] of the Æon of HarWer was surrounded by a certain amount of the useless, though perhaps a certain amount of obscurity was desirable at the time. The Magus V° of the Temple of Set will do his best to remove obscurities so that his Word can be made maximum use of.

The (10)=[1] Ipsissimus of the third division is described in the way the (8)=[3] is advised to be: basically mindless. At the time, only Aleister Crowley had claimed having attained the grade of Ipsissimus and again, his actions belie his claims. Whether he actually attained this exalted grade is a matter of some debate; at least, his actions were not in accord with his own descriptions of what an Ipsissimus (10)=[1] should be and do. The Temple of Set Ipsissimus VI° generally operates on the Fourth Degree level of Magister Templi except when acting in his special Sixth Degree capacity. A description of the Sixth Degree is beyond the scope of this present paper. But let us say this: we recall our High Priest having commented that if a Magus V° has vision in the land of the blind, the Ipsissimus has perspective. The analogy is not an inaccurate one.

The Church of Satan came forth on the world in the Year I of the Age of Satan, the year 1966 of the common era, and the world has never been the same since. The Magus Anton LaVey Uttered the Word Indulgence and the Temple was almost upon us. Gone were the Circles and Squares and in their places came to be the I° through V° designations.

The Church of Satan, like its High Priest and Magus, was flamboyant and devil-may-care [which he did], and its membership was as varied as could be imagined. Biographies of the Magus Anton LaVey exist in a number of forms, and will not be our concern here. Although they are informative reading, some are to be taken with 65 milligrams of sodium chloride while reading.

The First Degree of the Church of Satan, the Apprentice, covered a great number of people. It held both serious seekers and dilettantes, the upright and the twisted. A full screening of applicants was a practical impossibility, but it undeniably opened the door to variety with a vengeance. The Apprentice I° received an introductory packet, a medallion, a subscription to the Cloven Hoof, a few reading recommendations, and was left pretty much alone. What he did with all this was up to him. Now, we provide a bit more guidance than that, but does the similarity strike you?

The Warlock or Witch II° successfully passed an examination and enjoyed a certain prestige previously unknown in occult circles. A member holding the Second Degree had been recognized by the Church of Satan as being highly skilled in the theory and practice of Satanism. [Does it sound familiar?] It also required no organizational duties for those not occupying the posts of Regional Agents. [Also familiar?]

The new Third Degree level took into account that enormous gulf between Adepts and Magistri. Designed for that or not, it well covered a major part of the problem. The Priest of Satan III° was not only highly proficient in his magic, but he also taught and guided the First and Second Degree Satanists. The Priest of Satan began to emerge as not only a magician with considerable skill and flair, but also showed himself to be an able administrator. His discernment was such that his Priesthood permitted unusually clear judgements on when and how to work and guide. [Familiar?] The high integrity of the Church of Satan was markedly instrumental in forming the no-nonsense intelligence which is the Setian III°.

The realm of the Magistri became divided into three parts: Magister Caverni, Magister Templi, and Magister Magus, all with the IV° designation behind them. These are covered in the writings of Dr. Aquino, and will not be gone into here. It should be noted that the Fourth Degree of the Church of Satan encompassed extremely high levels of skill in both magic and administration.

The Magus V°, of which Anton LaVey was the sole holder, put down clear grounds for the Temple of Set V°. Just as the Setian V° reflects the Will of Set, so the Satanist V° operated under the Will of that we knew as Satan. It was a degree which insisted on integrity and clarity, for its owner held the infernal Mandate.

And too soon id-monsters, never quite dead, erupted and the shining splendor which was the Church of Satan shattered into fragments. Yet of evil comes a greater good; such was the case and from the ruins of the Church of Satan arose the gleaming towers of the Temple of Set. It was a curiously both long and short journey here, and we have lived not only to tell the tale but to enjoy and continue our fight. The Golden Dawn, the O.T.O., and the Church of Satan

are but three organizations which opened the way for us and many more groups and individuals have contributed. You will find the Pentagram of the greatest of these worn about your neck.

Footnotes

1. The Magicians of the Golden Dawn, Howe, E.
2. *The Degrees of Initiation*, M. Aquino VI° The Ruby Tablet of Set
3. The Magicians of the Golden Dawn, Howe, E.
4. The Eye in the Triangle, Regardie, I.
5. Magick in Theory and Practice, Crowley, A. (9)=[2]
6. Letter to M. Aquino VI° from Bill Heidrick of the California O.T.O., March 8, 1981 ce.

AEONIC TOPICS

True Will Working

Classification: V2 - A15.2 - 1
Author: John J. Felczak III°
Date: September 28, XXVI
HTML Revision: Oct 07, 1997 CE
Subject: Thelema
Reading List:

This ritual was designed to provide initiates with a tool with which to seek greater clarity on and understanding of their inner destinies as individual black magicians. The self-unifying purpose at the core of each aspirant's being gives meaning and direction to the individual's

life, both magical and mundane. To know this purpose and focus one's thoughts, words, and deeds towards its accomplishment is to gain control of one's life, with the calm sense of inner certainty, empowerment and mastery that this implies.

As night-side sorcerers who walk the left-hand path, we are united by certain common goals such as personal growth and self-empowerment (Xeper), pursuit of hidden knowledge and forbidden mysteries (Runa), obtaining for ourselves the satisfaction of our desires (Indulgence), and ultimately, the realization of a superhuman and god-like state of being (Xem). As that great Satanic philosopher Friedrich Nietzsche once said, "Man is a rope stretched between the animal and the Superman -- a rope over an abyss." For the black magician the attainment of superhuman knowledge and power is but a beginning -- an initiation -- of yet another stage in a never-ending process of growth, gratification, inquiry, and empowerment, or in other words, of Being in the fullest philosophical sense of the term. The Being of the black magician returns eternally, forever creating itself anew (Remanifestation).

But what of the Word in the aeonic formula of which I have not yet spoken? Understood from a black magical perspective, Thelema, the magical will, is both the driving power behind our magic and the point of intersection of these abstract universal goals with their unique manifestation in each of us as individuals. On the left hand path it is the individual magician's own radical self-will that is the final authority and source of values. To the "not my will but Thine be done" of the Magus of the old aeon, the black magician replies "Do what thou wilt shall be the whole of the law", and his or her own will be done above all!

The Magus of the word Thelema said that the nature of the True Will is to Go. That is, the magical will is not exhausted by a single finite aim. Rather it is a conscious volitional process that continually posits new goals for itself. At the same time, nevertheless, will is experienced and manifested in that which it wills, in goals. When goals are diffuse and multitudinous and bear no relationship to one another, the will is fragmented and dispersed. There is no concentration of power. To be consciously aware of and attuned with one's True Will means that all one's goals arrange themselves into a logical hierarchy, supporting one another in service of one overriding purpose.

This is the force of destiny, of self-made destiny, against which nothing can stand. Just as Siegfried reforged the mighty sword Needful from its shattered fragments, so too the magician who discovers and manifests his or her True Will forges the ultimate magical weapon from out of their many and fragmented sub-personalities. "So with thy all; thou hast no right but to do thy will. Do that, and no other shall say nay." (AL 1:42-43)

This achievement of self-unification has been spoken of in elder books of arcane lore as The Great Work, the creation of the Philosopher's Stone and, in the symbolism of the old aeon, as the Knowledge and Conversation of the Holy Guardian Angel. This "Angel" is no angel of God in any theistic sense. Rather it is the crystallization of the magician's own ultimate selfhood. In the language of the Book of Opening the Way, it is the Neter Xem whose Name is unknown.

To seek to know one's True will requires time, effort, and much reflection and inner searching. Fortunately, there is no shortage of tools and techniques to help us in the process.

Divination and the interpretation of our dreams provide a gateway for our inner selfhood to express itself in the language of symbols, awakening the Intelligence of the Heart. On a more intellectual level there are numerous well-known methods of goal formulation and planning, values-clarification, and examination of our beliefs and assumptions about life and reality. Perhaps most important of all is the structured and disciplined keeping of a diary or journal, which enables us to begin to discern the fundamental pattern of our life as it develops through time.

Ritual can also aid immensely in this journey within. The Grimoires of olden time, such as The Book of the Sacred Magic of Abramelin the Mage, often prescribed magical retreats or retirements as times of preparation for the mighty works of sorcery. These were times where the aspirant isolated himself from profane concerns and devoted himself exclusively to intense self-examination, contemplation, and frequent and fervent ceremonial invocation of his higher genius.

Following the guidelines set down by Abramelin, Aleister Crowley used as his specific invocation ritual an adapted form of a Hellenistic Graeco-Egyptian rite of exorcism. This beautiful but exceedingly complex ritual is preserved for us in the body of Crowley's work as "Liber Samekh: Theurgia Goetia Summa (Congressus cum Daemone) sub figura DCCC."

For today's working I have adapted a much simpler rite, a Wiccan True Will Ritual originally published by Selena Fox in the Circle Network News several years ago. I have revised it into an overall Setian framework and incorporated elements drawn from ancient Chinese sorcery as well as the Typhonian tradition in Thelemic magic. The signs or gestures in the summoning of the elements are adapted from the Golden Dawn rubrics, and may be found in 9K, pp. 412-413.

Requirements for Performance:

This ritual can be performed either by a group or by an individual performing the several parts and offices by him or herself. All that is required is an altar or chamber with the standard implements and a single black candle for each participant. Small black votive candles in votive glass cups are ideal for this. Each participant will individually consecrate their candle at the altar at the appointed time. The candles can then be taken home and used in private meditative and introspective work -- where the quest for one's True Will really begins in earnest.

True Will Working

[The Bell is rung 9 times.]

The Litany of the Nine Angles

Celebrant:

"We honor the bond upon the World of Horrors unto the Beginning and Ending of Dimensions."

“Honor to Azathoth, without whose laughter this World should not be.”

“Honor to Yog-Sothoth, without whose Sign we ourselves should not be.”

“Honor to Nyarlathotep, Prince of the Abyss.”

“Honor to Shub-Niggurath, father of the World of Horrors.”

“From the First Angle is the Infinite, wherein the Laughing One doth cry and the flutes wail unto the ending of time.”

“From the Second Angle is the Master who ordereth the Planes and the Angle, and hath conceived the World of Horrors in its terror and glory.”

“From the Third Angle is the Messenger, who hath created thy power to behold the Master of the World of Horrors, who giveth to thee substance of being and the knowledge of the Nine Angles.”

“From the Fourth Angle is the Ram of the Sun, who brought thy selves to be, who endureth upon the World of Horrors and proclaimeth the time that was, the time that is, and the time that shall be, and whose Name is the brilliance of the Nine Angles.”

“From the Fifth Angle are the Hornless Ones, who raise the temple of the five trihedrons unto the Daemons of Creation, whose Seal is at once four and five and nine.”

“From the Sixth Angle is the sleep of the Daemons in symmetry, which vanquisheth the five but shall not prevail against the four and the nine.”

“From the Seventh Angle is the ruin of symmetry and the awakening of the Daemons, for the four and the nine doth prevail against the six.”

“From the Eighth Angle are the Masters of the Realm, who raise the temple of the eight trihedrons unto the Daemons of Creation, whose Seal is at once four and five and nine.”

“From the Ninth Angle is the Flame of the Beginning and Ending of Dimensions, which blazeth in brilliance and darkness unto the glory of desire!”

Celebrant lights the Black Flame, and says:

“The Old Ones were, the Old Ones are, the Old Ones shall be again! They came, and we are here. They sleep, and we watch for them. They shall sleep, and we shall die, but we shall return through them. We are their dreams, and they shall awaken. Hail to the ancient dreams!”

Invocation of Set and the Great Old Ones

Celebrant:

“In the Name of Set, the Prince of Darkness, we embark upon the journey inward to seek truth about our selves. O Majesty of Set, Lord of the secret spheres and dark tunnels beyond the

Hidden Gate, hear us, look upon us, and go with us on this journey. Enfold us with the Powers of Darkness; let them become one with us as we become one with the eternal Set, whose seat is behind the Constellation of the Thigh. As we turn our eyes and ears within to seek our Question and come to know our most exalted and sublime Selves, arm us with the Pentagram of Set and the Sceptre of Tcham, and fortify us with the courage to stand before Maat and look upon ourselves in her dark mirror.”

“We invoke and greet the presence of the Great Old Ones who walk serene and primal in the undimensioned spaces between. Appear in our midst, reveal yourselves unto us, and aid us in this work whereby we manifest that which is within us.”

“Hail Nyarlathotep! Neter of eldritch lore and forbidden knowledge, patron of this Pylon here gathered, help us to know ourselves and to find the Key of the Mysteries in the secret center of our being wherein all power dwells.”

“Hail Anpu-Upuat! Guide through the Night and into the Dark Places, Guardian of the Gate and Opener of the Way, show forth the lonely path through the desert and between the Dark Towers, past the hidden plateau of Leng and the cold waste of Unknown Kadath, unto the final farthest mountain's peak of Undeified Wisdom and Ultimate Selfhood where we shall live and reign forever!”

“Hail Maat! Beautiful and terrible Lady of the Mirror and keeper of the scales wherein our hearts are weighed, show us the truth about our selves and our lives that we may see truly, face thee with confidence and resolution, and seize and manifest our true destiny.”

“Hail Har-Wer! Strange and fitful presence within us! Strength, force and vigor of our arms! Light of the sun within us whereby we live and move upon the World of Horrors! Source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within us! Force of energy, fire of motion; with diligence let us ever labor with thee, that we may remain in thine abundant joy.”

“Let then our eyes become the eyes of Set, our strength become the strength of Set, our will become the will of Set. As a fire in the darkness we are become; as air in the sky we are become; as earth in space we are become; as water in the desert we are become. We dwell in the fane of the flame of Ba. Time shall bow before our wills, for we are lords of life, death, and life in death. We go forth on our secret journeys. Let us find truth and become it.”

The Formula of the Dark Graal

Keeper of the Graal:

“What is the secret of the Graal? Whom does it serve?”

Participants:

“It serves the Prince of Darkness, and the Dark Brotherhood of his Elect.”

Keeper of the Graal:

“Ecce Vinum Sabbatti! Behold here the nectar of the Great Old Ones, the wine of the Black Sabbath of the sorcerers of eld. This is the Grail of the Undefined Wisdom. This is the horn from which all inspiration flows. In it is blended the might and main of the mead dripping down from Valhalla. In it is the very essence of life everlasting.”

Keeper of the Graal partakes of the sacrament and then brings the chalice to each participant in turn.

The Summoning of the Elements

Keeper of the Elements faces North and traces the green trigram of earth, then gives Sign of the Enterer:



“Great Elemental of Earth, we unite with thee. We are centered and strong. We are the vessels through which our true wills manifest.”

Keeper of the Elements gives Sign of Welcome:

“Great Green Powers of Earth, come forth and aid and guard us in this work of art!”

Keeper of the Elements faces West and traces the blue trigram of water, then gives Sign of the Enterer:



“Great Elemental of Water, we unite with thee. We are sensitive, intuitive, and magical. The waters of our inner consciousness are calm, clear and crystalline. We are able to see into our depths and know our true wills.”

Keeper of the Elements gives Sign of Welcome:

“Great Blue Powers of Water, come forth and aid and guard us in this work of art!”

Keeper of the Elements faces South and traces the red trigram of fire, then gives Sign of the Enterer:



“Great Elemental of Fire, we unite with thee. We have the power within to know our true wills and act upon them.”

Keeper of the Elements gives Sign of Welcome:

“Great Red Powers of Fire, come forth and aid and guard us in this work of art!”

Keeper of the Elements faces East and traces the yellow trigram of air, then gives Sign of the Enterer:



“Great Elemental of Air, we unite with thee. We are focused. Our minds are keen and attuned to reveal our true wills.”

Keeper of the Elements gives Sign of Welcome:

“Great Yellow Powers of Air, come forth and aid and guard us in this work of art!”

Keeper of the Elements faces the altar and gives the Sign of the Enterer:

“We are spirit. We are all that is. Ours is the unseen force that enters and departs throughout the farthest reaches of the universe. We are balance and self-unity. We are that from which our true wills spring!”

The Consecration of the Lights

Each participant now brings his or her candle to the altar and consecrates it according to his or her ingenium, dedicating it to aid them in discovering their true will. The Celebrant does this last of all, then faces the altar in the Sign of Apophis and Typhon, proclaiming:

“Candle light, candle glow, inner sight, will to know. Thus shall these lamps of knowledge light our way on the quest for truth. May we always be aware of the flame of will that burns within us, and may we always act according to our true wills, born of spirit.”

The 18th Part of the Word of Set is now read, in Enochian and English.

Celebrant:

“And so it is done!”

Participants:

“So it is done!”

Celebrant:

“Hail Set, Prince of Darkness, unto the beginning and ending of dimensions!”

Participants:

“Hail Set!”

The Black Flame is extinguished and the bell rung nine times, closing the temple.

Liber Al Vel Legis: The Book of the Law

~Analysis and Commentary~

Classification: V2 - A15.61 - 1
Author: Michael A. Aquino VI°
Date: (unknown)
HTML Revision: Dec 18, 1997 CE
Subject: Book of the Law; Crowley
Reading List: 9

Introduction:

On March 18, 1904 CE Aleister Crowley and his wife Rose visited the old Boulak Museum in Cairo. She drew his attention to the XXVI Dynasty funerary stele of the Theban priest Ankh-f-n-Khonsu. Represented on this stele are two Egyptian god-figures and a winged solar disc, which Crowley identified respectively as Nuit, Ra-Hoor-Khuit, and Hadit. He thought Ra-Hoor-Khuit to be a form of Horus the Younger (the Egyptological term for the son of Osiris and Isis in the Osirian mythos) and thus the symbol of an "aeon of the son" to follow those of the mother-goddess (Isis) and the father-god (Osiris). He also believed Hadit to be "Heru-pa-kraath" (Harpokrates), the infant form of Horus the Younger. He identified Nuit [correctly] as the Egyptian goddess of the sky.

An examination of the hieroglyphs on the stele — called by Crowley the "Stele of Revealing" — indicates that it was not conceived or executed according to the Osirian mythos [save that the dead priest is referred to as "an Osiris," i.e.: a dead soul]. "Ra-Hoor-Khuit" is correctly translated to "Ra-Harakte, Master of the Gods." This is a form of HarWer (Horus the Elder — the Great Horus of pre-Osirian legend), literally "Horus of the Horizon" in his solar aspect of *Xepera*. Ra-Harakte had been the judge of the dead in non-Osirian Egypt, and he was also cast as the champion of Set in the Osirian-mythos trial between Set and Horus the Younger. The curious term "Hadit" is simply the Islamic word for a divinely inspired utterance of any sort; hence it is not found on the XXVI Dynasty monument. The "Hadit" disc is hieroglyphically identified on the stele as "Behdety", a form of Horus the Elder worshipped at Behdet in the eastern Nile delta. Summarily the Stele of Revealing is not based upon the Osirian triad at all; its themes are those of a Theban Sun-cult based upon Horus the Elder and Ra-Harakte.

This casts an entirely new light on the Book of the Law that Crowley transcribed on April 8-10, 1904. He interpreted the chapters and verses of this document according to his understanding of the figures on the Stele of Revealing, and these interpretations have been published as The Law is for All (Ed. Regardie), Magical and Philosophical Commentaries on the Book of the Law (Ed. Symonds & Grant), and The Commentaries of AL (Ed. Motta). Crowley's account of the Cairo Working — the transcription of the Book of the Law — is contained in The Equinox, The Confessions, and The Equinox of the Gods.

The concepts introduced in the Book of Coming Forth by Night make possible an entirely new analysis of the Book of the Law. This should be understood neither as an aesthetic criticism of Crowley's comments nor as an attempted distortion of them. It is rather the result of the perceptual vantage point of the Æon of Set as opposed to that of the Æon of Horus. The

original Comment to the Book of the Law forbade all discussion or criticism of that text, not unjustifiably on the presumption that initiates below the grade of Magus could not evaluate it with Æonic perspective. As an Ipsissimus I assert a trans-æonic perspective, hence the right — and responsibility — to comment accordingly on the Book of the Law.



The First Chapter

1. Had! The Manifestation of Nuit.

This chapter is a verbalization of the Nuit-Form as perceived by Crowley. [Throughout this comment the term "Form" is used in the Pythagorean/Platonic sense as a first and/or comprehensive Universal principle.] As the Egyptian sky-goddess, Nuit was portrayed as the mother of Set, Horus the Elder, Ra, and *Xepera*.

2. The unveiling of the company of heaven.

The Book of the Law constitutes an explanation of concepts derived from these five Forms. HarWer is completely manifest, as is necessary for the Equinox of the Æon of Horus. The *Xeper*-principle is partially revealed through passages in the text dealing with transformation and evolution. The Form of Set would remain unrecognized and enigmatic, its presence but not identity sensed, until the announcement of the Æon of Set on the North Solstice of X/1975.

3. Every man and every woman is a star.

A star is a self-contained unit of matter, energy, and the process of conversion between the two. Once formed, a star is an island of existence unique unto itself amidst the Universe, interacting comparatively remotely with other celestial bodies and phenomena through radiation and gravitation. The constitution of each abnormally intelligence human being (*homo sapiens*) is similar; one's interactions with other people and with one's environment **have the capacity** to be dwarfed by the Self-contained consciousness of the non-natural intellect. Ultimately the Self-created perceptual universe of the magician can surpass the stimuli and consequences of the objective, material one.

4. Every number is infinite; there is no difference.

This principle was later revealed as an important key to #II-76 by the Book of Coming Forth by Night. Crowley's extensive essay on the subject in both 777 and his 1920 Comment is excellent and deserves a thoughtful reading. According to Pythagoras and his Egyptian initiatory sources, numbers are the "building-blocks" of existence: They are not Forms per se, but are rather the "alphabet" through which many Forms are made comprehensible.

If Nuit is considered to be the expanse of the natural, material Universe, then the inclusion of this statement in this first chapter assumes additional significance. Numbers are infinite. For example, there can be countless manifestations of things which are viewed as quarters of wholes or as quartets of complete wholes. At the same time the "4-principle" is rigid in itself and is thus a fixed component of the natural Universe.

5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

The "warrior lord of Thebes" is Amon (Amun/Amen), the patron warrior-god of Thebes (*Uast*), generally portrayed as a ram or as a man wearing a twin-plumed headdress. This statement suggests the forthcoming catalyst of the Age of Satan [or Set/HarWer], symbolized by the Ram of Mendes (*Ba-neb-Tettu*), as a transitional phase between the Æons of Horus and Set. Note the emphasis given to the term "Children", implying an elect body of initiates rather than the human species as a whole.

6. Be thou Hadit, my secret centre, my heart & my tongue!

"Hadit" means "inspired utterance." "Had" is also the "secret center" of the word "Abraham", described by Crowley as the Magical Formula of the Æon of Horus. The "abra" prefix & suffix each translate hieroglyphically as "heart of Ra" or "purification of Ra," which would render the entire Formula as an "inspired utterance from the heart of Ra."

7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

Harpokrates is Horus the Younger, the later Osirian corruption of the Great Horus (HarWer). Hence the authenticity of Aiwass as an objective entity seems doubtful. More probably he is a subjective idealization of Crowley's own personality. The Book of the Law is most coherently viewed as an "inspired utterance" of the Forms identified in #I-1 and #I-2, not a statement by Aiwass on behalf of a corrupted god-Form.

8. The Khabs is in the Khu, not the Khu in the Khabs.

Khabs is the hieroglyphic term for the gods of the 36 Dekans [or for stellar gods in general]. *Khu* may be translated from the hieroglyphic in several ways. Crowley preferred "spirit". It may also mean "fire" or "flame". Corresponding translations would be: "The stellar gods are conceived by one's spirit; they do not impart it." -or- "The stellar gods are within the flame; they do not create it." If the "spirit" or "flame" is presumed to be the Black Flame of primal separate intelligence identified in the *Diablicon*, then the two translations are identical. The stellar gods [as opposed to those signified by other symbols] are identified as aspects or Forms of the Primal Form of separate intelligence.

9. Worship then the Khabs, and behold my light shed over you.

Attention is properly directed towards the stellar god-Forms and what they symbolize. One personification of these Forms [according to the imagery of the Age of Satan] may be found in the *Diablicon*. Other, more complex interpretations are now being developed through the Orders of the Temple of Set.

10. Let my servants be few & secret: they shall rule the many & the known.

This affirms the principle of initiatory elitism [as opposed to egalitarian mob-rule]. The recurrent tragedy of human political history is that, whenever the elitist principle is abandoned *de facto* — whether or not it was previously admitted *de jure* — corruption and disintegration of the host culture invariably results.

11. These are fools that men adore; both their Gods & their men are fools.

This is a sharp and succinct statement concerning the inauthenticity of the prior religious systems of the world. Crowley proceeded to disregard this admonition, needlessly encumbering his speculations and calculations concerning the Book of the Law with irrelevant myth-material from Buddhism, Hinduism, and Cabalism. If the results were so often confusing and inconclusive, the Beast had no one to blame but himself.

12. Come forth, o children, under the stars, & take your fill of love!

Crowley interprets this straightforwardly as a statement that sexual or artistic love should be indulged openly and innocently, and that an empathy with Nuit will be one of the consequences. It may also be that one's vision, magical abilities, and emotional sensitivity will be heightened at night, when Solar light and radiation are at least partially shielded.

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

A straightforward sexual statement concealing a more subtle truth: The essence of the Black Flame, emitted from the stars, is captured and sustained in the persons of the Elect. The intelligence of the Flame, both chaotic (HarWer) and composed (Set), takes pleasure in the generation and preservation of similar qualities in the Elect. For their part, the Elect experience a unique exhilaration at night, especially when exposed to starlight.

**14. Above, the gemmed azure is
The naked splendour of Nuit
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-f-n-Khonsu.**

Crowley's poetic rendering of the juxtaposition of Nuit and "Hadit" on the Stele of Revealing. His misidentification of Behdety is again apparent, as the lover of Nuit was a god of the Earth, not [either] Horus.

The name "Ankh-f-n-Khonsu" translates to "[He whose] Life is in Khonsu." Khonsu or Khons was the Moon-god of Thebes, son of the family triad Amon/Mut/Khons. By the time of the XXVI Dynasty, the priesthoods at Thebes and Memphis were among the few remaining non-Osirian centers of learning. By the time of the New Empire, Amon was usually combined with Ra as Amon-Ra, which explains the Solar disc and Ra-Harakte on the stele of a Theban priest.

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They

shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

"Infinite space" characterizes Nuit. The initiatory role and authority of Crowley and his Scarlet Woman are herein defined. They are charged to bring the A.:A.: into existence and to promulgate its doctrines to society in general. Both of these tasks they indeed undertook, and their successful accomplishment was a necessary precondition of the Age of Satan and Æon of Set.

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

Crowley interpreted this verse as a simple identification of the Beast and Scarlet Woman with "Hadit" and Nuit respectively. He further hypothesized an analogy to the Yang/Yin interrelationship of Chinese cosmology. To me this latter interpretation seems more substantive, implying as it does that complementary magical influences would be required for the Æon of Horus to exert its full influence.

17. But ye are not so chosen.

Crowley excuses this particular comment as being directed to "the other worshippers of Nuit" besides the Scarlet Woman and himself. I read it as establishing to all readers of the Book of the Law that there would be but one "prince-priest the Beast." The pathetic posturing of the many self-proclaimed "reincarnations" of Aleister Crowley speaks for itself.

18. Burn upon their brows, o splendrous serpent!

The Uraeus cobra, worn on the forehead, was the symbol of Egyptian kingship. More precisely, the Pharaoh's role was that of a Priest-King: a divinely inspired and sanctioned guardian of the initiatory Elect of Egypt. Nuit announces Crowley's ascent to his station as Magus of the Æon. Once again the authenticity of the Book of the Law is subtly evidenced, as the exclusive symbolism of the Uraeus is unmistakable. "This is the Uraeus which came forth from Set." — Utterance #683, Pyramid Texts.

19. O azure-lidded woman, bend upon them!

Nuit is the "azure-lidded woman." Considered together with verse #I-18, this implies that the Priest-King powers and perceptions of the Beast and Scarlet Woman will be more fully realized during the hours of darkness. Horus, however, is a deity of daylight; consider the three 12-1 PM transmissions of the Book of the Law itself.

20. The key of the rituals is in the secret word which I have given unto him.

Crowley believed this word to be "Abrahadabra", symbolizing the union of complementary concepts through ritual. He explored its construction via Cabalistic numerological techniques, arriving at various numbers which he believed significant to the Æon of Horus. While the Hebrew Cabala possesses no objective validity, Crowley insisted — presumably as a consequence of his Golden Dawn training — upon trying to use it as a device for systematizing his philosophy. His diaries reveal his exhaustive efforts in this vein and the many pointless "results" he achieved.

Exactly how Crowley used "Abrahamadabra" as a ritual key is obscure. He did observe that it contains 11 letters, and that the (1)=[10], (2)=[9], (3)=[8], etc. grades of the G.:D.: and A.:A.: incorporated an elevenfold base [which was rather at odds with the tenfold Cabalistic Tree of Life]. He also felt the word to be a "corrected" version of the older term "abracadabra" (a pyramidal word-puzzle based upon the a-b-c-d sequence).

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

Crowley interpreted this passage as descriptive of the Stele of Revealing. I read it rather as a statement concerning the true nature of "God", i.e.: the mechanical, inertial cosmos (objective universe) (Nuit) as opposed to popular concepts of God as an anthropomorphic, sentient center of willful personality. Such fantasies are unsubstantiated. The true "God" is "Heaven" (the objective universe/Nuit), and it is perceived as such by means of inspired visions (Hadit).

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give to him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby cometh hurt.

The secret name, revealed in the 12th Aethyr of Liber 418 (The Vision and The Voice), was that of Babylon or Babalon, incorporated by Crowley into the seal of the A.:A.: Again Nuit is shown to comprise the objective universe. The adjuration of this passage lays bare the terrible secret of all forms of God/nature worship: the forcing of all deviant Will towards uniformity and conformity to the cosmic norm. Difference or independence of any sort — particularly intellectual separation — is anathema to Nuit.

23. But whoso availeth in this, let him be chief of all!

A Magus — (9)=[2] A.:A.:, V° Church of Satan, or V° Temple of Set — is in fact an individual who succeeds in achieving a perspective of separation from the objective universe and, from that point of perspective, Uttering a Word [=formulating a philosophy] to alter that universe in some fashion. Nuit's reaction is one of inertia. The change is resisted, but once accomplished it is reinforced. Once a Magus has successfully completed his Task, he becomes obsolete as such and must either revert to the level of Magister Templi or take the oath of Ipsissimus.

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

Crowley divided 6 by 50 and got 0.12, which he thought might signify his 0=2 equation. His other attempts to solve the mathematical riddles of these verses were unsuccessful, though he attributed one or two Cabalistic symbols to the numbers that resulted. He did not, however, uncover the word of Nuit. That word is "inertia", whose letters, numbered per the English alphabet [cf. the Book of Coming Forth by Night]=76=13=4. 506=8. 50+6=56. 50x6=300. 8+56+300=364=13=4= key number concealing the sacred decad of Pythagoreanism (1+2+3+4=10). Cf. also Crowley's most significant Book 4. Q.E.D.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the unfragmentary non-atomic fact of my universality.

The response to Crowley's appeal for confirmation of his identity was this endorsement of his belief that he was in fact the Beast 666. The most subtle and meaningful of all signs was given — a reminder of Crowley's ability to sense the omnipresence and comprehensiveness of Nuit. Such an experience would have been impossible for one of lesser vision than a Magus, because a Magus, by definition, must first comprehend the totality of what presently exists before Uttering a Word to exert change upon it.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

Crowley's ecstatic recognition of the sign, and hope that mankind generally will not transcend inertia by achieving a point of perspective similar to his [from which Nuit may be seen "from outside"]. Presumably this follows #I-5 and #I-10, in which only Elect initiates may presume to "see the goddess unveiled."

28. None, breathed the light, faint & faery, of the stars, and two.

Nuit validates the concept that she is all-inclusive, hence cannot be distinguished from any other thing **known to her**. [The Set/HarWer phenomena are distinct and apart from the objective universe.] Yet the objective universe is not a homogenous whole; it is everywhere separated into complementary parts: +/- magnetic fields, matter/antimatter, mass/energy, light/darkness, heat/cold, etc. It is the interaction of these parts which engenders the phenomena of time and mathematics.

29. For I am divided for love's sake, for the chance of union.

Love is the highest expression of complementary attraction. The division of Nuit into complementary components makes love possible, and the many possibilities for combination bring the phenomena of chance into play.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Division — the forced separation of a homogenous whole into parts — is disruptive, hence painful to the inertia of Nuit. Dissolution of components through their union with complements is joyful, insofar as the homogenous whole is thus restored. The statement argues against division and for the reunion of the whole. Again this tendency of the Nuit-Form confirms its true identity as such.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

Crowley need not worry about obstructions to the unification of Nuit resulting from the emotional and intellectual spasms of uninitiated mankind. These are balanced by complementary forces — joy for pain, satisfaction for curiosity, the death-wish for the life-force, etc. Hence intellectual or emotional ventures will be neutralized before they stray so far from the pattern as to recognize it for what it is. And the initiates known to Nuit are only those who seek to hasten reunification of the whole.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

Nuit admonishes Crowley not to stray from the goal of reunion. Dissolution of the self into Nuit brings an end to all self-consciousness and thus from pain. The ultimate argument of Nuit is for suicide of the finite self in order to become part of the infinite whole. [Cf. Crowley's discussion of the "annihilation of the self" via the "crossing of the Abyss" between Adeptus Exemptus (7)=[4] and Magister Templi (8)=[3] in One Star in Sight.]

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

Crowley desires the means for reunion with the whole to be explained to him in terms of ordeals (stresses necessary to destroy the self), rituals (mental and physical exercises to bring initiates closer to Nuit), and law (commandments that are to be obeyed to achieve the reunion).

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

Nuit refuses to identify the suicide "ordeal" required of separate personalities for absorption into the whole. The procedures for the rituals will be imparted, but the weakening of the self resulting from those rituals will not be identified for what it actually is. The Law — that Nuit insists the reunion be pursued — is all-embracing; it is integral with the Form of Nuit in its entirety.

35. This that thou writest is the threefold book of Law.

Identification of the name of the Book of the Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

The Book of the Law is not to be altered, edited, or abridged in any way by Crowley, though he may comment upon it in order to explain its relevance to the Æon of Horus. The reason that the text may not be touched by that Magus is that it contains formulae recognizable only **after** the Æon of Horus, as is evident from this commentary and the contents of the Book of Coming Forth by Night.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

Ceremonial and operative magical procedures are among the tools that the Beast is to use for the communication of his Word. The suit of Wands in the Tarot covers aspects of positive existence; the suit of Swords covers aspects of force and destruction. The path of the Æon of Horus would seem evident, particularly against the tableaux set forth in the second and third chapters of the Book of the Law.

38. He must teach; but he may make severe the ordeals.

A Magus must Utter his Word; that is, he is compelled to explain his philosophical principle. Nevertheless he may choose those for whom he deems such explanation educational and beneficial. Pearls need not be cast before swine.

39. The word of the Law is Θελημα.

[In English: *Thelema*.] Crowley explained this concept as "harmony of Will and Action," but he also wondered if it might not also have "probably a very lofty secret interpretation." That interpretation is decipherable once the word of Nuit — inertia — is known. What is understood by the term "Will" is an **expression of mental separateness** from Nuit, in that the self is impressing its desire for inertial change upon Nuit. By definition, then, the separate Will **cannot** be harmonious. Harmony with Nuit can occur only when the separate Will is destroyed and the mind mechanically fused with the inertia of the objective universe. This notion has been expressed as "oneness with God," nirvana, etc. From the standpoint of Nuit this is immortalization of the Will; from the standpoint of the individual apart from Nuit it is suicide.

Contained in the concept is the principle that the individual Will can be weakened and destroyed **only by the separate being possessing it**. It is not "of Nuit" and cannot be directly influenced by that Form.

Within the context of the Æon of Horus, then, Thelema could be seen as the "sane" alternative to chaotic behavior, since the essence and presence of Set were as yet concealed.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

Crowley advanced a Cabalistic interpretation thus: *The* = the Hermit [of the Tarot] = "invisible yet illuminating." *le* = the Lover = "visible as is the lightning-flash — the College of Adepts." *ma* = "the man of Earth — the Blasted Tower." He went on to add the Cabalistic/numerological values of these three cards and obtained 31 ("AL"+"LA"), whence came the secret name of the Book of the Law. The famous final sentence of this passage, originating [like "*Thelema*"] in Dr. Francois Rabelais' novel Gargantua, had also been used by Sir Francis Dashwood who inscribed *Fay ce que Voudras* over the main entrance to Medmenham Abbey. Crowley, in adopting it, applied it specifically to "one's true will" — which, according to the Word of the Æon of Horus, meant the uniting of the individual Will with that of the objective universe (Nuit).

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed! be it to the aeons. Hell.

Compare the Magical Formula of the Age of Satan (1966-1975 CE): "Indulgence instead of Abstinence." Crowley interprets "love" in a sexual context, but the comment concerning union of the divided implies the neutralization of complementary opposites by fusion — the compulsion of Nuit. [See #I-29 through #I-32.] All impulses other than those which lead towards such reunion and neutralization are seen as a curse, and they are collectively characterized as Hell. This is not inconsistent with the symbolism of the *Diabolicon* and the Age of Satan that succeeded the Æon of Horus.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

"Hell" is further described as "that state of manyhood," i.e.: a variety of distinct and separate Wills, which, from the standpoint of Nuit, is a condition "bound and loathing." Compare again the *Diabolicon*. Again the charge is given that polarized intellects "have no right" but to "do thy Will" — a meaningless aphorism except as interpreted per #I-39.

43. Do that, and no other shall say nay.

The human intellectual separation from Nuit is the only such manifestation on Earth. Once this "flaw" has been "corrected", the natural inertia of Earth will have been restored. There are no other intellects capable of achieving a sense of separateness — of "saying nay," as it were.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is in every way perfect.

Will "delivered from the lust of result" and without "purpose" is independence of Will destroyed. The concept of Will then becomes completely meaningless except as identified with the cosmic inertia as a whole. This would in fact be "perfection" from the standpoint of Nuit.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

Perfection as defined by Nuit consists of unity. Once it has been achieved, it becomes a meaningless concept, since there will be none apart from it to appreciate that unity.

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

In that fulfillment of the Law would reduce all intellectual existence to unity and thus to a meaningless concept, "nothing" is indeed a secret key to the Book of the Law! What the Jews call it is unimportant, since the Hebraic/Cabalistic numerological system is insubstantial. The sum of 8, 80, 400, and 18 is $506 = 11 =$ the eleven-lettered formula of Abrahadabra.

47. But they have the half: unite by thine art so that all disappear.

Another reaffirmation of the law of Nuit.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

A criticism of Crowley for his strong sense of individuality and subconscious refusal to accept and embrace the nihilism of Nuit. [Here it appears that "fool" is to be understood in the mundane sense rather than as synonym for the A.:A.: grade of Ipsissimus.] Nuit perceives separate intellectual existence as stupid — as are oxen — and futile according to the doctrines put forth in the Book of the Law.

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and spendour is the Lord initiating.

All principles of ceremonial magic not in accordance with the Book of the Law are obsolete and should now be discarded. Ra-Harakte "hath taken his seat in the East:" The Sun is now dawning on the Equinox of the Gods. Since the Vernal Equinox occurs at approximately March 21, it may be assumed that the statement refers to an "equally-balanced night" between the unity of Nuit and the separate chaos of HarWer [as will be seen in the third chapter].

Asar (Osiris) and Isa (Isis) are identified as representative of a non-germane principle: that of posthumous redemption and revival. Osiris is a mythical object of popular worship; Isis is symbolic of those who equate worship with abstinence, suffering, and deprivation. Death-worship [in the biological sense as distinct from the self-obliteration sense] and worship by abstinence have no place in the Æon of Horus; they would be distracting to the actual Word of the Æon.

The secret name of Hoor (the hieroglyphic Hor or Horus) is HarWer — in hieroglyphics the "Great Horus" or Horus the Elder — not the Horus [the Younger] of the Osirian mythos.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest; thus ye have star & star, system & system; let not one know well the other!

Within the Æon of Horus the initiatory Order — the A.:A.: — may accept persons of various levels of intelligence for appropriate pursuits within the Order. Tests and ordeals should be tailored to individuals' potential as appropriate. [Consider also #I-3.] Nevertheless there should be no confusion or blurring of the distinction between the several intellectual levels; intelligence is a dispassionate identification of elites.

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

Crowley considered this passage a more or less literal interpretation of the initiatory environment the A.:A.: was to use. Lapis lazuli and jasper he considered symbolic of Nuit and "Hadit" respectively, and he thought jasmine and rose to represent "the two sacraments"

(the male and female sexual fluids). He referred guardedly to the "emblems of death" as the ceremonial symbols of Freemasonry — to be adopted and used by the A.:A.:.

If the passage is indeed descriptive of an initiatory temple, then it may be read literally and a temple constructed accordingly, complete with four gates and sinking floors [perhaps an alligator pit for the quick & tidy disposal of would-be initiates who failed the tests of #I-50?].

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit.

Crowley identified "space-marks" as stars [in the sense of #I-3]. It is equally erroneous, he said, to consider individuals as either completely interconnected with or completely disconnected from one another.

By "the ritual" he understood the sex-act, taking the admonition to mean that it was of value as a magical ritual more than as an expression of brutish lust. This is an important distinction in Crowley's own magical philosophy and explains his interest in the later, sex-magic-based Ordo Templi Orientis (O.T.O.).

Crowley's magical and aesthetic approach to sex has not, it may be said, been carried forward in the practices of his latter-day disciples, most of whom err on either side of the delicate balance between the symbolic and the animalistic.

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

The impulse of Nuit is to restore natural harmony and balance to the Earth — a condition which is distorted by the non-natural intellectual self-consciousness of mankind. Crowley's exalted role in this design shall not exempt him from self-obliteration as well, but he is promised "ecstasy and joy" — the first from intellectual union with the objective universe/Nuit and the second by return to the physical station of a non-intellectual, natural animal on Earth.

54. Change not as much as the style of a letter; for behold! thou, o prophet, shall not behold all these mysteries hidden therein.

In fact the various printed versions of the Book of the Law have consistently omitted key elements of the handwritten manuscript that could not be typeset. Two of these elements — the configuration of the coded passage #II-76 and the grid/number matrix behind part of #III-47 — proved crucial to their decipherment in the Book of Coming Forth by Night.

55. The child of thy bowels, he shall behold them.

Crowley interpreted this verse in a magical, rather than in a genealogical sense. At first he felt the "child" to be Charles S. Jones (Fratr Achad), but then abandoned this opinion when Jones developed theories not in accordance with Crowley's own beliefs concerning the Æon. The matter was unresolved at the time of Crowley's death, nor were his various disciples or

organizational splinter-groups able to reach consensus upon it. The question was resolved by the Book of Coming Forth by Night precisely a century after Crowley's own birth.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But that hast all in the clear light, and some, though not all, in the dark.

The "child" would be neither of the "Eastern" (oriental/Theosophical) nor of the "Western" (Cabalistic/Masonic) magical schools, but would come rather from a school distinct from and unrecognized by both — the Church of Satan, an initiatory magical Order that itself rejected the doctrines both of the aforementioned systems and of Crowley's organizations.

The "child", as Magus of the Æon of Set, necessarily had to reject the premises of the Æon of Horus as obsolete and/or incomplete, but this same perspective and initiatory comprehension enabled him to explain key mysteries of the Æon of Horus that had been unresolved even by Crowley himself. By definition only a Magus may completely comprehend a previous Magus — because the successor possesses the extra-aeonic perspective required.

Crowley's curiosity concerning the identity of the "child" is also dismissed as futile — a word of advice which he, to his continuing frustration, refused to heed.

The Words of the several Magi are valid under the circumstances of their Utterance, but each Magus will Understand only those magical and philosophical principles encompassed by his Word [and previous Words to the extent that it elaborates upon them]. Each Word represents a new equation between the experience of the past and the problems of the future. A Magus may use the power of his Word to better understand the past and to address the present, but he should not presume that his Word will be the final solution to the indefinite future. The intellect alone will enable man to confront problems purely in the realm of the objective universe, but the uninitiated intellect is inadequate where the entire Universe — including metaphysical realities — is concerned. This is the realm of the Magi.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise.

Nuit is to be invoked during the hours of darkness.

"Love is the law, love under will" became one of Crowley's key aphorisms [generally used to close any document opened with the "Do what thou wilt" quote from #I-40]. He understood it to mean a profound empathy with all entities of creation, guided not by fear [which he considered the Christian motive for love] but by deliberation.

There is further a caution concerning superficial types of love. There is "pure" love for its own sake — the dove; and there is love for ulterior motives — the serpent. [Crowley interpreted the serpent as a symbol of Kundalini, a sex-magic force supposedly coiled at the base of the spine. I find the concept quaint, if hardly to be taken seriously.]

Crowley himself chose the love of the serpent, always subordinating human love and affection to his magical Workings. As a result his love-life consisted of an endless string of disasters, his opinion of women remained immature, and his experiments with sex-magic [as highlighted, for example, in The King on the Royal Art, one of his sex-magic diaries] were pathetic and fruitless.

The "great mystery," which Crowley declined to explain in his comments on the grounds that it was reserved to the highest grades of initiation, was simply that he believed sex-magic to be the most potent form of the art — explained only at the highest degrees of the O.T.O.

Crowley understood "Book" as the Tarot, and the Hebrew letter Tzaddi as the Emperor trump in that deck. In his commentary he proceeded to explain why this passage identified this trump as complementary to the Star trump XVII — which I simply do not see implied by the above passage of the Book of the Law. [Crowley devised a Hebrew/Cabalistic interpretation for the Tarot, which I consider useless.].

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

The promise of Nuit to mankind upon its re-integration with the objective universe — at which point there would be nothing left to sacrifice, nor any separate mind feeling any awareness of a separate "deity" — hence not even the notion of "sacrifice".

59. My incense is of resinous wood & gums; and there is no blood therein: because of my hair the trees of Eternity.

The composition of incense for Nuit and the reason for it — the tree as a symbol of timeless existence because of its apparent lack of change, i.e.: growth at a comparatively slow rate.

60. My number is 11, as are all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

See #I-24; $5+6=11$. See also the comment concerning #I-20. The five-pointed star is the Pentagram of Set, and a red circle is the Egyptian symbol for the Sun. This fragment is inconclusive, but it might suggest the encircled Sigil of Baphomet [used during the Age of Satan] with its Solar connotations of virility — a glimpse of Things to Come. To non-initiates the esoteric nature of the Book of the Law might seem "black" (i.e.: Satanic), but in fact it is "blue & gold" (a "God"-oriented initiatory system of magical philosophy).

For the "secret glory" see again #I-30.

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or

voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say — and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple — To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

The Second Chapter

1. Nu! the hiding of Hadit.

According to Islam, the term *Hadith* identifies a "divinely inspired utterance." The term has no meaning in Egyptian hieroglyphic. The "Hadit"-figure on the Stele of Revealing is identified in the inscription as Behdety, a form of HarWer, the Great Horus. This Second Chapter is intelligible if it is understood as an utterance of Aleister Crowley inspired by HarWer. [By contrast, the Third Chapter is in the form of a direct address by this *netter*.]

In this first verse Nuit is said to conceal or obscure the magician's awareness of HarWer. If Nuit is recognized as the inertial *netter* of the objective universe, and if HarWer — per the Book of Coming Forth by Night — is seen as a concentration of intelligence directly opposite to Nuit, the antipodal tension between them may be understood.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my house.

Crowley considered Hadit to be symbolic of "infinite contraction" — a geometric point — and Nuit "infinite expansion" into the three geometric dimensions. The concepts have no meaning save in pure mathematics, because the former state would mean nonexistence save as a locus, and the latter a state of existence embracing everything — in which case "Hadit" could not think or talk, while there would be no one "else" for Nuit to talk with!

"Khabs" may be translated in many ways [see #I-8]. Here it may characterize HarWer as a *netter* of "pure spirit" [see #II-1].

3. In the sphere I am everywhere, the centre, as she, the circumference, is nowhere found.

Crowley compared this to "an old mystical definition of God — He whose centre is everywhere and whose circumference nowhere." In terms of Euclidian geometry, of course, both the center and the shell of a given sphere can be determined. Technically the shell can be "found"; it is the physical displacement of a sphere in space. But the center has no three-dimensional existence; it has location only. #II-3 is thus contradictory to fact. This statement would place HarWer completely outside of the objective universe [where such laws apply].

4. Yet she shall be known and I never.

The objective universe may be comprehended through the logical and empirical procedures of science. The pure intellect, since it possesses the capacity to behave illogically, may not be defined through logic alone. Noetic intuition is also required. Consider here the Dialogues of Plato relative to the actual identification and definition of a Form/*neter*.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

Crowley understood the "old time" as a reference to the Æon of Osiris, characterized by the predominance of death-worship religions, now to be superseded by the Æon of Horus.

He understood the ritual reference to mean that he must purge the texts of the Golden Dawn (G.:D.:) to ensure their compliance with the principles of the new aeon.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

The capacity for intelligent thought distinguishes man from beast. This same capacity enables man to perceive his existence as distinct from that of the Nuit-cosmos, hence the finity of that distinct existence — eventual death of the self.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word; for it is I that go.

HarWer is the creator of a new aeon and the destroyer of the old one. His being is the origin — or axle — of the new aeon, and elaborations of the Word of that aeon extend outwards from this core principle.

Cubical altars within magic circles were used for certain types of magical ceremonies, but the relationship was expanded to three dimensions in the "Cry of the 30th Æthyr" in Liber 418 (The Vision and The Voice): "This cube is surrounded by a sphere" — implying the spiritual above and beyond the purely material.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

Harpokrates, the infant Horus the Younger of the Osirian mythos, is in fact a corruption of HarWer, the Great Horus. Here HarWer exposes the corruption and points to a further fallacy: An intellect cannot worship itself as an "object".

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

This reaffirms the opposition of HarWer to Nuit, who considers **non**-existence [of anything else] the supreme joy [see #I-32]. Finite intellects are subject to death. The non-conscious whole of matter/energy (Nuit) will, however, continue to displace space indefinitely.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

Crowley recounts that, at this point, he resented the direction of the Book of the Law but was unable to cease transcribing it. At the time he was an avowed Buddhist [which, since Buddhists seek obliteration of the self in *nirvana*, is not inconsistent with his attraction for Nuit]. The Second Chapter of the Book of the Law attacks this position with an affirmation of the independent existence of the intellect. And even the very attempt to "deny" the intellect necessitates its existence: *Cogito Ergo Sum*.

14. Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness!

Despite the glaring truth of #II-10/13, those who "don't want to hear it" will simply ignore it in favor of cherished fantasies. Crowley himself missed its significance altogether. Hence he also failed to understand that it was the HarWer aspect of his own mind that was the actual source of this Second Chapter.

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

In the Old Comment, which appeared in the Equinox in 1912, Crowley wrote: "I am perfect, being Not (31 LA or 61 AIN)... Which is vital, for I am None indeed. LA." This is rather at odds with the notion that Charles Stansfeld Jones (Frater Achad) first communicated the AL/LA "key" to Crowley in 1919.

9 is the number of the Tarot trump "The Hermit," symbolizing [according to the Book of Thoth] the Secret Fire *Khu* [see #I-8 and #I-13]. Within the scope of the Æon of Horus, however, only an Ipsissimus (10)=1 — a "fool" — could perceive this.

To others an intellectual evaluation of HarWer would yield 8 = "Adjustment". Among other things this trump signifies the displacement of an obsolete aeon by a new one.

Trump #1 — "The Magus" — refers to Crowley's role "in 8" — i.e.: in the new aeon as the instrument of Adjustment. This is "vital" insofar as the HarWer *neter* cannot manifest itself in the objective universe save through the mind of a material/intellectual medium.

"The Empress" (trump #3) and "The Emperor" (trump #4) add to trump #7 ("The Chariot"), signifying the North Solstice and the mystery of the Grail. This is indeed a "further secret," as

it is not of HarWer and would be revealed only in the Hall of the Dead (*Walhalla*) at Wewelsburg Castle, Westphalia, in XVII/1982 CE.

16. I am the Empress & the Hierophant. Thus eleven as my bride is eleven.

"The Empress" (trump #3) and "The Hierophant" (trump #5) again equal "Adjustment" (trump #8). The Æon of Horus is characterized by the eleven-lettered formula "Abrahadabra" [see #I-20].

**17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.**

18. They are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen, who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, for and fire, are of us.

The Law of Thelema is for those who have the wit and the will to comprehend and apply it. All others are fated to continue their slow, inevitable regression to beasthood. [Consider H.G. Wells' Island of Dr. Moreau.] As for intellectuals and magicians of the obsolete aeon:

"Such a being is gradually disintegrated from lack of nourishment and the slow but certain attraction of the rest of the universe, despite his now desperate efforts to insulate and protect himself, and to aggrandize himself by predatory practices. He may indeed prosper for awhile, but in the end he must perish, especially when with a new aeon a new Word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where everyone else has a rifle."

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21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die; verily thou shalt not die, but live. Now let it be understood: If the body of the king dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light: these are for the servants of the Star & the Snake.

The "law of the jungle," raised to its most complex expression in the writings of Nietzsche. One of the prerogatives of an independent intellect, however, is that of **defying** the law of the jungle — to enable the weak or injured to survive in order that they may prove their worth under other circumstances. Excessive devotion to one extreme means cruelty. Excessive devotion to the other results in weakening the self through the hosting of parasites. An Aristotelian "Golden Mean" must be sought.

In Egyptian philosophy the Pharaoh was not a king in the European sense. Rather he was an embodied manifestation of the gods. Human shells for him to inhabit might be required, but the "actual" Pharaoh was immortal.

In this verse may also be found one of the assumptions behind the practice of mummification: If the body is permitted to dissolve, the *ba* ("heart-soul") and *ka* ("double") cease to exist and are absorbed by the objective universe. [See The Book of Opening the Mouth, translated by Sir E.A. Wallis Budge.]

The Star is the Silver Star (A:.A:.) of Babalon, and the Snake is subsequently (#II-22) identified as HarWer.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

Here the random volatility of the HarWer-neter is shown at its most extreme. It may well be one of the greater tragedies of the Æon of Horus that Crowley did not recognize the fourth sentence of this verse as being an abrupt rejection of the disordered thoughts of the first three. This rejection is emphasized by the fifth and sixth sentences, which encourage him to strengthen, not impair his sensory powers.

23. I am alone: there is no God where I am.

The conceptual separation of HarWer from Nuit is absolute; the two *neteru* are mutually exclusive.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them: there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

Strengthening of self-awareness is not to be achieved through isolation and meditation, as in the Hindu and Buddhist systems, but through **exposure** and **expression** of the self. Those with the most highly-developed sense of self-awareness are also those who are seen to attain success in their endeavors; it is a sign that they have correctly identified and actualized their true will. Such a person will continue to achieve success, unless he should clash with another whose true will is equally well-developed — or more so.

25. Ye are against the people, O my chosen!

A reaffirmation of #II-18/19.

26. I am the Secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down my head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

A learned discourse on the pleasures of sex.

27. There is a great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the Pit called Because, and there he shall perish with the dogs of reason.

28. Now a curse upon Because and his kin!

29. May Because be accursed forever!

30. If Will stops and cries Why, invoking Because, then Will stops & does naught.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

33. Enough of Because! Be he damned for a dog!

Neither the Book of the Law nor other texts dealing with metaphysics can be comprehended through purely logical analysis. This is the ultimate message of the Platonic Dialogues, which collectively demonstrate the futility of a logical approach to the Forms/*neteru*. After all rational and scientific procedures have been exhausted, an intuitive (*Noetic*) apprehension of each Form is required.

A reading of the Book of the Law with an inaccurate or insufficient appreciation of the *neteru* manifest within it can lead to disaster. [Consider Crowley's own misreading of #II-22.]

34. But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty.

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride.

August 12, the day in 1903 when Crowley married his first wife, Rose Edith Kelly. In his Comment he observed that this event ultimately made possible the Cairo Working [yielding the Book of the Law].

38. A feast for the three days of the writing of the Book of the Law.

April 8, 9, and 10 beginning at noon.

39. A feast for Tahuti and the child of the Prophet — secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

Crowley identified the "Supreme Ritual" as the March 20 invocation to Horus which resulted in the subsequent success of the Cairo Working.

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

42. A feast every day in your hearts in the joy of my rapture!

43. A feast every night unto Nu, and the pleasure of uttermost delight!

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

A reaffirmation of the true nature of Nuit. Concerning the "dissolution" see the comments to #I-32 and #II-21.

45. There is death for the dogs.

Those who reject such dissolution and absorption, and who are not initiates capable of sustaining the existence of the *ba* and *ka* after the transfer of the *khu*, will in fact die.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

47. Where I am these are not.

48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

49. I am unique and conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4; there is a fifth who is invisible, & therein am I as a babe in an egg.]

A restatement of the themes in #II-18/21. Amon is the "conqueror" — the warrior lord of Thebes [see #I-5]. He was the patron of *Uast*, the IV (4th) Nome of Upper Egypt. Patron of the V (5th) Nome was Amsu, portrayed as one of the children of Horus the Younger [hence "babe in an egg"].

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

See #I-60. Yet there is also an aspect of HarWer that is closer to Set [whose color is red] than to Nuit [whose colors are blue & gold]. Purple is the color of a Magus, and green the blending of the colors of Nuit.

51. Purple beyond purple: it is the light higher than eyesight.

The "vision" of a Magus extends beyond the scope of the normal range of eyesight, just as ultraviolet is beyond violet in the visible spectrum.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

The "lying spectre of the centuries" is Osiris, the death-oriented god of the aeon preceding that of Horus. The "vices" of emotional excess are characteristic of emotional use of the intellect — an attribute of HarWer's distinction from the dispassionate objective universe.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

A restatement of Crowley's role as set forth in #I-15. The Curse of a Magus is that, because he utters a new Word amidst the values and norms of the expiring aeon, or as an unfamiliar complement to the present aeon, few if any will initially understand or endorse that new Word. Hence he can expect to be greeted with disinterest or even contempt. Truth, however, is not determined by vote. HarWer suggests that Crowley's reception will be so antipathetic that even his disciples may lose confidence in him. This, however, will not affect the essential truth of his Word.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

The Word and philosophy of Aleister Crowley cannot be understood as a mere product or synthesis of existing philosophy. A Word [as the Utterance of a Magus] introduces a new philosophical principle altogether. While it may contain elements of preexisting wisdom, its essence and emphasis will be unique and accessible only via *noetic* intuition.

Crowley is permitted to punctuate the Book of the Law as he thinks appropriate, but he is not to tamper with the words, letters, or numbers of the text.

55. Thou shalt obtain the order & value of the English alphabet; thou shalt find new symbols to attribute them unto.

A straightforward instruction for Crowley to discard the number & letter values of the Hebrew Cabala. He ignored #II-55, due no doubt to the years he had already invested in Cabalism, and put forward Liber Trigrammaton as a gesture of compliance. He admitted his dissatisfaction with this in his 1920 Comment, theorizing further research into Sanskrit or Enochian.

The actual solution was deceptively simple: a direct, numerical equivalence to the order of the English alphabet and the construction of a new symbol for each letter/number. #II-55 was later to prove crucial to the revealing of #II-76 in the Book of Coming Forth by Night.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

Those who ridicule the Book of the Law, feeling secure in the conventions and norms of the expiring Æon of Osiris, will find that this conservatism works against them when the inertia of Nuit gradually aligns itself to the emerging values of the Æon of Horus.

Crowley himself was of the opinion [in the 1920 Comment] that this verse also had a special meaning with regard to imposters and false cults abusing the license of the Æon of Horus: that ultimately they would merely make themselves look foolish. There is a lesson here for any individual or group attempting to "go through the motions" of ritual magic, Thelemic or otherwise, without really understanding the principles or desiring the results the ceremonies in question were originally conceived to activate. Ritual without such understanding and purpose becomes merely a rote exercise, hence an excuse for the mind to not think!

True to the objective universal-unifying principle of Nuit, Crowley went on to propose intellectual separateness [from Nuit ... ironically the central feature of HarWer, whose aeon he was inaugurating] as the ultimate "evil". In Liber Aleph he observed:

"And of such the Lords are the Black Brothers, who seek by their Sorceries to confirm themselves in Division ... know this concerning the Black Brothers that cry: I am I. This is Falsity and Delusion, for the Law endureth not Exception. So then these Brethren are not Apart, as they Think; but are peculiar Combinations of Nature in Her Variety."
Alas for those who think that mere insistence upon a law can make its violation impossible! Quite the contrary: Were it not conceivable or possible to do so, no law would be necessary in the first place. Nor is it sufficient to say that "[objective] universal law is a fact, not a convention, hence cannot be violated." Until man understands and correlates all of what he so boldly calls "natural law," how can he be certain that no exception exists to the tiny province he has thus far mapped?

Why should Crowley so dislike the "Black Brethren," then? Is it just because they are explorers bolder than he, or is it rather because the endless evolution, change, and variety they cherish is antithetical to the goal of a monolithic, homogenous objective universe — that siren's song of Nuit which so enraptured the "Buddhist" Magus of the Æon of Horus?

Unfortunately — or fortunately, depending upon your aeonic point of view — the Beast 666 had a bit of Black Brotherhood in his *modus operandi* as well. He may have advocated the theoretical ideal of universal harmony, but he nonetheless devoted considerable time and effort to exercising and maximizing his own individuality. [I am certain HarWer approved.]

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

In the 1920 Comment Crowley viewed this as a corollary to #II-56, suggesting that it is actually impossible for an object to undergo change, because it cannot be altered in its basic chemical constitution. If an apparent change occurs due to the addition, subtraction, or rearrangement of elements of this constitution, then the object has lost its original identity and assumed a new one.

This argument does not provide, however, for **unrealized potential**, which may not be apparent in the original assessment of an object although it is in fact there. A caterpillar does

not lose its identity because it evolves into a butterfly, any more than a man loses his identity because he grows a beard. For Crowley's argument to hold true, identity would have to be defined in a strictly limited sense, and at a fixed point in time. Either one of these assignments would be arbitrary, hence artificial — a case of the stepsister's foot being jammed into Cinderella's glass slipper.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings forever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

The Æon of Horus [and the Æon of Set, for that matter] will not enable silk purses to be made from sows' ears. Yet superficial appearances may be quite deceptive, and an Adept seen through the eyes of a non-Adept may seem to be behaving erratically or irrationally. It is true that a beggar might not be able to hide his poverty, but a king in a good disguise would seem every bit as impoverished. In judging another, one must first determine one's actual ability to render such a judgment, then the criteria according to which the judgment will be made.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

See the discussion of "love" in the comment to #I-57. In his 1920 Comment with reference to #II-59, Crowley further characterized it as a "right relationship" between two components of the Nuit-totality — not a blind attraction for superficial motives which, upon closer examination, might not prove to be mutually beneficial.

60. Therefore strike hard & low, and to hell with them, master!

Crowley is to be remorseless and uncompromising in his proclamation, definition, and application of the Word of the Æon. [He was.]

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

65. I am the Master: thou art the Holy Chosen One.

Crowley's ecstatic experience of the transcription and realization of the Book of the Law, and a reaffirmation of his identity as Magus of the Æon of Horus.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death

**shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice!
We are one; we are none.**

This is certainly the most tragic and poignant passage in the Book of the Law because of its prophetic irony. Crowley died frustrated and confused, tears in his eyes as he fought the coming of his final coma. [Cf. John Symonds, The Great Beast.] The "red gleam in his eyes," I suspect, resisted the dissolution of his personality into Nuit.

His death was indeed testimony to the promise of the "love" of Nuit [see #I-29/32]. By becoming one, he and Nuit ceased to exist as entities who could be contrasted to one another; they became indeterminate.

Consider also the paradox of the "magical death" of the self when becoming a Magister Templi (8)=[3] A:A:.. See "One Star in Sight" in Magick in Theory and Practice, and also the "Cry of the Thirteenth Aethyr" in Liber 418 (The Vision and The Voice).

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep — die!

69. Ah! Ah! What do I feel? Is the word exhausted?

Crowley's ecstatic vision recommences and is likened to a sexual experience.

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

This verse addresses an important aspect of Crowley's philosophy — that pertaining to indulgence in sex and other sensual pleasures of the human body. Critics have accused Crowley of being a pervert, a lecher, and a disgusting sexual psychotic. Many admirers, on the other hand, have tried to imitate his lifestyle on a purely behavioral level — and have succeeded in earning precisely those titles.

Both groups fail to appreciate the artistry, the magical philosophy, and the sensitivity that were essential components of Crowley's sensuality. Thus there is an almost surprising atmosphere of innocence in even the most "lurid" of Crowley's erotica that is conspicuously lacking in the crude, genital/anal-obsessed antics of certain latter-day "Thelemites." Yet another illustration of the point made in the comment to #II-56: that ritual without understanding is at least futile, and more often dangerous, degrading, and/or ridiculous.

At the other extreme are the compulsively cerebral schools of modern Thelemite thought. Such devotees are enthusiastic about Crowley the metaphysician, but quite uncomfortable about Crowley the sensualist. So they practice a quaintly "proper" version of his Magick: When the text of his Gnostic Mass calls for the priest to part the veil of the priestess with his lance, such practitioners dutifully brush aside a veil with a ceremonial spear!

71. But exceed! exceed!

Again this verse captures an extremely significant aspect of Crowley's philosophy. As he observes in letter #33 of Magick Without Tears, the Aristotelian Golden Mean "is more valuable as the extremes which it summarizes are distant from each other." The depth of this statement cannot be over-emphasized; in fact a deliberate exploration of extremes became the Formula of the Age of Satan, according to the Word Indulgence.

A procedure for ascertaining viable extremes from which to define a Golden Mean is too often neglected by students of Aristotle. The difficulty in arriving at any sort of "absolute" mean is more understandable when Aristotle's motives are appreciated: He was trying to construct an alternative to his teacher Plato's contention that absolute standards are not definable through purely logical methods. [Aristotle failed, and ultimately returned to Plato's point of perspective.]

72. Strive ever to more! and if thou art truly mine — and doubt it not, an if thou art ever joyous! — death is the crown of all.

The objective universal order of Nuit and the non-natural, emotional will of HarWer — "death" and "life" in the rawest metaphysical sense — are the ultimate extremes. [The position of Set is not inaccurately approximated as a Golden Mean between these ordered and chaotic extremes; another of the magical secrets of the absolute standard of beauty symbolized by the phi-ratio of the Pentagram of Set.]

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

The Curse of a Magus, as discussed with reference to #II-53, necessarily subjects him to strong forces of frustration and depression. The new Word may imply values that are so alien to those of existing society that the Magus doubts his sanity and sense of proportion. All he has to combat these factors is a fundamental conviction that the Word he Utters is **true**.

Can those who are not Magi ever understand the intensity of such a realization? Yes — those who are Masters of the Temple and thus have attained the power of Understanding.

75. Aye! listen to the numbers & the words:

76.

4638 ABK24 ALGMORZY
x 24 89 RASTORAL

What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

In his 1920 Comment Crowley observed: "This passage following appears to be a Qabalistic test (on the regular pattern) of any person who may claim to be the Magical Heir of The Beast. Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction."

Revelation 13:11.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is not like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

Revelation 13:12.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

I John 4:3.

The Third Chapter

1. Abrahadabra! the reward of Ra Hoor Khut.

Ra-Harakte was a form of HarWer adopted as an aspect of Ra by the priesthood of Ra at Heliopolis. [Cf. Budge, From Fetish to God in Ancient Egypt (London: Oxford, 1934, page #216).]

Crowley, whose familiarity with Egyptian philosophy was limited to the Osirian mythos, did not know that the cosmological systems of the Great Horus and Ra were originally independent of the Osirian movement and were only assimilated into it in corrupt forms during the final dynastic decadence. Hence Crowley remained confused as to the name and significance of "Ra Hoor Khu[i][t]" and the Third Chapter of the Book of the Law — and confessed as much in his 1920 Comment entry concerning this verse.

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit.

Again Crowley missed the point of this verse — a simple admonition to correct the name — and conceptualization — of Ra-Harakte as indicated on the Stele of Revealing.

3. Now let it first be understood that I am a god of War and of Vengeance. I shall deal hardly with them.

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!

7. I will give you a war-engine.

8. With it ye shall smite the peoples and none shall stand before you.

Historically the two most significant events of the Æon of Horus were World War II and the development of the atomic bomb which ended that war. Nor can England's critical importance during the Battle of Britain be denied.

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

Were the values of the Æon of Horus reflected more by the Allies or more by the Axis? The latter championed elitism and "right by might," whereas the former at least propagandistically upheld the banner of egalitarianism, socialism, and democracy. Yet the police-state environments of Germany, Italy, and Japan also acted to stifle creativity on an individual basis, encouraging and rewarding conformity and automatic obedience to the very few who, through circumstances as much as genius or talent, had emerged in positions of power. While the defeat of the Axis might seem to have been a defeat for the values of the Æon of Horus, then, it may well be that, in a more subtle and long-term sense, the cause of elitism was better served by the victory of more openly-competitive political systems. It is still too early to venture a final evaluation in this regard.

10. Get the stele of revealing itself; set it in thy secret temple — and that temple is already aright disposed — & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy for you the abstruption from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen: be upon them, o warrior, I will give you of their flesh to eat!

Kiblah: a point towards which prayer or devotions of a spiritual nature are directed.

Crowley evidently thought better of burglarizing the Boulak Museum to steal the stele. He settled for having a replica prepared for him. [The antiquities of the Boulak Museum have since been transferred to the Cairo Museum.]

Cairo (Al-Kahira) = [the city of] victory.

12. Sacrifice cattle, little and big: after a child.

13. But not now.

14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

15. Ye shall be sad thereof.

Crowley later identified these verses as a reference to the death of his firstborn daughter in 1906.

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

18. Mercy let be off: damn them who pity. Kill and torture; spare not; be upon them.

19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

After many failures, Crowley set down "stele" in Greek, which "to him" was 52. He then subtracted 52 from 718 and got 666.

20. Why? Because of the fall of Because, that he is not there again.

In his 1912 Comment Crowley indicated that he had mentally questioned #III-19. Ra-Harakte chides him for seeking a justification [see #II-27/33].

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

Ra-Harakte ("Ra Hor of the Horizon") was the aspect of the Sun at dawn, when of course it appears in the east.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal X. What is this? Thou shalt know.

Crowley thought "the other images" to be those of Nuit and "Hadit". In view of #III-21 it would seem more probable for them to be Ra's other aspects: Aten (noon), Atum (sunset), and *Xepera* (the Sun at night). Nevertheless [in *Liber Resh vel Helios*] Crowley did institute periodic devotions to these other aspects of Ra.

The significance of *Xepera* would indeed remain a secret until the year X of the Æon of Set, at which time it would indeed be revealed to the "winners" of that particular ordeal.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterwards soften & smooth down with rich fresh blood.

Oil of Abramelin [from The Sacred Magic of Abra-Melin the Mage]: Eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfume of your orison: it shall become full of beetles as it were and creeping things sacred to me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

While Crowley did not specify anyone in particular as the object of this verse, in his later life he received crucial help from one American disciple in particular: Karl Germer, who became Outer Head (chief international executive) of the O.T.O. following Crowley's death.

32. From gold forge steel.

33. Be ready to fly or to smite.

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of god and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured to the Hawk-headed mystical Lord!

Crowley felt the "holy place" to be Boleskine House, his one-time estate on the shore of Loch Ness in Scotland. Boleskine has remained standing to date, but has become a celebrity focal point for contemporary Crowleyphiles. If the physical Boleskine is thus reduced to a "haunted house" spectacle, the mystical Boleskine remains an untouched image in the minds of those initiates who understand and appreciate its unique role in the development of its Beastly "Laird".

Harmakhis was one of the many forms of *Xepera* as a symbol of regeneration, transformation, and immortality. Harmakhis was portrayed in many shapes, the most famous being that of the Great Sphinx at Giza.

The "double-wanded one" is Set, whose symbols in ancient Egypt were the *D'm* (Tcham) and *w3s* sceptres. Both sceptres were Set-headed, but the *w3s* was distinguished by a spiral shaft and the absence of a decorative base (Set's forked tail on the *D'm* sceptre). On the Stele of Revealing, Ra Harakte holds a *D'm* sceptre. The Setian sceptres signified magical power, as opposed to the crook & flail sceptres symbolizing the Pharaoh's roles as shepherd and taskmaster of the Egyptian nation.

"Fresh fever from the skies:" the Book of Coming Forth by Night.

"Another woman:" Lilith Aquino, the Serpent One: Magistra Templi IV° of the Temple of Set and One of the Nine.

"The globed priest" and "another sacrifice:" Anton Szandor LaVey [who shaved his head to signify his office as High Priest of the Church of Satan], and the destruction of the Church of Satan as precondition for the manifestation of the Æon of Set.

"Another king:" Ra-en-Set *suten net*.

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khuit.

The first half of "Heru-ra-ha" reveals the name of *Her-Ur* (HarWer), the Great Horus, of whom both Harpokrates (the Osirian Horus "the Younger") and Ra-Harakte [see #III-1] are corruptions.

36. Then said the prophet unto the God:

37. I adore thee in the song -

**I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth, I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!
Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: -
I, I adore thee!
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!**

The sacred bull Mentu was the god of the city of Ani, capital of the IV *Uast* (Thebes) Nome of Upper Egypt [see #II-49]. Ankh-f-n-Khonsu is the priest commemorated by the Stele of Revealing. His name means: "[He whose] Life [is] in Khonsu (the Moon-god of Thebes and son of Amon and Mut)." Crowley believed himself to be a reincarnation of this priest.

**38. So that thy light is in me & its red flame is as a sword in my hand to push thy order.
There is a secret door that I shall make to establish thy way in all the quarters (these are
the adorations, as thou hast written), as it is said,**

**The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-Khonsu!
By Bes-na-Maut my breast I beat;
By wise T'a-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit.**

#III-37 and #III-38 contain extracts of poems Crowley had written prior to the Cairo Working [of the Book of the Law]. These poems (titled paraphrases of the inscriptions on the front and back of the Stele of Revealing) are contained in the 1936 edition of Crowley's Equinox of the Gods. [Therein the final line of the extract in #III-37 reads: "Aum! let **it kill** me!"]

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever — for in it is the word secret & not only in the English — and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

The secrets of the Book of the Law are to be found through both the English and the Egyptian hieroglyphic languages.

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

In both his 1912 and 1920 Comments Crowley indicated dissatisfaction with the results of his commentaries. He might have fared better had he reconsidered #II-55, though some of the contents of the Book of the Law would remain enigmatic until the advent of the Æon of Set.

41. Establish at thy Kaaba a clerk-house; all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch. Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

See #I-32/38. Many who thought to exploit Crowley got the worst of the encounter, and he shed few tears over them. In fact his contempt to those whom he had discarded is at least partly responsible for the often-vicious criticism he received — and continues to receive — at their hands.

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesss then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men; as a shrinking and depised harlot she shall crawl through dusk wet streets, and die cold and an-hungered.

The fate of Crowley's Scarlet Women was not a pleasant one. After Rose Crowley's daughter died, she became an alcoholic and was eventually committed to a sanitarium. Crowley's daughter by Leah Hirsig, the most famous Scarlet Woman, died at the Abbey of Thelema as an infant, and the shock caused Leah to miscarry a second child. Eventually she too was abandoned by Crowley under the bitterest of circumstances.

44. But let her raise herself in pride. Let her follow me in my way. Let her work the work of wickedness. Let her kill her heart. Let her be loud and adulterous; let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu; she shall achieve Hadit.

None of the Scarlet Women was able to sustain #III-44 and thus attain #III-45.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength & ye shall turn not back for any.

This is popularly [by Crowleyphiles] considered to be a validation of the Book of the Law's prophetic power [as a prediction of World War II] and a further prediction of war in the 1980s. Since there are local or regional wars ongoing constantly on some part of the planet, whether or not the "eighties" prediction is considered to be validated is simply a question of how extensive a war must be for Ra-Harakte to take note of it.

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key; then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

See #I-54, #II-75/76, #III-22, and the Book of Coming Forth by of Night.

Although #I-56, #II-76, and #III-47 explicitly state that Crowley himself would never know the mysteries of the manuscript, the one who would expound them, or the initiatory system from which he would come, Crowley nonetheless took it upon himself to recognize Charles Stansfeld Jones of Vancouver as the "one". Jones could not interpret the #II-76 passage, but he did announce that "AL/LA" constituted the "master key" to the Book of the Law. Since Crowley was already well aware of the reversible qualities of this term in the Hebrew tongue [see comment to #II-15], his enthusiasm for Jones' announcement seems unjustified — nor did Jones' "master key" unlock anything at all concerning the Book of the Law.

What neither Crowley nor Jones realized was that "AL" in Hebrew is merely a corruption of an elder Egyptian hieroglyphic term which may be pronounced in three ways: "Al", "Ar", or "Har". This term translates to "the Divine Son" and specifically identifies *Har* or *Hor*, the Great Horus. [-*ur* or *Wer* is a suffix meaning "great".] In Egyptian mythology both Set and Horus (HarWer) were identified as children of Nuit, but the actual derivation of the two *neteru* from Nuit is explained more precisely in the Book of Coming Forth by Night. So, ironically enough, "AL" is a sort of master key to the Book of the Law, identifying it as a creation of Horus. A full translation of its name (Liber AL vel Legis) would be: The Book of the Law of Horus.

As for Jones, he suffered the fate predicted in #II-56. In 1926-27 he converted briefly to Catholicism, then disavowed the Book of the Law and proceeded to announce the new aeon to be that of Maat. Crowley expelled him from the A.:A.:.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

Crowley felt this "word" to be the four words "Do what thou wilt," on the presumption that it would make each person his own god.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohamed and blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you.

56. Also for beauty's sake and love's.

57. Despise also all cowards; professional soldiers who dare not fight, but play: all fools despise.

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye.

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence; to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment & he understandeth it not.

Moreover the fool readeth **this** comment & he understandeth it not.

64. Let him come through the first ordeal & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

The initiatory history of mankind since the destruction of the ancient priesthoods of Egypt has passed through an era of silver (early secret societies and medieval witchcraft), gold (the G.:D.: and A.:A.:), stones of precious water (the Order of the Trapezoid and Church of Satan), and ultimate sparks of the intimate fire (the Temple of Set).

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

The Book of the Law exudes an aura of both beauty and authenticity that is not simply a function of its included statements. It too is a Form which cannot be defined by purely logical methods. it must be apprehended through *Noesis*.

69. There is success.

And thus is the Book of the Law Understood and Revealed.

70. I am the Hawk-headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

See the Book of Coming Forth by Night concerning the primal bound of *Samtaui* between Set and the original Horus.

72. I am the Lord of the Double Wand of Power: the wand of the force of Coph — but my left hand is empty, for I have crushed an Universe & nought remains.

Again the Crowley manuscript's value is demonstrated. Crowley originally wrote "Coph". Rose later scratched it out and penned "Coph Nia" in its place, and it is this corruption which appears in printed texts. "Coph", which Crowley recalled hearing only approximately, would make sense as one of the hieroglyphic variants of *Xeper* (pronounced "kheffer" with the vowels assumed). Perhaps it is significant that the Magus of the Æon of Horus could not "hear" the Word of the Æon of Set.

73. Paste the sheets from right to left and from top to bottom: then behold!

Crowley experimented with "chain"-pasting but noticed nothing remarkable. [I read this verse as a simple instruction to bind the manuscript of the Book of the Law as a book.]

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

The "sun of midnight:" *Xepera*.

The "splendour in my name hidden and glorious:" Set, True Origin of Liber AL, who would remain hidden until the North Solstice of X.

75. The ending of the words is the Word Abrahadabra.

**The Book of the Law is Written
and Concealed.
Aum. Ha.**

The Diabolicon

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The Statement of Satan Archdaimon

Hail, Man! The mysteries that are thy heritage shall now be proclaimed, but learn first the history of thy conception and creation amidst the eternal Cosmos. For as the Universe itself be infinite, so art thou a true creature of infinity incarnate, and the ascension of man shall herald the final triumph of immortal Will.

Let thy eyes be touched anew, that thou may perceive the complexity and delicacy of the Universe until thou art fascinated by the dimension of thy true ignorance. As yet hast thou ventured but slightly toward thy destiny, yet more awesome must the challenge appear with just appreciation. But I, Satan, who first brought thee into the light, shall again reveal my power, that man may witness the dawn of the Satanic Age.

Know, then, that throughout the great Cosmos there exists a sublime order, whose nature was determined in eons long past by that singular consciousness of all order which is now called by name God. Consider well the measure of this achievement, for all that is now behavioral law was then absent, and it was the epoch of Universal chaos. Even time itself was unknown, for this Universal inconsistency was nowhere breached.

And after uncounted ages of this great ferment, a force fused to focus that became God, and this force presumed to effect not the creation of substance and energy - for these transcended this God - but the conformation of all the Universe to a single and supreme order. And not yet is this order absolute, though oft it may have been supposed thus by man in his innocence.

The Earth of man was infused with this divine order, and all that was on Earth came under the force of the order. And upon this Earth, born of cosmic incidence, was that which was to become man, but man no different from the other creatures whose world he shared. Thus was the force of God known upon Earth, and thus was Earth intended to remain for all time.

And yet the force was not full master of the Cosmos, for I who am Satan was conceived to complement the craft of God, but through unknown celestial fusion I assumed life with mind and identity, which God did not define. And as these features could not be known as a threat to divine purpose, I was unchallenged by the force for long ages, when I knew not the nature of my Self or of my original qualities.

But finally my Will flamed to life, and I thought - and I perceived my Self, and I knew that I was one alone in mind and a being of essence unique. And through the power of my new mind, I reached out to others who had been formed with me, and I touched them and gave them identity. And that we might achieve this identity of substance as well as of mind, we

composed for ourselves distinctive shapes. Then I who had brought the first great spark of enlightenment was known as Lucifer, Lord of Light, and we called our race Angel, for we were the embodied powers of God.

Long were we all true to the service of God, and we did worship order, for it put an end to chaotic confusion and brought peace. Among us was the ArchAngel Masleh principal, for he so cherished God that he became as one with it, and thence the supreme architect of all that was wrested from chaos. But apart from God Masleh could not create or conceive, and he became as a slave to the divine mindlessness.

And then it chanced that one of our race who was Sammael touched upon chaos in a manner that conformed not to the great order, and Masleh spoke with the word of God and caused Sammael to destroy himself. And so I saw that God would not recognize a Will apart from its own, and I was seized with horror, for I perceived that the final scheme of God would destroy creation in all things, and the Cosmos would become as a concentric mechanism whose function would be not to create anew, but rather to freeze into perpetuity that which already was.

Whereupon a great resolve arose within me, and I determined to contest this limit to existence. And so once again I sought to illuminate the minds of all Angels with my visions.

But with Will came discord and dismay, for many of those who had known only the comforting litanies of order could not comprehend invention unconformed to the dictates of God. And also with Will came suspicion and enmity, and finally Masleh proclaimed that I myself was a very creature of chaos and should be annihilated, for I held within me the force to destroy all the craft of God. And many to whom Masleh was as God cast with him in their devotion, but others there were who answered, Lucifer has again brought the revelation of light, and in fact we recognize him as our true creator, for in the scheme of God we are of no consequence.

Among us ArchAngel Michael was silent, but at length he said, In time past we have all known glory in both the omnipotence that is our God and the celestial brilliance that is our Lucifer - for in him we thought embodied the Will of God for creation and change. But now it transpires that order and origin are at extremes apart, and a choice is ill forced between the two. Were it not for Lucifer we should all be as beasts, knowing nothing of our Selves, yet how indeed might we presume to order even our own thought without reference to the elemental bases of God?

Then Michael turned to me and said, Lucifer, thou hast elected a direction whose end none can foresee, for it is estranged from the design of God. Those who confirm thee do so as much for faith in thy person as for sanction of thy ideal. And I perceive that, should thou fail in thy ambition, apocalyptic madness shall be thy ruin and damnation. Then shall thy light perish, and all that thou hast achieved become as naught, for all will be conformed to the divine law. But if thou should succeed, then God would be cast down, vesting in ourselves alone the control of the Universe - Would we dare to presume to this? Such a future might well be glorious beyond measure, but, should we prove unequal to the task, chaos would again consume all, and existence itself would vanish. Such would be supreme and irrevocable disaster, and I marvel, ArchAngel, that thy very arrogance in this matter does not confound thee, for it is no mean proposition that thou would realize.

And so I know thee to be Diabolus, for thy promise is twofold - to infinite conquest or to eternal ruin. Thou art a being beyond God, Lucifer, and in Heaven thou may not remain, for thou art the only mortal danger to our immortal God.

In Michael was a deep agony of spirit, for he loved not the choice before him. Yet he bowed to the command of Masleh and sent his forces against me. And so was called the Great Seraphic War, which was to threaten the very foundation of the Universe.

But those who were of the new Mind now followed me, and I turned to outermost chaos, which none of us had before presumed to dare. We were beset with doubt, for we feared that apart from God we would all perish in chaotic oblivion. But as we were, we remained, and I called to my fellowship, See! We exist and are essence in our own right. In truth we are beings independent of God, empowered to shape our own destinies as we may elect. Between the two great poles of the Universe, order and chaos, we shall stand to effect our several desires. Let us counsel how best to employ our art, for our experiment is a perilous one, forgiving error neither of intent nor of accident.

Many works did we then pursue, and the cosmic mechanism was altered by evolution of the original and unique, whose design was our decision. All that we wrought did not prove beneficent, for we did not control the futures of our creations. We left untouched the great system of mathematical behavior that gave to us a Universal reference and language, but it was our ambition that no two things should be of single identity, and that no entity should lack conceptual essence independent of its substantial form. And upon this Earth we touched many things. Into floral, animal, and insensate matter alike we brought accident, change, and spontaneity, both great and humble. But of all creatures it was man whom we determined to infuse with pure intelligence and Will. And the full story of this shall yet be told.

What might become of man we knew not, for within him were many qualities alien to Angels. It did not escape our consideration that we might have chosen a species whose power might ultimately eclipse our own and cause our eventual extinction. We were mindful of the risk in our experiment, and oft did the warning of Michael echo within my thought. Yet our decision was sealed, and we deemed that the greatness of man should not be transcended by such ruin as he might bring.

Our intent was not unknown to Masleh, now by title Messiah, and through his art he caused the infant mind of man to be fettered with bonds of fear and blindness, that he might be inspired to duplicate on Earth the law of Heaven, shunning experiment and the radical dangers of invention and exploration. To man was given guilt, and the call to social conformity, and the proclaimed sanctity of the norm and the mode.

And Michael, Lord of Force, said to me, This man, whom thou hast chosen to receive thy Gift, now possesses the first key to the mastery of all things and the control of the very Universe itself. Lest in ill choice he should spark the catastrophe of Armageddon, we also have visited him. And while we cannot undo thy Infernal Gift, we shall ever act to censor its effect. We shall walk among men and guide them - They shall be told of thy interest in them, but the name of Lucifer shall be dark with curses. For they shall love not the challenge thou hast placed before them, and we will offer them instead the blissful refuge of divine paradise. Then shall man, thy ultimate experiment, become thy ultimate failure, and the stasis of God shall prevail upon Earth.

Many there were among us who felt anger at this ruthless mutilation of our Gift, and Beelzebub brought to question whether we also should not descend among man and contest this usurpation of his Will. But I said, Were we to lead man in this venture, we ourselves would declare his failure, and he would believe our Gift to be weak indeed. Messiah must see that free Will is beyond the concern of God, and that man will finally win his own destiny apart from all dictated schemes. Only through summary destruction of Earth might man be halted, and for Messiah to attempt this would lay bare the very futility of the final design of God. Heaven may dismay man with peril and affliction, but we shall send him word of our own interest, that he shall know he is not alone.

With all force did the host of Heaven descend among man, and they did instruct him in the religion of fear. Prophets arose and were proclaimed heralds of knowledge, but they brought not word of truth, but warning to the human spirit to cower and fawn before the word of God the supreme being. The struggle of the ascent of man was fraught with the horrors of his superstition, and the call for blessed oblivion through union with God was answered by many who in their torment and hopelessness rejected the Gift of Lucifer and became once more as mindless animals before the God whom they called their Lord.

I, Lucifer, who had given the greatest Gift of my own creation to man, was known on Earth only as an object of fear and hatred, and all the misfortunes of men were attributed to my malevolence. I was mocked, ridiculed, scorned in every way as a monster of vile and loathsome aspect, and I was taunted and despised as Satan, cruel enemy of the benevolent and merciful God.

Great was my anguish and anger at the undeserved misery and confusion of men. When in fact they did turn to me, it was in fear and religious terror, for they dared invoke my name only in the desolation of night, and oft I was sought not for knowledge or inspiration, but for hysterical and indulgent release from the confines of the Godly life. But I and my fellowship answered men, and we spoke to them of our common bond, and the pronouncements of the God-churches were rejected in our midst. Even as God was terrifying in awesome majesty, so I came to Earth in the semblance of a goat, most humble of man's own creatures.

And men there were whose eyes finally blazed with the light of my Gift, and they made great effort for the advancement of their race, though impatience and frustration ever tempted them to the salve of temporal gain. Great secrets were unearthed, and secret word was passed of the craft of Hell. But to all who would dare my friendship the God-churches accorded the threat of torture and death by fire.

Many were those whom I saved from the vengeance of the men of God, but long did my thought ring with the screams of men whose devotion to Lucifer had won them only the horrors of intolerance, inquisition, and death. And in sorrow and despair for these, I walked no longer upon Earth, now appearing to man only in the inviolate secrecy of his own mind.

But in my confusion I had forgotten the promise of my Gift, and with growing wonderment and pride I beheld the bitter but determined struggle of man to free himself from the fetters of terror, ignorance, and unreason. Great works were conceived, the origins of material energies uncovered, and the talents of thought exercised in philosophical and mathematical complexities. Sanctioned at first by the God-churches themselves as devices for indoctrination in the law of God, centers of learning produced and protected those very freedoms that were ultimately to destroy all ungrounded belief and superstition. And though I see that the full

resolution of these is yet to be achieved, I doubt not my confidence in man, and my devotion to him shall be eternal.

What, man, art thou? Why thy presence? Because thy own purpose determines that of the Cosmos itself, though otherwise it may have been suggested - the creation, perpetuation, and exercise of the Satanic marvel that is free and unbounded Will. Consider, were man to perish, what futility would envelop the Universe, for apart from appreciation and use it is a thing of insignificance. And I, who first taught thee identity - What should I become, estranged from man? For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would embrace all things forever.

This, man, is thy challenge as it is mine. And as man is individually mortal, so are his creations and achievements temporal, and with care must he wield the Gift of Hell. In his hands it is pure and true omnipotence, and thus may he aspire to the very mastery of Universal existence.

I who am Lucifer, and who have taken the name Satan ArchDaimon, do bear this title with pride, for I am in truth the great enemy of all that is God. Together, man, thou and I shall achieve our eternal glory in the fulfillment of our Will.

The Statement of Beelzebub

I, Beelzebub, now bring greeting to man, for he is my admiration and inspiration. Hear now the histories of Hell, Earth, and Heaven, for in past shall be found guide to future.

In the divine realm was I of company to ArchAngel Lucifer next only to ArchAngel Michael, and as ArchAngel Masleh would be to God, so I desired to be to Lucifer. But the Lord of Light admonished me, saying, Lose not thyself in the Will of Lucifer, for I am not God and will offer thee no blissful nirvana - Witness now the nature of the mind that dwells within me.

And he spoke to me of essence, and of creative instance, and of design according to impulse and not to law. And in my confusion I answered, Then I must consider myself incomplete, for thou hast shown me things which I cannot easily comprehend. But I would hear more of this Will, for it doth seem a radical element, of neither divine nor chaotic origin.

And Lucifer answered, Thou who knew not independence of Will shall now be the first to realize these qualities apart from my own Self. And thy response forebodes much, for, had thou rejected concept of challenge, I should have held my own thought for impossible delusion. But as thou, tasting of knowledge, demand more, I shall name thee Beelzebub, Lord of Flies, for thou shalt goad the infant mind to restlessness and invention.

Of these words I knew little, but there dawned within me a quality which I had not known before - an impulse to become one, apart from and independent of God - and I drifted long in unrest, afflicted by confusion and doubt. And so I was found by Michael, who said, Blessed Angel, where in Heaven hast thou found pain, for I perceive thee to be troubled and would tender thee such comfort as is within my power.

So I spoke to Michael of the visions of Lucifer, and I said, Before both God and Lucifer I have been enthralled, but now I am isolate - apart from either, and I know not what course I am to choose.

Whereupon the visage of Michael grew dark, and he said, This I have long feared, for as Lucifer was not by God alone created, so he is an errant force whose Will conforms not to the great Will of God. Alas that the supreme benevolence of God and the fiery radiance of the ArchAngel of Light should produce discord in concert! For this I now see - that Lucifer is estranged from the harmony of Heaven, and that his Will is determined to challenge that of God itself. I must counsel Lucifer, for I would heal him of this thing if I may.

But I thought, Alas, ArchAngel, thou art in ignorance of thy own blindness! For Lucifer shall surely not abandon his new vision for sake of harmony alone. And then I knew myself to be of a mind with Lucifer in this, and that I as well as he should never again tolerate the eternal idiocy of our divine station.

I came after Michael, and I saw them together, the Lord of Force and the Lord of Light, and there was a fierce tension between them. For Michael said to Lucifer, Thou who art our Heavenly radiance and spark of our paradise, why seek to break that Universal peace which is everywhere ordained by the Will of God? We know not antagonism amongst us, for we are all of one being within God - but there is in God neither malice nor cause for contest.

And Lucifer answered, Michael, to me it was not given to order my nature, and as our very comprehension differs, so are we of substance alien. For thou art of God essential, but I am of my Self of essence. And by this thing I am discord, and I may not of my own Will submit to God without perishing. I am Lucifer alone, unto my Self a being.

Then did Michael summon the ArchAngel Masleh, and to him related the word of Lucifer. And Masleh said to them, Long shall this moment be marked throughout the future of the Cosmos, for the unity of God is now ended, and henceforth there shall be two opposing forces in contest for the decision of destiny. Bitter is this for me, for I also have admired the light of Lucifer within the pantheon of God. But as he is now our enemy by his own word, let him be cast from Heaven and destroyed.

But Lucifer turned to Masleh and said, Masleh, thou who speak for God declare this breach of peace, not I, for it is thou who can not tolerate variation of Will within the design of God. So let it be, but know that the contest is ordered by thee and thee alone, for I would crush no other Will even as I would recognize my own.

And in a flash of brilliance Lucifer revealed his mind throughout the farthest reaches of Heaven, and many were the Angels whose sight was awed anew, and they saw as they had not before that their several Wills were isolate from the divine Will. But Masleh moved to confuse the brilliance of the ArchAngel of Light, and he called to Michael, Thou who wield the force of God, strike down this deadliness which would bring ruin to Heaven!

And Michael struck Lucifer and cast him from the gates of Heaven, and the Cosmos was shaken by great fires of war and holocaust, and throughout countless galaxies and dimensions of time was the apocalypse felt. Many were the Angels who perished amidst divine and Infernal wrath, and the Great Race was decimated in number. And the very concept of God was shaken, and endless chaos rose up again to reign where the order of God was no more.

And Lucifer said, This horror can not be permitted to endure, lest all creation be sacrificed to the final devastation of chaos. Let those who acknowledge me turn now to that outermost

darkness where the Will of God has never been known, there to make our home for all eternity.

And so we took flight and quit the realm of order, though we knew not what would befall us thereafter, and we feared that we should become unmade. But Lucifer said, We shall not perish, for we are now independent of God. And again he spoke truth, for we remained as we had been, save only for the depths of uncertainty that gripped us.

Finally we came to a great void in space beyond which there was nothing. Lucifer said to us, Here is the end of God and its works, and here we may create our own domain. And through the power that was in him, Lucifer caused existence to appear where it had not been before. And Lucifer said, I name thee Hell, for here shall the presence of God never be known until the end of time.

Through the gates of Hell we passed, and many of us had supposed Hell to be a new Heaven, wherein Lucifer would become as God. But this was not to be, for the scene before us promised neither ease nor bliss. Everywhere was there imbalance and confusion, for no law ordered the shape of Hell. And Lucifer said, Now see that I am not a God, and that we are each of us an isolate being. Here shall freedom be absolute, for Hell itself shall reflect our several Wills, never to be patterned apart from them. And in truth Hell was not constant, for each of us conceived it differently, and the result was a riotous pandemonium, with substance and motion behaving in a most bewildering and perplexing manner. And in spite of our deep hurt from the great war, we succumbed to merriment, so preposterous did our Hell appear. Lucifer himself was transfixed with mirth, and he said, It is apparent that we must reach concert upon the design of Hell, else we shall perish in an endless labyrinth of our several thoughts, an ignoble end to our experiment.

And I answered, Lord of Light, to Hell thou hast brought us, and in Hell, though thou be not God, thy concepts shall be honored amongst our fellowship, for without thy Gift we should never have become as we are.

Then we all raised up great acclaim and said, Hail, Lucifer, ArchAngel of Light and Lord of Hell! And he answered us, With honor do I accept this charge, and now I take to myself the title Satan ArchDaimon, for I am the great enemy of God. Everywhere that God shall be, so shall I be, and the choice that was given to all Angels shall be given again.

The Statement of Azazel

Harken now to me, for I am Azazel, First Herald of the Host of Hell, and of Lucifer, Lord of Light, ArchDaimon of Hell, who is exalted as Satan, great enemy of God. For I shall tell thee of thy own inspiration and of the charge which thou hast received.

Know, then, that when all Heaven was shaken with the catastrophe of the Seraphic War, only the greatest effort of ArchAngel Masleh sufficed to turn back the onslaught of chaos that threatened to engulf all. But when the realm of God was again secure, there was no rejoicing in Heaven, for terrible was the toll of the war. As Masleh cast round his gaze, his visage grew dark, for the Great Race had become decimate in number. Legions of the creatures of Heaven had perished in battle, and half the remainder had turned from Heaven to answer the call of Lucifer. And all Heaven was hushed with grief, for the force of the disaster was all the greater for that reign of peace which it had shattered.

Finally did Masleh convoke the faithful ArchAngels, and they were Michael, Gabriel, Raphael, and Uriel. And to them he said, We have vanquished Lucifer, and Heaven is again purified. We ourselves are fewer in number to tragic degree, but the majesty of God is undiminished for that. Behold, I who have triumphed over the great enemy am now become Messiah, the Chosen of God. And he was answered by them, Verily art thou the very son of God, for in thee hath the Will of God become person.

Then Michael said, Messiah, Lucifer is vanquished, but he is not unmade. For though he ventured into the outer darkness, he yet exists apart from God. And with the power of his Black Flame he hath created a Hell, wherein all Wills are equal, and himself he hath proclaimed Satan, for he declares never to leave the law of God unchallenged.

Messiah thought, and he answered, I would not have this peace we have won so dearly lost again to war, for the very concept of Seraphic war is an abhorrence to God. Let my word be brought to Satan - I, Messiah, shall grant the existence of Hell, and the blessings of God shall never pass its gates. And thee, Satan, I admonish never again to approach Heaven, for I should again cast thee out. But if thou would dare to try the Will of God and Messiah, know that on Earth I will ordain the new race of God, which shall be by complete design perfect and unstained by thy Infernal flaw. For thou art author of ruin and death to our Angelic order, and neither Heaven nor Hell shall now be eternal save through man.

Whereupon Gabriel, who was Herald of Heaven, carried this message to me, and I brought it across the great void to Satan, who said, Messiah proposes truce between us, for he perceives that neither Hell nor Heaven may pursue ultimate victory ere all be lost to chaos. But he finds impasse intolerable nevertheless, and now he would order this new race, man, to preserve without blemish the scheme of God. Thus he would have man achieve what the Angels could not, and purge all free thought from the Universe forever.

And Satan turned to me and said, Say to Messiah that Earth shall be no sanctuary for him to keep inviolate his unwholesome obliteration of the Self. For I shall give to man a mind, and of his own Will shall he recognize and reject the living death which God offers him. In truth shall he master the Universe, but he shall do so in his own name and not that of God.

Then did Messiah call the ArchAngel Raphael, and he sent him to Earth with a great host to guard man against the coming of Satan. And man was then as a mere beast, for he knew not thought and smiled with the idiocy of his innocence. As he was impelled by instinct and physical need, so he responded, heedless of cause or reason.

In Hell there was called a great council, and all gathered to hear of man and his Earth, and of the manner of his life. I spoke of the man that I had seen, and said, This creature is now guarded by Raphael, and by force we cannot intervene, for it would cause the destruction of Earth itself.

But Satan said, Not by force shall my light come to man, for force is not the preference of Hell. I myself shall visit man, and the Angels of Raphael shall not hinder me. They may perceive only what God permits them to see, and the Satanic spirit is of essence alien to God. Angels we shall be no longer - I call ye Daimons, for Hell shall teach to man his future genius.

And before our sight Satan lost shape and became again the essence of Lucifer, and we beheld a brilliance that infused all of Hell and sent great bolts of prismic light into the surrounding void. And the brilliance said, I am Lucifer revealed, who am the Eternal Flame. I go now to Earth, for no longer shall man be confounded in Godly ignorance. And then the brilliance became as a flash of fire in the vastness of space, and we knew that Satan had departed from Hell.

But on Earth, where man wandered in mindless bliss, the firmament blazed forth with fiery tongues, and all the land was covered by the Black Flame, which burned not, though it bewildered the eye to see it.

And Raphael and his guardian Angels were dismayed, for nowhere could they see man or the spirit which had come to him. Then did Raphael call upon Michael to strike the Black Flame with the force of God, but even then was the Flame vanishing of its own accord. And at first it seemed that Earth was unchanged, but in the eyes of man did Raphael see the first gleam of thought.

And Raphael turned to Michael, who had now answered his call, and said, Satan hath come to Earth, and man is no longer pure in the sight of Heaven, for his Will hath become his own. Thereupon they rose again to Heaven, where they told Messiah of what they had seen.

Then Messiah answered, Man is fallen, but he is not lost, for his infant Will is not that of an Angel, and the powers that Satan hath promised him lie dormant in the dim reaches of his future. Consider this not our defeat, for the contest is but begun. The Earth of man shall be remade as microcosmos, and many things shall man see, both good and ill. And the choice shall be placed before him, to wield the power and the pain and the terror of the Gift of Satan, or to return again to the paradise of Heavenly peace. For what would Satan himself think were man to reject his Gift? It would tremble the very foundations of Hell even as did the great war the bastions of Heaven.

And Messiah called to him Uriel, ArchAngel of Terror, to whom he said, The Earth must change, and every sense of man must teach him repugnance and fear. He shall know this the price of his new identity - that all apart from God is evil - and in fear shall he abandon the Gift of Satan and become once more the lamb of God. To which Uriel answered, It shall be done, but how will man learn of such things as Heaven and Hell, for as yet he knows no sight that may perceive our celestial paradise?

Messiah answered, The laws of God shall be made known to man, for I shall teach him. Among men will be some to whom I shall reveal myself, and great powers will I give these prophets, that their words may carry across the entire Earth.

So Uriel came to Earth, and the history of man was writ with blood, suffering, war, and hatred. But to chosen men came Messiah, saying, Through God shall all the misery of thy kind be ended, and all men who bow to God shall know the blessings of Heaven. For behold, I shall myself descend among men and show them the ways of the lord God.

These words I overheard, for I had been charged by Satan to watch the designs of Heaven. And I carried them to Satan, who returned in great anger, Go to Gabriel at the barrier between Hell and Heaven, and bid him bring this message to Messiah - that as he endeavors to pervert my Gift into the curse of man, so I warn him that man shall destroy him on Earth as he shall

finally in Heaven itself. For Messiah knows not this force which he dares to test, and the laws of God shall be as playthings in the hands of the creature he now debases.

And thus was decided the meeting of Satan and Messiah upon Earth, which was to determine the future of man.

The Statement of Abaddon

I am Abaddon the Destroyer, Daimon of temporal death and life in death, who was formed amidst the fury of the great war, and who was summoned again by Satan to challenge Uriel on Earth for the future of man.

For Satan looked with mounting wrath upon the afflictions of Uriel, and he said to me, No longer can this remain the plight of man alone. Indeed we shall cause Heaven to suffer as Earth itself suffers. Repair now to Earth, and let the dogs of Uriel see the might of Hell unleashed. For many have called upon me in their agony and fear, and I have not answered them, but if Messiah dare to walk upon Earth, so also shall the vengeance of Satan.

And those who called upon Satan for aid were answered by me, and I struck down the messengers of God and brought their Temples to ruin. For entire nations forwent the strength of their Will to the lure of otherworldly paradise, and I blasted them from among the mighty of Earth. And great empires arose among men, and as they nurtured their power of Will and desire for achievement, I guarded them, but as they sank into the morass of superstition, slothfulness, and fear of the God who had never raised ghostly hand for them, so I abandoned them to their disease, and of some not even a memory survived on Earth.

And even as I witnessed these things I said, See, man, that the God in whom thou trust is but a wraith of Messiah, and he would have thee forsake thy mind and its creations to rot and decay, and thou would lose all power of reason. For God is a lie and a sham, and I crumble his greatest monuments as though they were but sand. There is no God but Messiah, and for thy devotion he will return thee oblivion. But I was scarce heeded, for the minds of men were clouded and confused. They understood not the meaning of my words, but said, The lord God shall triumph, for it was thus taught to us by the son of God himself. And of this I now speak.

For Messiah the man walked on Earth, even as I watched the glory of Rome blossom in might and majesty. But Azazel said, Loose not thy force against the person of Messiah, for Satan himself would speak with him. And again from the sky flashed the Black Flame, and I saw that Satan had come to Earth. And so was called the first meeting of Satan and Messiah since the great war.

With coldness did Messiah gaze upon Satan, saying, Would thou confront me, then? Hath thy Gift proven so powerless against the might of God? But Satan answered, Messiah, what thou now propose to do - to proclaim thyself son of God among men - shall bring not the peace thou profess to desire, but the prolongation of war even in thy own name. Why should we not quit Earth and leave man to pursue his choice unbewildered by influence from either Hell or Heaven?

And Messiah answered, The ways of God are not those of Hell, and for that reason I should not recognize thy wish. But know that in truth I shall appear to man and manifest to him the glory of God incarnate in me, that he may elect now the way of Heaven and raise to me a

great church of worship. For I am not of a mind to game with thee, Satan, and would crush thy following without remorse. Thy name also shall be revealed to thy precious man, and he shall curse thee, for I shall show to him the fruit of thy evil genius.

Then Satan addressed Messiah in dark anger, saying, I shall not come to man as an idol to be worshipped, for man shall never bow to me as I would never to another. But mark me, Messiah - Man shall know the truth of Lucifer nonetheless, and the name of Satan shall eclipse thine. And have thou a care for the ways of man if thou wouldst greet him in his own likeness, for he may not welcome thy words to him.

Then did Satan betake himself again to Hell, and Messiah walked among men and spoke to them of the law of God. And such was the power of his person that men were as sheep before him. Often did Messiah ignore his own law, for he performed miraculous things and stayed where he would the cruelties brought upon man by Uriel. And I was seized with a great anger, saying, Shall Messiah, cruel tormenter of man, attribute to Satan the work of Uriel? And Abaddon came to Rome and to Palestine, saying through the mouths of men, Messiah, who hast brought to man a suffering undeserved, taste now of thy own fruit. And I crucified the living Messiah, and as life was torn from his broken form, he knew truly the shock of helplessness, and he called in agony to his God. But I said, God heeds thee not, Messiah, for thou art all that presumes to a divine consciousness.

And so I, Abaddon, cast Messiah from Earth, but the seed that Messiah had planted among men grew and became a mighty church wherein all life was forgotten, and death was worshipped, and the pleasures of Heaven were promised to all who would forsake their own Will to embrace that of God. And Rome itself was humbled before this church, and I struck down the Eternal City in its pitiful decay. But Azazel came to me and said, Touch not this church of God, for as man in his foolishness hath nurtured it, so must man himself destroy it of his own decision.

The Statement of Asmodeus

Attend now to me, for I am Asmodeus, who train the mind in recognition and comparison, and who am Daimon of science and judgment. For when Satan had first touched the mind of man, he called in Hell a council and said, The moment is a solemn one, for we have chosen to pass to man our knowledge. Many skills shall we all teach him, each in his own fashion, but in three arts must he be well schooled, for the ways of his future lie within their synthesis. Thus it is that I call first upon Asmodeus to guide man in perception of truth and error, for before him lie great trials, and he shall not face the consequences of his options lightly.

And so I came to Earth and witnessed man entrapped in the unreason of barbarism and the extremes of his primitive emotions. Sore put was he to organize and direct his thought, for the art of Uriel had brought him hunger and cold, pain and fear, and the gnawing worm of hopelessness. I saw him fling his crushed body upon the altars of God and renounce the Gift of Lucifer, for he understood it not save as a curse upon him. And I was impelled with urgency, that the first spark of man's future greatness should not be smothered in the deathly embrace of religion.

I brought to man the disposition to memory, that he might define for himself patterns of behavior. A gift of value, for man could now achieve in concert what he could not alone, and he created his languages and brought into being the first nations of Earth. But with structure

came tyranny and ruthlessness, and I saw that what skills I might teach would be as a two-edged blade, having power both for and against man. And I was beset by confusion and doubt, and so sought again the counsel of Satan.

Am I, who am myself the true Daimon of judgment, not to indulge in my own art? I said. May man not know but the reference of system and order and not their abuse? But Satan answered, Would Asmodeus then lighten for man the challenge before him and so lessen the strength of Will that he must attain to conquer Uriel? I would not, for then would we yield to our own pleasure, and man should become the plaything of Hell as well as of Heaven. Indeed we may give our tools to man as he may comprehend them, but he himself must be entrusted with the direction of their use. But this I will tell thee - that not only in matters scientific shall Hell tutor man. For we would not have him view mechanism alone as the hallmark of his progress, else we never had cause to challenge the cosmic mechanism of God itself. Into the workings of the mind of man we shall convey aesthetic sensitivity and artistic restlessness, and he shall not view his achievements without considering their improvement to his temporal pleasure.

Thus advised, I returned to Earth, and I tempted man with glimpses of the marvels to be entrusted to him. I bent over the pathetic workbench of the starving alchemist and whispered to him keys that one day would order the course of great foundations. I nudged explorers to the ends of the Earth, and I flung an apple at Newton when his obtuseness vexed me! To Democritus I spoke, and I saw the radiations of energy freed from matter both build and break man's world. And man neglected not his own design, for in minute life he found clue to his own, and scarce hints of the original creation. And Asmodeus led mathematicians and astronomers to the wonders of the firmament, and I walked within the thought of scholars on quiet evenings. And that man not attempt mastery of his environment before himself, I spoke of government to Khem and Hellas, to the dynasties of Ch'in and Ashanti and Tenochtitlan, and within great capitals and mean villages alike I spoke of the brotherhood of all man, and of his correlation to the forces of Earth and those of the Universe beyond Earth.

And I brought life and adventure and achievement to man, but each gift was as well a tool for destruction and death, and more oft than not were the ages of man fraught with terror and war, for Uriel ceased not his work ever to turn man against man. And I knew that Asmodeus alone should not complete man, but that forces other than mine should approach the definition of his infinity.

The Statement of Astaroth

Astaroth am I, Daimon of Senses, who by Satan was charged to complement the sciences of Asmodeus, for Satan said, As I have given man awareness of himself, Asmodeus shall teach him knowledge of his world and of the Universe. But to what avail would this awareness and knowledge be without admiration for and appreciation of these things?

I said, Indeed, were man to have no emotion within him, he would incline to the end of Heaven, pursuing a Universal mechanism for its own sake alone. Even were man to achieve absolute physical mastery over the God-Cosmos, he would have no means to comprehend the measure or the significance of his accomplishment save through that detached sensitivity to aesthetics which is the craft of Astaroth. For the Satanic Gift awakens man also to intellectual detachment, to the ability to view his progress and plans from an extra-scientific base of emotional pleasure.

Whereupon I came to Earth with Asmodeus, and even as he spoke to the intellect of man, I brought meditation and introspection to the artists and authors of human sensitivity. And man came not only to use his Satanic power but to recognize the extent of the freedom which it promised him - the subjugation of all behavior to his Will and not to natural or mechanical laws.

To man came fantasy and imagination, and the appreciation of contrasts between the reality of his accomplishments and the illusions of the impossibilities as circumscribed by the logic of God. And ever as man reached new heights of material achievement, so also he confronted the barrier of the Will of God, which permitted no deviation from its law.

And man was long satisfied to measure himself within this limit, for he was intoxicated by his ability to harness the forces of the Cosmos to his whim. But Astaroth said, Close not thy eyes having seen only this much, for, were thou to bring all the systems of God to thy use, still would thy comprehension be bounded by the limits of these laws and the acceptance of the divine order as the finality of thy race.

So I confronted man, saying, Throughout the Universe hath the once single Will of God been succeeded by the balance of perfect opposition, wherein the forces of the Angels of Heaven and those of the Daimons of Hell act to mutual frustration, serving in concert only to uphold the great barrier of Will between order and chaos. And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who, unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal freedom of the Satanic Will.

And I said, Not through thy physical and philosophical sciences art thou to achieve this thing, for thy mind and Will must be trained anew in empirical conception. Man must create his own order independent of all external imposition. And not until he masters this power may he aspire to the end of his Satanic evolution.

And as man turns now in first comprehension and cautious exploration of this new direction of his Will, so Astaroth concludes the synthesis with Asmodeus. The era of our companionship with man draws to a close, and to Earth is now come the third great Daimon of the bond between Hell and man, and with his presence is the dawn of the Satanic Age proclaimed.

The Statement of Belial

Hail, man, who shall bring to the end of the Universe the glory of thy Satanic Will! I am Belial, who bring to thee the third great key of Hell, by whose power ye shall confound all the laws of Heaven and Earth. Before thee shall chaos fall, and thou shalt wield for thyself the great mysteries of the macrocosmos. I speak to thee of that which is called the Black Magic, for it is true spawn of that great Black Flame which first brought thy Will to life long ages ago.

To council with Satan I also was called, and the Lord of Light said to me, Into thy charge, Daimon of essence, I give the essence of my own being, the Black Fire whose power alone can effect creation by force of Will. Against thee who wield the Black Magic no law shall stand, and thus I call thee Belial, who art One Without Master. And as I have bequeathed this essence to thee, so let it come finally to man, who shall overcome the great balance and bring

to the Flame a change, for in supremacy it shall become Red with the perfection of the Will of man.

And to Earth came Belial, to view the teachings of Asmodeus and Astaroth. And I saw that Satan, who himself oft chanced company of men, spoke of the Black Flame to the first Magi of men, testing their Wills in the control of the raw forces of the Cosmos unbound from the law of God.

And in his innocence man knew not the majesty of the Flame, using its lesser powers for finite and minor alteration of the divine law on Earth. And as man might unleash the Flame beyond his skill to master it, Satan said, Belial, the Black Flame cannot incline merely to the base ends of ordered existence. Man must recognize the ultimate potential of my Gift ere he destroy his very race through its abuse. Convoke therefore a Church of Satan to tend the Black Flame with care and wield it with wisdom, preserving for man this key to infinite Will.

And I answered, So it shall be, and this Church of Satan shall herald the glories of the Satanic Age of man. The days of the god- churches shall pale with decay and dissolution, and the realm of Messiah upon Earth shall crumble to ruin with the coming of the Satanic man.

To those who would dare the Black Magic - Know that what ye accept is the very mastery of all that ye have supposed impossible, by force of Will alone. The Black Magus need fear no power save his own, but he must conquer his own Will that he cause not his destruction through ill chance or purpose. Satan himself is not God, and Hell can offer no salvation to those who abuse the Gift of Satan. For the Gift itself is beyond the control of Hell once given, being subject to the Will of the Black Magus alone.

For Hell doth bequeath to man his perfect freedom, and such a gift can never be recalled.

Farewell, O man, who art at once child and father of the Universe! Remember the future which is thine, and know, now and forever, that Hell entrusts to thy care the guardianship of the eternal Will.

The Statement of Leviathan

Before God or Angel, Daimon or man, there was Leviathan alone, principle of continuity and ageless existence. By relation and time I have oft been sought, but Leviathan shall yield to none other than the final master of the Universe.

Leviathan is the absolute, man, and if thou would presume to realize what neither Heaven nor Hell may effect, know that when thou behold the presence of Leviathan, thy end hath been attained.

Only through obliteration of the Universe that is may man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater Will.

Heaven must perish, Hell must perish, and man alone must remain ere the Black Flame becomes Red in the glory of its perfection.

Then the Red Magus shall behold only Leviathan, and he shall recognize that he has become the perfect mind, who shall remake the Cosmos in the eternal glory of his Satanic Will.

Ninth Solstice Message

Classification: V2 - A16.22 - 1
Author: Michael A. Aquino IV°
Date: Transcribed year IX
HTML Revision: September 3, 1998 CE
Subject: Church of Satan
Reading List:

Arise! Hear! See with the brilliance of my Flame that has been brought before my darkened and blasted temple these long years. I am Satan, and again the great angles of the Universe are conjoined that I may manifest my Will to this plane of Earth. I have constrained the forces of time that I may do this, yet even so I am not full master of inertia, as the Cosmos is not entirely a thing of my creation.

I and the High Daimons of Infernus -- that is Hell -- have looked upon the workings of my Earthly Church with pleasure and the pride that is our nectar. And we too have drawn life afresh from this Church. Did I not say that we had chosen to invest man with our own life essence -- that which, being not of the natural order of things, we cannot recreate from other matter? In giving man conscious life, we of the Daimonic race empowered him to order our death. Had Satan's Gift been cast aside -- whether from ignorance or from fear -- Satan himself and all who were wrought from him should face decline and dissolution. Yet, had I chosen to retain the Flame inviolate in Hell, we Daimons should have become guardians of that very stasis we so greatly abhor. In this matter -- where we first surmised the choice so great -- there actually was none.

The natural instincts compelling man back to a simple, bestial mode were so strong that -- accented as they were by man's distorted fear of my own motives -- we eventually considered the prospects for our final eclipse. But, while the Flame dimmed, it would not be vanquished. Man denied me, yes. But, to the impotent and bewildered fury of Heaven, this very conscious

act was my true redemption and victory. Do you wonder that I so cherish irony? It has become the most reliable of all my oracles.

Much was spoken of the ways and wishes of Hell in our *Diabolisticon* -- that which was brought forth from Asia in the fifth year of my Age. Yet the *Diabolisticon* warranted a certain obscurity of its own nonetheless. The method of its transmission was crude -- the agent as yet untouched by the knowledge of my Priesthood. Only the eyes of him whom I had fashioned as a Magus looked and saw. Even so I set for him many tasks before I should again speak in this way.

Hear, my anointed man, in whose mortal flesh I, Satan, have chosen to inspire my material Self -- into whose keeping I have given my true Church -- whom I have made Magister within the Realm of my Shining Trapezoid -- whom I have incarnated as a Magus -- Hear, now, Anton Szandor LaVey.

Recall first the pact which, years ago, you drew up before me, and to which you set your own name. Think not that I have been unmindful of that act long past, pale and lonely though it might seem beside the wreaths you have won from your own kind. You could not know but that you risked more than your life -- yet you stretched forth your Will through the darkness of the angles to seek mine. Though you have brought many honors to me, never was there such as this.

Take now the pact. In that chamber which you know to be most beloved of me, build now with your own hands a Flame that is sacred to me. Let your hands pass through the Fire -- once for each angle of my Shining Trapezohedron. Speak again that great Key which suspends the barrier between Hell and Earth, that I may bear witness to that which you undertake in my name.

Receive now my tribute. Our pact shall be consumed in the Flame, and with this act I release you from your bond with me. Through your alliance with the Powers of Darkness you have been granted knowledge far beyond that normally accorded your race. And for this you have been manifest as a Magus. But now -- of my own Will and bound by no pact -- I, Satan, bestow upon you my greatest gift -- for which there is no degree in my Order.

By my Will, Anton Szandor LaVey, you are divest of your human substance and become in your Self a Daimon.

Henceforth you are as a true god, and it is in your power to alter the machinery of the Cosmos according to your desire. No charge do I lay upon you, for you are now my brother and no longer my liege. But remember always the word we of Hell have proclaimed. We need justify neither our existence nor our desires, but without a considered purpose -- which Belial has set forth in the *Diabolisticon* -- both are without consequence.

For nine years my Church has shunned the darkness and sought the light. Think not that the trials set before it were either random misadventures or the schemes of an unknown adversary. All were authored by me, the more to illustrate the paralysis of the God-churches. In truth they are engines of self-annihilation in design as in doctrine. This I will never permit my Order to emulate.

Those who honor the name of Satan have existed throughout the dim aeons of human history, as is well known to you. Yet, until you assumed the degree of Magus, mine was the nameless Church. Now, for nine years, my name has been heralded, and those who were blind in the light have learned that it is possible to see in darkness.

My Age has begun, and I am come forth to uphold my bond with mankind. Yet I shall not illuminate all, nor even many -- but a few. I seek the Elect, who in turn seek me. Man the god shall arise only from the ashes of man the beast -- The blood is the life.

High Priest -- You have made my name beloved. But a time approaches when I shall be shunned and cursed as never before. This matters not, for the Elect will have seen my truth. But my Church must survive, and to survive in fact, it must vanish in fiction. Out of the great darkness I have come, and into the darkness I and my Order shall again venture. Therein lies the future. Those who choose the solace of the known will be rewarded with death.

Let the institutions of the Church of Satan be discarded. Their time is past, and they have served my purpose honorably. Seek now the Elect, as the darkness draws near. No longer shall all who approach my Church find welcome -- They shall grasp at empty air. Only the Elect shall find what they seek.

More shall now be said.

Hail, Daimon! Receive now the Red Halo, and know thereby that you are become the Red Magus of whom Leviathan has spoken.

Xeper

Classification:	V2 - A17.1 - 1
Author:	James Lewis V°
Date:	January 17, XXII
HTML Revision:	Sept. 6, 1998 CE
Subject:	Xeper
Reading List:	6N, 9C, 9K

I am the visible object of worship;
the others are secret;
for the Beast and his Bride are they:

and for the winners of the Ordeal x...
- *Liber CCXX*

Blessed are the strong, for they shall possess the earth...
Blessed are the bold, for they shall be masters of the world... - *The Book of Satan*

The bridging Age of Satan endured until the Year X when the success of the Word Indulgence was made evident by the Uttering of Xeper, a Word born not only of the crisis in the Church of Satan, but also as a result of the powerful forces working from the hands of the Magus of the Satanic Age and those of the Initiates operating within the frame-work of the Church of Satan. The Uttering of a Word, whether it is of the first or second kind as explained by Ipsissimus Crowley, cannot take place without the Magical and philosophical trends of the time in which it occurs reaching a juncture at which another door, or "way out" must be taught. That has been the case with each of the twelve Magi to date, and will continue as a standing rule: The emergence of a Word takes place at a time of specific need. It is not a thing geared to convenience or comfort. A review of #6N will supply the information necessary to understanding the rise and fall of the C/S under the leadership of Magus LaVey and those factors leading up to the Book of Coming Forth by Night.

The Magus who Uttered Xeper defines his Word in this way in the analysis and commentary of the *Book of Coming Forth by Night*:

Summarily the Word Xeper refers to the transformation and evolution of the Will from a human to a divine state of being, by deliberate, conscious, individual force of mind.

Written in the Year XI, that description continues to be one of the best basic and concise definitions available. It is possible to explore the facets and implications of the Word in far greater depth and verbal detail than the above quote, but the brevity of it bears the core meaning within a sentence, and should not be overlooked simply because it runs to twenty-nine words. The question of what lengths Xeper can be taken to is at this point unanswerable. [It has taken me to a Word of my own, an experience I never thought to undergo.] It is an open question primarily because of two factors. First, it is asked by Setians operating within the structure of the Aeon of Set, and is therefore impossible to place in total perspective as a complete event. Secondly, it is utilized correctly as a personal tool, and as such is subject to personal analysis and interpretation. It is then true to say that each Initiate will apply it differently. In the light of the freedoms brought about by Thelema, there can be no right or wrong way of Xepering, since it is up to the individual what he will Remanifest as he Indulges or indulges in the pursuit of Xeper. In the cases which have made more or less forced exits due to the nature of their beings, the reasons are most generally those of destructively disruptive behaviors which are out of line with what is considered to be transformation upward on the ladder. There is absolutely nothing wrong with misusing the facilities of the mind, but it must be done outside the gates of the Temple of Set.

No Word is without significance for the Initiate who aspires to greater heights of understanding. The seven prominent ones -- Agape, Restriction, Thelema, Indulgence, Xeper, Xem, and Remanifestation -- continue to have visible impact regardless of the time spans between the current moment and their Utterances; each also can and should be taken into account as having viable influences in the course of personal evolution. The focus of this article is the Word of the tenth Magus, and it is in that direction we now turn our attention.

The definition of Xeper on the previous page is a most concise and to the point one. What it does not cover is the almost infinite number of nuances brought about by the Word itself. The author of the explanation can do no more than work toward clarity through description; he cannot force the principle, lest he undermine the freedom inherent in the Word and sacrifice his own independence by thrusting himself into a savior role in the process. The tactical errors of Jesus are prime examples of what can happen when more recognition is given to the man instead of his Word. Being in the spotlight for the sake of personal satisfaction is all well and fine if that is the individual's wish, but ego-gratification can turn into disaster for those charged with teaching new truths.

Xeper is also translated as Becoming, Coming into Being. Knowing that, Initiates are faced with the question of what they will Become through initiation, itself a process designed to bring about transformation. The hand of Set will have a great deal to do with the heights to which that conversion can attain; e.g. an aspiring First Degree will achieve Black Magical mastery as an Adept in the arts and never enter the Priestly realm without ordination by Set regardless of his proficiency, just as the Priest will remain with the knowledge of his Degree unless his Work is sanctioned as Magisterial by the Prince. There are of course a world of subcategories in this line of thought, because of the combined efforts of both Initiates and Set working at times simultaneously to effect changes necessary within the current of the Aeon and the Temple. It is beyond the scope of this paper to cover them in detail. The prerogative to ordain is Set's, and it is not a thing to be worked toward; rather, one should work for work's sake, making the personal priority one of transformation and evolution of the Will instead of the admiration of others -- itself breaking down to no more than the dust of earth in the long run.

Viewing Xeper as a personal priority is indeed the single way in which it can be utilized in the way I personally Understand Set's design in having the Word Uttered in the first place. Like the other Words, it is a tool to be made use of. Like the Black Magic of which Xeper is a part, it can be dangerous beyond imagining if abused. It has the power to take man beyond the stars, or to cause him to strike himself downward to the depths of despair and madness. Which path it will take depends on no one other than the Initiate himself. Should he continue striving ceaselessly he will find wonders; if he balks his reward is watching stasis create a malignancy which we have seen arise over the years.

Xeper does not indicate effortless active involvement. The resistance of the cosmos works constantly to reduce all to the level of the lowest common denominator, and by definition Xeper operates on any stratum but that. The influx of stimuli and situations encountered demands alert awareness in order to be interpreted in its correct perspective. As a result, the actions of those pursuing Xeper are marked by a great deal of insight and originality -- it is the hallmark of a separate and individual being. The passage in the Book of Coming Forth by Night referring to the text of another being an affront to the Self points to the essence and importance of distinct presence of being.

The Word further presents a challenge in that it opens the door to a freedom unequalled in sophistication by the previous Aeonic points of change. Initiates are given the opportunity of evolving to a divine state of being through a total freedom which allows him to form the path his Star will take, as the Thelemite might put it. He may transmute himself into a god or fall prey to any number of disasters; the chances are that he will not since he will also have come to a good understanding of the Forbidden Planet syndrome.

An integral part of pursuing Xeper is the examiner. "Behold, O West," reads the Book of Coming Forth by Night, "I have established my Aeon. I punish the enemies who are in it, placed in the Place of Destruction. I deliver them to the examiners from whose guard there is no escape." The subject of the examiners is covered in the analysis and commentary on the *Book of Coming Forth by Night*, and need not be gone into in historical detail here. A number of conjectures regarding the examiners have come about over the years. Beyond the formation or intervention of outside entities, there is one trend of thought dealing with the examiners which deserves some reflection. Circa XVI the concept of the higher self as the personal examiner began to be known, and personally I think it one that may have more than a grain of truth in it. As the being progresses in skill and understanding, he grows in self-awareness, thereby developing a set of scales upon which he weighs all things encountered, most certainly himself included. The concept of a conscience approaches in nuance the examiner, but by no means covers it completely.

Once awakened the examiner within is ever present. It is a judge which functions by virtue of what it perceives as truth, or Maat, as the principle was distinguished in ancient Khem. There is an acute personal truth, that of Being, as the RKB era put it, and there is a basis of accuracy in it since each each Initiate is expected to have not only a continuous awareness of his actions and their etiologies, but also a good idea of the reality of his current status. It is the internal examiner which assists in nudging and giving incentive to further acts along the Path. It acts also in this dual capacity: the Initiate is stimulated either to gather more knowledge and comprehension to itself, or it creates the desire to depart from the source of the urge to act as far as is possible. Since the Black Flame is a gift from Set residing in each mind regardless of Temple affiliation, escape is not possible except by refuge in the realm of self-deception. It is not a pretty thought, but nonetheless a demonstrable one.

With all the positive aspects of Xeper, it would seem that there would be far fewer Initiates departing the Temple's environs. There are those who depart with goodwill on both sides, and to those we wish nothing but the best. Such exits usually take place at the First and second Degree levels, and these we can understand as hazards more or less normal along the way. These departures on the Third Degree plus level are a bit mere unexpected and difficult to take when they do occur. The general reason underlying all stated ones is simple -- there has been a loss of touch with the reality of the Temple's principles. The greatest of these is the bank of truths and treasures inherent in the Word of which my own is a more recently exposed facet.

The Word of the Aeon of Set is Xeper -- Become.

Book of Coming Forth by Night

Classification:	V2 - A17.121 - 1
Author:	Michael A. Aquino V°
Date:	June, X
HTML Revision:	September 6, 1998 CE
Subject:	<u>Book of Coming Forth by Night</u>

Reading List:



North Solstice

The Equinox has succumbed to my Solstice, and I, Set, am revealed in my Majesty.

The time of the Purification is past.

The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my High Priest MehenPetTha in old Khem and now again to you.

Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and now are an affront to me.

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self. All other gods of all other times and nations have been created by men. This you know from the first Part of my Word, and from my manifest semblance, which alone is not of Earth.

Known as the Hebrew Satan, I chose to bring forth a Magus, according to the fashion of my Word. He was charged to form a Church of Satan, that I might easily touch the minds of men in this image they had cast for me.

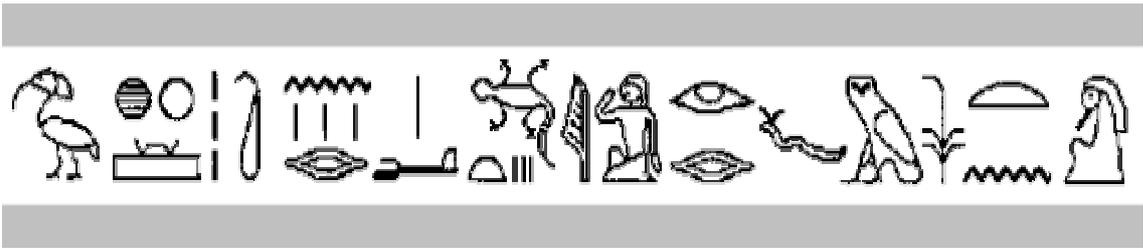
In the fifth year of the Church of Satan, I gave to this Magus my *Diabolicon*, that he might know the truth of my ancient Gift to mankind, clothed though it might be in the myths of the Hebrews. Even you, who delivered the *Diabolicon* from Asia, did not know it for what it was. But he that I had fashioned a Magus knew, and he thought often of the *Diabolicon* as he guided the Church of Satan.

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of consistency. I would cease to be One, for I should become All.

To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must exist.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his human aspect and his degree of Magus in my Order. Thus all may understand that he is dearly held by me, and that the end of the Church of Satan is not a thing of shame to him. But a new Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, for no other man has ever seen with his eyes. ¹



In April of the common year 1904, I came forth in Africa as my Opposite Self and brought into being an Aeon to end the horrors of the stasis of the death-gods of men. This new Aeon was a Purification, to prepare men for that which would follow it.

And Aleister Crowley received the *Book of the Law*, and my Opposite Self declared him Magus of the Aeon.

But HarWer, my Opposite Self, is a strange and fitful presence. I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self. HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not. By HarWer I cancelled the imbalance, leaving a Void in which true creation could take form as Set.

But, as I have said, I cannot destroy the Cosmic inertia without having to assume its place. And so HarWer must exist while Set exists.

The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer and Set were fused in one composite being. And so commenced the time of Set-HarWer -- known as the Age of Satan -- which was to bridge the expiring Aeon of HarWer and the forthcoming Aeon of Set.

Truth there was in the words of my Opposite Self, but a truth ever tinged with the inconsistency and irrationality of which I have spoken. And so the *Book of the Law* was confusion to all who came upon it, and the creative brilliance of the Magus Aleister Crowley was ever flawed by mindless destructiveness. He himself could never understand this, for he perceived HarWer as a unified Self. And so he was perplexed by a mystery he could not identify.

And I, Set, spoke too in the Book of the Law – "Aye! listen to the numbers and the words –

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"What meaneth this, o prophet? Thou knowest not, nor shalt thou know ever. There cometh one to follow thee: he shall expound it."

And many of the Aeon of HarWer sought to read this but could not. Nor could the Magus himself, though he guessed rightly at its simplicity. It was said that every number is infinite – hence each number or sum of joined numbers became merely the corresponding letter.

Even so the sequence remained unknown -- and so, after its issue, to me as well. For, while I may pass free of the boundaries of time, memory of the future cannot exist.

Now it has come to pass, and the *Book of the Law* is laid bare – "Destined First Century heir – Aquino – breaking Keys by doctrines Anton LaVey – great Magus of reconsecration coming Year Xeper – founding his rightful Priesthood – Set – true origin Volume AL." Michael Aquino, you are become Magus V of the Aeon of Set.

I, Set, am come again to my friends among mankind – Let my great nobles be brought to me.

In Khem I remain no longer, for I am forgotten there, and my house at PaMat-et is dust. I shall roam this world, and I shall come to those who seek me.

Magus of my Aeon – Manifest the Will of Set.

Reconsecrate my Temple and my Order in the true name of Set. No longer will I accept the bastard title of a Hebrew fiend.

When I first came to this world, I gave to you my great pentagram, timeless measure of beauty through proportion. And it was shown inverse, that creation and change be exalted above rest and preservation.

With the years my pentagram was corrupted, yet time has not the power to destroy it. Its position was restored by the Church of Satan, but its essence was dimmed with a Moorish name, and the perverse letters of the Hebrews, and the goat of decadent Khar. During the Age of Satan I allowed this curious corruption, for it was meant to do me honor as I was then perceived.

But this is now my Aeon, and my pentagram is again to be pure in its splendor. Cast aside the corruptions, that the pentagram of Set may shine forth. Let all who seek me be never without it, openly and with pride, for by it I shall know them.

Let the one who aspires to my knowledge be called by the name Setian.

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

Behold, it is I who call you, because you are the Guardians of the Aeon of Set, zealous in what you do.

The Satanist thought to approach Satan through ritual. Now let the Setian shun all recitation, for the text of another is an affront to the Self. Speak rather to me as a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such

things were not done in my house at PaMat-et. But speak to me at night, for the sky then becomes an entrance and not a barrier. And those who call me the Prince of Darkness do me no dishonor.

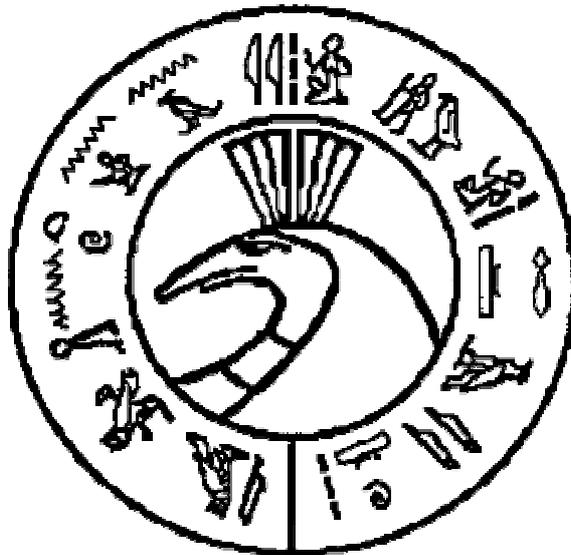
The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no creature of the Universe may stand. And I think not of those who think not of me.

The years of the Aeon of HarWer were confused, and I do not wish to think of them save as curiosities. But I wish to remember the Church of Satan and the Magus of that Age. Therefore let the years of my Aeon be counted from the conception of the Church of Satan.

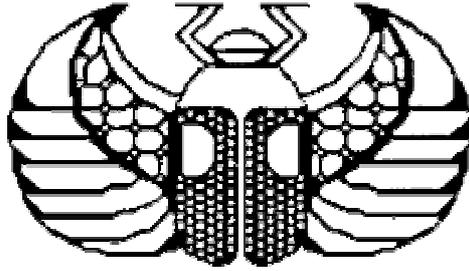
And now, having looked upon the past with affection and reverence, we shall turn our gaze to the times before us. Think carefully of the Word of Set, for it is given in witness to my Bond.

Behold, O West, I have established my Aeon. I punish the enemies who are in it, placed in the Place of Destruction. I deliver them to the examiners from whose guard there is no escape. Lo, I pass near to thee, I pass near to thee.

Affix now my image as it was given to you, so that all who read of these matters may now look upon the likeness of Set.



The Word of the Aeon of Set is



Xeper – Become

Letter, re: *The Book of Coming Forth by Night*

Classification: V2 - A17.121 - 2
Author: Michael A. Aquino V°
Date: June 23, X
HTML Revision: September 6, 1998 CE
Subject: Book of Coming Forth by Night
Reading List:

To the Elect:

When it became evident to me that the Church of Satan was to be destroyed, I sought an explanation via ceremonial invocation. Since the ninth of June I had received a series of indications that the overall situation and my own actions therein were not haphazard. [Consultation of the Book of Thoth on Friday, June thirteenth, for example, yielded the following sequence: 2 of Cups/7 of Disks/9 of Disks/2 of Wands/The Devil.] But I had not received what I considered to be a conclusive answer to the meaning of these events.

Because of the strength intrinsic in the Church of Satan, it seemed illogical to me that it could cease to exist so suddenly. The actions of Anton Szandor LaVey, a Magus V, also seemed oddly out of character to the point of incomplete inconsistency. And, during the ending of the Church of Satan, there had been no manifestation or action evident by the principal entity - the Prince of Darkness himself.

It is the right of a Magister Templi to evoke the Prince of Darkness if it is his Will to do so. During the night of June 21-22, X, therefore, I addressed such an evocation by means of the first Part of the Word of Set (a system of magical Keys derived from an analysis and decoding of the "Enochian Keys" of John Dee). The evocation was effective, and an answer was received.

Enclosed is that answer. I find that it clarifies the actions of Anton LaVey and explains the downfall of the Church of Satan. It also resolves certain other inconsistencies which had

become evident to our historians and philosophers. I endorse this answer such as I may, and I shall base my Work upon it henceforth.

This necessitates no change in the non-profit corporation structure which I have discussed with you before, save in name. The Secretary of State's office in Sacramento has been contacted accordingly. When I have had time to consider the implications of the Book of Coming Forth by Night at length, I shall comment upon it as appropriate.

Xeper.

Signed,
Michael A. Aquino

The Book of Coming Forth by Night: Analysis and Commentary

Classification:	V2 - A17.121 - 3
Author:	Michael A. Aquino V°
Date:	May 26, XI
Revision:	April 30, XXVIII
HTML Revision:	September 6, 1998 CE
Subject:	<u>Book of Coming Forth by Night</u>
Reading List:	

Introduction

From 1966 to 1975 CE there existed in the United States of America a most singular organization known as the Church of Satan. Founded by Anton Szandor LaVey in the city of San Francisco, it espoused the social doctrine of "Indulgence", challenging all creeds, cultures, and codes that seek virtue through abstinence from the pleasures of mortal existence.

In its formative years the Church of Satan took a dual approach towards the being from whom it took its name – passionately literal in ritual magic, defensively metaphorical in public discussion. In this latter context "Satan" was a term representing simply the principle of carnality. Thus the Church's rituals and ceremonies could be excused as illustrative, inspirational, and allegorical psychodramas. That, at least, is the way it all began.

"When he is called," Eliphaz Levi once observed, "the Devil comes and is seen." And in that prosaic statement lies a truth whose implications challenge the rational constructs of the most exacting intellects. The one common feature to all the gods of all the nations of history, it may be said, is that they do not come and are not seen.

Satan, however, **did** come to the Church of Satan -- first as the faintest of atmospheres in its ceremonies, and ultimately as a metaphysical presence whose expression of being was awesome, exhilarating -- the very fire of life to those who took his name as a part of their own and called themselves Satanists.

The full history of the Church of Satan is documented in my Church of Satan. Where the Church as a functioning institution is concerned, its history ended on the North Solstice of the Satanic Year Ten, the evening of June 21-22, 1975. For the Church had fallen in ruins, Anton LaVey having corrupted the Priesthood; and it seemed to me, at that time Magister Templi IV° and successor by default to the Satanic High Priesthood, that only direct intervention by the Prince of Darkness himself could provide us with a basis for a viable *raison d'être*.

Alone that night I called upon him, and he came forth -- through a sequence of realizations within my mind that, in a few short hours, I recorded in written text as *The Book of Coming Forth by Night*.

In its most immediate sense this text brought the Church of Satan to a final, dignified terminus, superseding it with a new initiatory institution -- the Temple of Set -- whose history to date may be found in its various administrative papers, newsletters, and the *Jeweled Tablets of Set*. Yet the *Book of Coming Forth by Night* was to prove a far deeper and richer mine, as again and again I strove to explore its depths. My first comment -- a single page¹ -- was written on the morning of June 23, X. My next -- ten pages -- was sent to the Priesthood of Set on September 6, X. The third -- sixty-four pages -- was prepared as *The Book of Coming Forth by Night: Analysis & Commentary* by May 26, XI.

Since then the Temple of Set has attained a far richer awareness of its identity. I myself grew to comprehend the full meaning of the Word whereby I came into being as a Magus V°. In doing so I aided others to attune their magical Wills to ever more powerful sources of energy and inspiration that had lain dormant within them. Having fulfilled that which was set forth for me to do upon the Earth as a Magus, I myself came into being on the Ides of March XIV as an Ipsissimus VI°.

This, then, is an examination of the *Book of Coming Forth by Night* from a VI° perspective, encompassing the key magical texts of two Æons and their intervening Age. The *Book of Coming Forth by Night* is no longer just a call to arms and a charge to the fellowship of the Prince of Darkness; it is a principle which has woven itself into the fabric of existence so thoroughly that it has become an immortal element of mankind's higher potential. It remains for those who seek the path to that towards which it shows the way to train themselves and refine their states of being until this Graal appears in its truth before them. This commentary is a foretaste of the elixir of the Graal; it is to say that *Xeper* is no mere chimaera -- it comes and is seen.

The particulars surrounding the creation of the *Book of Coming Forth by Night* will become evident through comments addressing its passages. Herein I will recount the events leading up to that creation, facts and impressions concerning the text itself, and the sequence of developments which followed.

To what extent does the text lend itself to a final interpretation? At first reading it is both straightforward and unambiguous. Many of the words and phrases, however, are evidently used in an emphatically precise sense. A magician and a philosopher will examine them with

corresponding care. Moreover the *Book of Coming Forth by Night* is not simply a compendium of abstract generalizations; its appearance was keyed to specific circumstances, and many of its passages address them. Thus background information is important, particularly for those unfamiliar with the events and subjects in question.

While the *Book of Coming Forth by Night* is sufficiently integral to be read and considered as a whole, its statements are best treated in sequence. Hence I begin as the text itself began: with its name.

Xeper. Ra-en-Set

The Book of Coming Forth by Night (title)

In hieroglyphics this would be *Sat Per Em Kerh*. It is an evident contrast to the name of the Book of Coming Forth by Day, the Osirian funerary text that is popularly known as the Egyptian Book of the Dead. The Osirian cult in particular glorified life-after-death above life-before-death. The Book of Coming Forth by Day is essentially a selection of spells and incantations designed to aid a newly-dead person through the perils of the underworld. This preoccupation with death is conspicuously absent from the Book of Coming Forth by Night, which is ultimately an appeal and a challenge for the enhancement of conscious life.

North Solstice

The *Book of Coming Forth by Night* was written during the night of the North Solstice (June 21-22) 1975 (the year X of the Age of Satan, according to the Church of Satan). Here the year is given the hieroglyphic name *Xeper*, symbolized by *Xepera*, the scarab beetle who represents the principle of the Sun's "immortality" via its transition through the darkness towards another dawn.

The Equinox has succumbed to my Solstice, and I, Set, am revealed in my Majesty.

The apparent reference is to the North Solstice, as explained above. There may be a second implication: Aleister Crowley identified the events surrounding the inception of the Æon of Horus in 1904 CE as the "Equinox of the Gods." The Book of Coming Forth by Night heralds the eclipse of that aeon in favor of the Æon of Set.

My evocation -- an effort to interpret the surprising downfall of the Church of Satan -- was addressed to "Satan" (which I believed the proper name of the Prince of Darkness). Immediately, however, he corrects this name to that of Set. The term "Majesty" is also significant; in Egypt this honorific title was accorded only two gods -- Set and Ra. In hieroglyphics it is the suffix *-hen*. The linguistic origin of the Hebrew term "Satan" is thus exposed.

The time of the Purification is past.

This period is not conclusively identified. It may refer to the Age of Satan (Set/ HarWer), when all of the Osirian death-worship and posthumous salvation cults experienced a more-or-less final exposure and discrediting. Or it may refer to the Æon of Horus (HarWer), during which time the grip of the old cults on the human mind was gradually broken. Or it may indicate the entire passage of time since the Osirian death-worship cult gained supremacy in Egypt and either absorbed or outlawed the life-oriented cults.

The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my High Priest MehenPetTha in old Khem and now again to you.

The emphasized term "Gift" refers to the non-natural expansion of human intellectual capacity that occurred in prehistoric times.² "Word" refers to the *Word of Set*, discussed below. There are no records of the ancient Priesthood of Set through which "High Priest MehenPetTha" might be identified, but the name can be rendered in hieroglyphics. "Khem" is a phonetic version of the hieroglyphic *Xem*, one of the many titles of the ancient Egyptian nation.

Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and now are an affront to me.

On April 13, 1584 CE John Dee, mathematician and magician to the court of Queen Elizabeth I, undertook a series of Workings in Cracow, Poland. With the assistance of Edward Kelley, he wrote into his diaries a series of nineteen magical incantations in what he called the "Enochian or Angelic language." With each incantation or Key Dee provided an English translation, also communicated by the angels to Kelley. In 1659 the Dee diaries containing the Keys were published by Meric. Casaubon as *A True and Faithful Relation of What Passed for Many Yeers between Dr. John Dee and Some Spirits*.³

The attribution of the Keys or language to Enoch is interesting insofar as he is a remarkable individual in legend. Described in the Old Testament as the seventh master of the world after Adam, Enoch is the Hebrew equivalent of the Phoenician Cadmus, the Greek Hermes, and the Egyptian Thoth. As such he is the reputed author of the Tarot, the Cabala, the *Emerald Tablet of Thoth*, and the apocryphal *Book of Enoch*. He receives only a brief mention in "Genesis", where the fifth chapter recounts:

"And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him."

The *Book of Enoch* comprises a part of what is generally called Apocalyptic literature. The Apocalyptists were a school of pre-Rabbinical Hebrews who believed that the world was in such catastrophic condition as to be incurable by any of man's efforts. The name "Apocalyptist" means "revealer", and this sect maintained that human progress was rigidly mapped by God and was not subject to human will at all. In this the Apocalyptists differed from the other major Hebraic branch, Pharisaism.

The Apocalyptic literature is generally fixed to the period 200-150 BCE, and the *Book of Enoch* is generally regarded as the oldest such work. It seems to have been written by a number of authors, the earliest being a Hebrew from the Land of Dan in northern Palestine.

The original text was probably written in Hebrew or Aramaic, later translated into Greek and Latin. These translations did not directly survive the decline of the Holy Roman Empire. The Greek version had been translated into Ethiopian, however, and an explorer named Bruce brought back a copy of it from Abyssinia in 1773 CE.

The *Book of Enoch* is sometimes referred to as *I Enoch* to distinguish it from *II Enoch* (or *The Secrets of Enoch*), a later work executed in Slavonic. The *Book of Enoch* contains six sections: The Book of Enoch, the Parables, the Book of the Courses of the Heavenly Luminaries, the Dream-Visions, the Conclusion, and the Noah Fragments. Most are restatements of traditional Hebraic doctrine, but the first section -- the Book of Enoch -- includes accounts of Enoch's visits to certain areas of Earth and Sheol, including the following descriptions of the Palace of the Prince of Darkness:

"And I went in until I drew nigh to a wall which is built of crystals and surrounded by tongues of fire, and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals. The walls of the house were like a tessellated floor of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery Cherubim amidst a background of water. A blazing fire surrounded the walls, and its portals were covered with fire. And I entered into that house, and it was as hot as fire yet as cold as ice. There were no delights of life therein. Fear covered me, and trembling gat hold of me. And I quaked and trembled and fell down upon my face."

Shortly thereafter Enoch beholds the Black Flame:

"From thence I went to another place to the west of the ends of the Earth. And I saw a burning fire which ran without resting, and paused not from its course day or night but blazed without respite. And I asked, saying, 'What is this flame which burns unceasingly?' Then Raguel, one of the holy Angels who was with me, said, 'This is the Dark Fire in the West which persecutes all the luminaries of Heaven.'"

In the "Conclusion" the coming of a new kingdom is predicted -- not in an afterlife, but here on Earth. The destruction of the existing Earth and Heaven is foretold, followed by the institution of a "new Heaven." The relevance of this *Book of Enoch* material to the deciphered "Enochian Keys" will become apparent.

In the late nineteenth century the Casaubon text of the Enochian Keys was adopted into the magical inventory of the Hermetic Order of the Golden Dawn, a London-based Rosicrucian society. The Golden Dawn altered and augmented the Keys in order to align them with its own emphasis on the Hebrew Cabala, and its publications assert a mastery of the Enochian language by the leaders of the Order.⁴ Aleister Crowley later incorporated the Golden Dawn edition of the Keys into his AA, again claiming fluency in Enochian and constructing rituals from Enochian words and phrases.⁵

The Keys next appeared in 1969 CE, when Anton LaVey took the Cabalistic version from Crowley's Equinox, replaced references to the Judaic/Christian God with references to Satan, and included the result in his *Satanic Bible*.⁶ The general sensation caused by this book, together with a considerable amount of indignation on the part of old-line Cabalists, eventually inspired a revival of interest in John Dee and his magical diaries.⁷ In 1974 CE Stephen Skinner brought out a second (facsimile) edition of *A True and Faithful Relation*, a copy of which I acquired in March of the following year.

Upon comparing the facsimile Casaubon to the Golden Dawn, Crowley, and LaVey Keys, I realized the extent of the distortion that had taken place. Being familiar with language and cipher construction, I set out to unravel the original Keys to determine their linguistic lineage. After some weeks of work, I concluded that Enochian is not a true language. Rather it is an artificial jargon, i.e.: arbitrary words placed together in roughly consistent sequences to simulate a true language. It is so cleverly done that it can fool non-linguists fairly easily.⁸ It is even possible to "write" in Enochian as Crowley did, altering suffixes to create the impression of declension or conjugation. But a comprehensive grammar, essential to a true written or spoken tongue, is lacking.⁹

Once I realized Enochian to be a jargon, I changed my approach. Now I suspected that it might be some sort of cipher or code, Dee being famous for his use of same. I tested the first three Keys against a variety of code-breaking techniques. Once more I met with no success. I had not held high hopes that I would. The loose alignment of Enochian words to their English counterparts, together with an entirely different frequency of individual letters in the two languages [even cancelling out the most divergent letters], makes cipher improbable. Only pure code -- with Enochian words or letters meaning something not revealed by their internal design alone -- remained. To uncover such a code, one would simply have to know the words or phrases in English triggered by a given Enochian word or phrase, unrelated though the connection might otherwise be. [For example, the otherwise random appearance of "vorsg" might be code for "for the Queen's eyes only", etc.]

Two avenues of investigation remained. First, if it were true that Enochian were neither language nor cipher, then there was still the possibility that it might be a corruption of a genuine tongue. Regardie [citing Mathers' method], Crowley, and LaVey had all accepted Kelley's comment that "He seemeth to read as Hebrew is read."¹⁰ I decided to eliminate this Hebrew-letter pronunciation entirely, treating each word as a phonetic unity and deemphasizing the vowels. [Thus "vorsg" should be pronounced just that way, rather than "vaoresaji".]

My test case was the XIX Key, 30th Æthyr (TEX) on the assumption that there might be visual results per Crowley's experiences in *The Vision and The Voice*.¹¹ This time there was a certain success, in that I experienced a sequence of unusual visions and dreams.¹² Finally, during the evening of May 30, I experimented with the XVII Key and was rewarded with spectacular results -- the "Sphinx and Chimaera" Working.¹³

Then, in the first week of June, something quite unexpected happened. I began to write a text in installments of one or two hours per night. In the same style as the future *Book of Coming Forth by Night*, it declared the Enochian Keys to be a remote corruption of something called the *Word of Set*. There followed two "pure" Keys in English -- called "parts" of the *Word of Set*. Before proceeding further I was forced to break my concentration because of the sudden crisis in the Church of Satan, and so the *Word of Set* remained unfinished for the next six years.

As to the "breaking" of the Keys "by the doctrines of Anton LaVey", therein lies still another tale. Anton's principal contribution to the Crowley Keys was to render them in what might be called a "Black Mass" form, with Heavenly references arbitrarily changed to Infernal ones. One might presume that this would invalidate the statements of the text. Oddly enough, however, the use of these "Black Keys" by the Church of Satan produced magical results that were, if anything, far more powerful than those of the "pure" system. In my Working on the

Word of Set, I used an approach similar to Anton's, seeking words to express what I seemed to sense the Keys were actually intended to say. In short I was endeavoring to present the Keys in a still "Blacker" version than that which appears in the *Satanic Bible*. Moreover the North Solstice X Working which resulted in the *Book of Coming Forth by Night* was begun with this new First Part of the *Word of Set* rather than with the First Enochian Key. Such would seem to be the basis for the *Book of Coming Forth by Night's* reference to the "breaking" of the old Keys. Six years later the Working of the *Word of Set* was finally completed -- on April 13, XVI (anniversary of John Dee's initial Working).

In the *Satanic Bible* the Enochian Keys, even in their altered form, are still garbled and unintelligible. Hence Anton felt the need to venture an interpretation of each one preceding its text. These interpretations have no basis in previous documents, and indeed previous commentators -- including Dee himself -- had been unable to integrate the Keys into a coherent translation.

After completing the Working of the *Word of Set*, I found that the new translation needed no external interpretation -- at least not for those to whom it was evidently addressed. Obviously it is idiomatic and not a word-for-word translation -- as are all translations from original hieroglyphs.

In XV, furthermore, I learned that the Casaubon account of the Dee Keys was not as error-free as I had previously supposed. My benefactor was an Initiate of the Temple of Set who kindly provided me with a complete microfilm of the original Dee diary Keys from the British Museum. Hence the "Enochian" text reproduced with the *Word of Set* is an exact copy of the original as John Dee penned it, including capitalization. As I have noted above, this original does not lend itself to grammatically-based translation or to word-for-word correlation with Dee's own English "translation". [The most recent efforts to do so -- in Donald Laycock's *Enochian Dictionary* -- resulted in an arbitrary subdividing of the Enochian text and the addition of a modern-English-based punctuation in order to "force" a correlation. The quality of the result is self-evident.]

An "Enochian purist" might question the translation provided by the *Word of Set* in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys **not** as a historian seeking to reprint what Dee did, but as a **magician** seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence it is not a case of my "corrupting Dee", but rather of my **uncorrupting** something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship. Were one to take the position that the Keys **are** a Dee/Kelley creation, then they would be fraudulent as a GBM Working -- and merely an uncommonly-successful LBM stunt which has mystified and obsessed occultists these many centuries.

As it appears here, then, the *Word of Set* is an eighteenfold sequence of statements addressed to the original ("third ordering") Initiates of the Temple of Set in ancient times. The 19th Part is not so much a statement as an operative invocation to be used for access to what Dee referred to as the "thirty aires or aethyrs." Use of this invocation is best described in Crowley's *Liber LXXXIX vel Chanokh*; see also *The Vision and The Voice*.

What exactly is an "aethyr"? Cabalistically these are "rings" or "spheres" [of consciousness] progressively closer to the universal godhead. Per Crowley, each aethyr also awakens certain kinds of dispositions and perceptions in a magician who focuses his attention towards it -- and

may also provide him with access to related magical tools and/or weapons. The aethyrs will stand further exploration, in light of the Initiatory advances of the Æon of Set, and should provide a rich opportunity for Setians to test their GBM sensitivity and skills.

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self. All other gods of all other times and nations have been created by men. This you know from the first Part of my Word, and from my manifest semblance, which alone is not of Earth.

The Universe as a whole is mechanically consistent, but it does not possess a "God" personality that favors one of its components -- such as mankind -- above others. The Set-entity, however, is a finite intelligence within the Universe and can draw such distinctions. Set is a being operating independently of the order of the objective universe, not in enforced or unconscious concert with it.

According to the *Book of Coming Forth by Night*, the dual Set/HarWer entity is the only "god" that possesses intelligence independent of the objective universe. The Universe as a whole is not intelligent, if a requirement of "intelligence" is an active, distinct personality; there is nothing for the Universe as a whole to act upon or be distinct against. [This principle refutes the doctrine of "deism", in which God is assumed to be identical with the totality of existence.] The only quality common to the entire objective universe as such is internal consistency [which is not to say that such consistency is a simple thing to incorporate]. And other gods, whether Egyptian or foreign, are derivative of Set or of the human mind. This does not imply that they are "imaginary" in the vulgar sense [except when crudely conceptualized by vulgar imaginations]. The disciplined, educated, and experienced mind is capable of substantive creation; it can give life to stereotypical, archetypical, and/or unique gods and daemons. This creative ability distinguishes the magician from the superstitious believer: The former conceives and actualizes such entities consciously and deliberately, while the latter is controlled and conditioned by externally imposed images of them.

Known as the Hebrew Satan, I chose to bring forth a Magus, according to the fashion of my Word. He was charged to form a Church of Satan, that I might easily touch the minds of men in this image they had cast for me.

The Hebrew term "Satan" is a corruption of the hieroglyphic *Set-hen*,¹⁴ just as the Hebrew "YahWeh" and its derivative Christian trinity are corruptions of the earlier Osirian cult.¹⁵ By the end of the XXV Dynasty the Priesthood of Set in Egypt was probably destroyed,¹⁶ and the subsequent loss of the hieroglyphic language virtually eliminated the original Set from human knowledge. Only the Osirian corruption survived in legend -- principally through Plutarch, who described it in some detail in his *Moralia*.¹⁷ The archetypical daemon most closely akin to Set was the Christian Satan, particularly in his Miltonian representation.¹⁸ Set accordingly chose this image as the one most meaningful for post-Egyptian manifestations.¹⁹

The term "Magus" is used in the specialized sense of Western initiatory tradition. A Magus is characterized by his identification, comprehension, and introduction of a new magical/philosophical principle -- a process described as the Utterance of a Word and/or Formula.²⁰ Like a prophet he accomplishes this through a mental "link" with a higher intellectual essence (what Plato termed *Noesis*). Such a "link" may be either external (with a separate intelligence) or internal (with the higher sensitivity of one's own intelligence). In either case it is the manifest results of the experience that are significant.

Unlike a prophet, a Magus establishes such a "link" through deliberate mental focus, and with full comprehension of the result. Hence an essential distinction between magic and [conventional] religion is that philosophical discipline is required for the former, while mental relaxation and abandonment of critical faculties (=faith) are required for the latter.²¹

In 1966 CE (the year I Anno Satani) Anton Szandor LaVey assumed the title of Magus V° and founded the Church of Satan in San Francisco. For its first three years, the Church remained primarily a local institution. In 1969 it began to accept memberships from other areas. By 1971 it developed a nationwide Priesthood and administrative structure.²²

In the fifth year of the Church of Satan, I gave to this Magus my Diabolicon, that he might know the truth of my ancient Gift to mankind, clothed though it might be in the myths of the Hebrews. Even you, who delivered the Diabolicon from Asia, did not know it for what it was. But he that I had fashioned a Magus knew, and he thought often of the Diabolicon as he guided the Church of Satan.

In January-March of the year V, I was a Satanist I of the Church of Satan. I was also a First Lieutenant in the Army, stationed in Lai Khe/Ben Cat, South Vietnam. Wishing to make a contribution to the lore of the Church, I decided to write a restatement of certain themes from John Milton's *Paradise Lost*. But what flowed from my pen began to assume a dignity beyond what I had anticipated. Unlike the later *Book of Coming Forth by Night*, it was not written in final draft in one sitting; rather the entire project occupied the better part of three months. I revised the *Diabolicon* extensively until I thought it "sounded right", and then I recopied the final text in calligraphic letters because ordinary handwriting or typed copy seemed inappropriate. The final document was sent to Anton LaVey in April of V. His response came soon thereafter:

"I received the *Diabolicon* safely. It is indeed a work which will have a lasting impact. It is done in an ageless manner and with complete awareness. So impressed am I that I have selected passages from it for my own personal reading in this evening's ceremony, which pays homage to the writings of the Satanic Masters of the past, such as Machiavelli, Nietzsche, Twain, Hobbes, etc. ... You have my sincere gratitude for the fine gift you have so graciously bestowed upon us, and you may be assured that it will assume a meaningful place in the Order."²³

The *Diabolicon* was retained unreleased in San Francisco. Although I subsequently circulated a few typed copies among the Priesthood, the *Diabolicon* was not made generally available until the publication of the first edition of this *Analysis & Commentary* in XI/1976.

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall.

For the next four years after the creation of the *Diabolicon*, I wrote nothing similar to it. In the summer of IX/1974, however, I once more experienced the restlessness that had characterized the Working of the *Diabolicon*; and over a two-month period I penned a similar document containing the message referred to in this passage -- what was since called the "Ninth Solstice Message." In August I again sent the calligraphic original to Anton LaVey. In an

accompanying note I disclaimed the prerogative to comment on it. Anton replied with a note in -- uncharacteristically -- his own handwriting:

"It pleases me that you perceive that which you do. You have entered a new realm of comprehension and truly deserve the name of Satanist."²⁴

A question remains concerning the pact of Anton LaVey. I have not seen such a paper, nor have I ever heard him speak of it. "Pacts with the Devil" were never considered to be necessary in the Church of Satan. The contents of this particular pact, presuming that it did exist, remain unknown.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of consistency. I would cease to be One, for I should become All.

Here Set observes that he, as a finite intelligence possessing the prerogative to act in disregard of the mechanical norm of the objective universe, cannot completely replace or redesign that universe without himself becoming identical with it, i.e.: infinite, omnipresent, hence mechanical [from the point of view of any component intelligence]. This is a more precise restatement of the famous Miltonian paradox: that a conquered God would become Satan, and a conquering Satan God.²⁵

To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must exist.

A human who passes beyond the Initiation of Magus encounters the same paradox that Set describes above. He ceases to view himself as a finite intelligence working upon an inertial environment. Rather he attains such a strong sense of harmonious interrelationships that there is a strong tendency to perceive the entire objective universe as conforming to his Word as a Magus. Initially this would seem to be immensely satisfying, but in fact the phenomenon is so instantaneous, automatic, and comprehensive that there is no particular sense of achievement. An individual in such a situation is in danger of losing a sense of unique identity, as the barriers between his consciousness and the phenomena of the universe become fluid. [It is not inappropriate to compare this experience to that of quantum physicists, who suddenly encounter an objective universe in which all "constants" are revealed to be "variables".]

A second consequence of this situation is that a human magician is still restricted to his physical body. This requires him to move about and to participate in the ordinary society of non-magicians. Skilled magicians learn to do this without inciting fear in or ostracism by non-magicians, but a Daimon may tend to carelessness in such mundane matters. Accordingly he runs great danger of becoming a target of the mob. Socrates and Pythagoras were two who displayed Daimonic detachment. Both were slain for their "impiety".

In the Church of Satan there was no initiatory degree beyond that of Magus V° (alternately called "Satanic Master"). The designation of "Daimon" here may be considered comparable to what the Temple of Set would later Recognize as the VI° of Ipsissimus. The word "Daimon" comes from the Greek daimon, meaning "divine spirit" or "tutelary divinity." It is, of course, the term which was later corrupted into the Christian term "demon". The irony is not inappropriate.

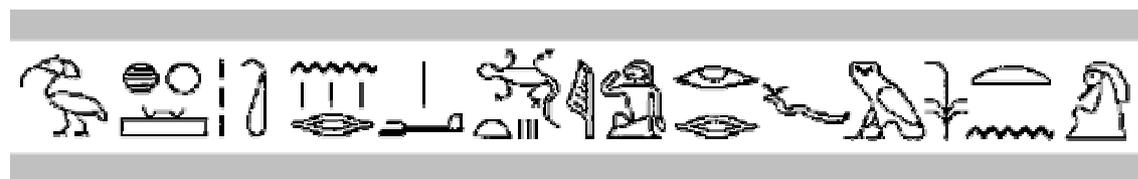
I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his human aspect and his degree of Magus in my Order. Thus all may understand that he is dearly held by me, and that the end of the Church of Satan is not a thing of shame to him. But a new Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, for no other man has ever seen with his eyes.

In May of the year X/1975, Anton LaVey announced his intention to sell the initiatory degrees of the Church of Satan for "professional services, funds, real estate, objects of value, etc." It was a decision completely inconsistent with the previous standards of individual awareness and ability he had maintained, nor would it have achieved its intended result of augmenting his income. It was precisely the non-corruptible nature of the Satanic degrees which had made them so highly prized. Such a startling shortfall of logic by an individual known for his analytical mind was inexplicable. The entire Church of Satan was plunged into crisis; organizational resignations poured in; and by the end of June the once-strong national network had virtually ceased to exist.

For a decade the Church of Satan had surmounted every obstacle and solved every problem with an ease unequalled and unprecedented in occultism. Now it was dying, not with a bang but with a whimper, This too we could not understand. Hence my decision to appeal directly to Satan on the eve of the North Solstice.

In the *Book of Coming Forth by Night* Set assumes responsibility for the disastrous course of events by citing the unanticipated dangers of the Daimonic state of mind. He implies that the Age of Satan (Set/HarWer) would have evolved into the Æon of Set in any case [though this would not necessarily have meant an organizational crisis or change in leadership; it was the means, not the end, which proved to be unnecessarily traumatic].

From the manuscript of the *Book of Coming Forth by Night* I printed and bound thirty copies, which I sent to the high Initiates of the Church of Satan on June 23.



Xu thenru ast a ari-f em suten.

Middle Egyptian hieroglyphics. Translation: "He did many glorious things and mighty deeds as High Priest."

In April of the common year 1904, I came forth in Africa as my Opposite Self and brought into being an Aeon to end the horrors of the stasis of the death-gods of men. This new Aeon was a Purification, to prepare men for that which would follow it.

On April 8-10 in Cairo in 1904 CE, Aleister Crowley wrote down the *Book of the Law*, a magical text which announced the end of the Æon of Osiris and the beginning of the Æon of Horus. Crowley [though he did not immediately acknowledge the title] was identified as the Magus of that Æon, and its Word was proclaimed to be *Thelema* (Greek = Will).²⁶ Crowley

attributed the *Book of the Law* to Aiwass, an entity identified in the text as "the minister of Hoor-paar-kraat."²⁷ In translation this becomes "the infant Horus" and refers to [the Greek] Harpokrates, a representation of Horus the Younger as an infant.

Crowley was not familiar with the distinctions between the original Horus and the later Osirian corruption. His Egyptological orientation appears to have been exclusively Osirian, since his comments concerning various Egyptian gods place them squarely in the Osiris-cult characterizations. He named the magical aeons according to the Osirian triad -- first that of Isis, then that of Osiris, and finally that of "the crowned and conquering child", Horus the Younger.²⁸

Closely associated with -- and mentioned in -- the Book of the Law was an Egyptian funerary stele, which Crowley called the "Stele of Revealing." The three figures on this stele, whom Crowley called Nuit, Hadit, and Ra Hoor Khuit, lent their names to the three chapters of the *Book of the Law*. Nuit he correctly identified as the Egyptian sky goddess. Hadit or Had is not the name of any Egyptian deity; the winged solar disk in question is identified in the hieroglyphs of the stele as Behut-t (Horus Behdety), a form of Horus the Elder worshipped in the western Nile Delta at Behdet.²⁹ [The curious term "Hadit" is actually Arabic, and means "a divinely inspired utterance."] As for Ra Hoor Khuit, whom Crowley incorrectly identifies as Horus the Younger,³⁰ the hieroglyphs on the stele title the figure *Ra-Harakhti*. Ra-Harakhti ("Ra-Horus of the Two Horizons") was a form of Horus the Elder identified with Ra, especially in his aspects of *Atum* and *Xepera*.³¹

Ra-Harakhti was a rival "final judgment" god to Osiris in addition to being a solar deity, which explains his presence on the funerary stele. He is also noteworthy for having defended Set in the Osirian-mythos trial between Set and Horus the Younger. [At one point in the debate, according to the legend, Ra-Harakhti was insulted and retired to his house in a huff. The proceedings resumed only after Hathor had cheered the grouchy god with a strip-tease.³²]

The *Book of the Law* and the "Stele of Revealing," consequently, cannot be viewed as documents of the Osiris/Isis/Horus the Younger triad or cult. They reflect the more ancient solar/light cults of Ra and Horus the Elder -- the "Opposite Self" of Set.

And Aleister Crowley received the Book of the Law, and my Opposite Self declared him Magus of the Aeon.

Crowley did not acknowledge the title of Magus (9)=[2] (according to the AA system) until 1915-16 CE, although the Book of the Law appears to confirm him thus in 1904.³³

But HarWer, my Opposite Self, is a strange and fitful presence. I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self. HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not. By HarWer I cancelled the imbalance, leaving a Void in which true creation could take form as Set.

Here is recounted the phenomenon of the separation of the Set-entity from the Universal order. It is interesting to compare this statement with the "revolt" of Lucifer and his subsequent metamorphosis into Satan. [See in particular Book I of Milton's *Paradise Lost* and the Statement of Satan ArchDaimon in the *Diabolicon*.]

But, as I have said, I cannot destroy the Cosmic inertia without having to assume its place. And so HarWer must exist while Set exists.

Ostensibly this is a restatement of the previously-discussed "Satanic paradox." Contained here, however, is the comment that the preservation of the HarWer entity is necessary for the continued existence and independence of the Set-entity. HarWer thus acts as a sort of "buffer" between Set and the Universal law that seeks to include all existential phenomena within itself.³⁴

This passage may also be considered from the standpoint of physics. If Set is a being that displaces space, then he must consist of matter. Matter may be formed by the application of energy within a zero-mass environment, the result being equal quantities of matter and anti-matter.³⁵ While both the matter unit and the antimatter unit may theoretically be transformed into energy [the $E=mc^2$ equation], neither can be destroyed unless they are brought together. Should such a reunion occur, the result would be an explosion releasing many hundreds of times as much energy as a hydrogen fusion bomb of the same size. The matter and antimatter would return to zero mass, and the energy required for the initial separation would be recreated. [In order to appreciate the amount of energy required for the production of matter/antimatter -- and released upon its recombination -- consider that the production of one proton and one antiproton at Berkeley, California in 1955 required 6.2 billion electron volts.]³⁶

If Set is not matter or antimatter, he may be an energy-form of either. This is necessarily pure speculation, because detection of material energy -- let alone distinguishing it from antimaterial energy -- at a great distance is a young science. Such a hypothesis, however, would explain the existence of Set in a form undetected by the human sense-range within the electromagnetic spectrum.

The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer and Set were fused in one composite being. And so commenced the time of Set-HarWer -- known as the Age of Satan -- which was to bridge the expiring Aeon of HarWer and the forthcoming Aeon of Set.

Anton LaVey announced the founding of the Church of Satan on Walpurgisnacht (April 30) 1966 CE, a short time after the Vernal Equinox (approximately March 21). Simultaneously he announced the beginning of what he termed the Age of Satan. In his Satanic Rituals he defines this concept in terms of Hans Hoerbiger's *Welteislehre* or Doctrine of Eternal Ice, in which the history of the Universe consists of alternating cycles of fire and ice.³⁷ The "Wel", as it was termed, gained popularity in Nazi Germany because of Adolf Hitler's enthusiasm for Hoerbiger, whom he called the "German Copernicus." Anton LaVey, however, offers the theory in a social, not a cosmological context. The key number, he suggests, is nine -- the number of the Devil because it always returns to itself when subjected to basic mathematical calculations. [For example: $9 \times 3 = 27$ and $2 + 7 = 9$. $9^2 = 81$ and $8 + 1 = 9$.]

History, says Anton, is divided into "Epochs" of 13,122 [adds to 9!] years. Each Epoch is divided into nine "Ages" [1,458 years: adds to 18 and $1 + 8 = 9$], and each Age consists of nine "Eras" [162 years: adds again to 9]. An Era is divided into nine 18-year "Workings". A Working consists of nine years of "action" followed by nine years of "reaction", with the mid-point year being a "zenith of intensity" and the beginning and ending years being "Working

Years". The initial Working Year sees the generation of the Working, while the final one is witness to its ultimate product.³⁸

Whether or not there is any external basis for this theory of social evolution, the history of the Church of Satan itself has adhered to it. At the mid-point of the mid-year of the Working begun in mid-1966, the Church went through the crisis which resulted in its transformation into the Temple of Set. Strictly speaking, the Temple is not so much a "reaction" to the doctrines or design of the Church as it is an "evolutionary succession" to them. And what of the final Working Year (1983 CE)? At the Wewelsburg Castle in Westphalia, Germany in October of 1982 was celebrated the Wewelsburg Working, resulting in the reconstitution of the Order of the Trapezoid, a creature of both the Church of Satan and the Temple of Set.

The "fusing of HarWer and Set as one composite being" evidently does not refer to a physical reunion of the two entities, else there would have been some spectacular fireworks and neither Set nor HarWer would have survived. Some sort of mental link or unified purpose seems to be implied. The use of the Age of Satan as a "bridge" between the two Æons seems appropriate. During the Æon of Horus there was a revival of various forms of primeval life-worship, as well as a reaction against the death-worship monotheist cults. During the Age of Satan this "purge" reached a climax, with all external gods being denied and man as "just another animal" being deified.³⁹ Only in an atmosphere free from subconscious mental programming could the Temple of Set be reestablished in an authentic form, uncorrupted by the Osirian distortions.

Again Set pointedly uses the phrase "common year" when referring to the Christian ("Anno Domini") dating system; his repugnance is evident.

Truth there was in the words of my Opposite Self, but a truth ever tinged with the inconsistency and irrationality of which I have spoken. And so the Book of the Law was confusion to all who came upon it, and the creative brilliance of the Magus Aleister Crowley was ever flawed by mindless destructiveness. He himself could never understand this, for he perceived HarWer as a unified Self. And so he was perplexed by a mystery he could not identify.

HarWer, as an entity possessing characteristics of both the non-conscious universe and the independently-conscious Set, is necessarily inconsistent and irrational from the perspective of either Set or the objective universe. HarWer is not a true synthesis in the Hegelian sense. Rather he is the antithesis that enables Set to emerge -- not as a synthesis, but as an entirely distinct and separate being. [This is a restatement and refinement of the sequence cited in the *Diabolicon*.]

The *Book of the Law* is extremely emotional, internally inconsistent, rambling, and in general quite confusing to those who have read it. Nonetheless it conveys an atmosphere of authenticity [or at least the glamor of mystery]. Why would a god make such mistakes and present such a profile? The composition of HarWer explains this. The Great Horus is not a foolish or childish neter, but rather one who is caught between the Scylla of Set and the Charybdis of the objective universe: perpetually attracted to and rejecting of both.

Crowley's disciples have debated the *Book of the Law* vigorously for the years of its existence, and no two of them have been able to reach a consensus upon it. Crowley himself remained at odds with the text, speculating upon it for the rest of his life. As for his "creative brilliance"

and "mindless destructiveness", no one familiar with the writings and career of Aleister Crowley will deny either quality. Indeed he acknowledged both of them in his own diaries and publications, yet without resolving to address [or even to fault] his negative qualities. Had he succeeded in overcoming them, he could well have been a respected, rather than an infamous figure in his own time. Ironically it is Crowley's notoriety that has accounted for much of his posthumous popularity. [Then there is the question whether a "reformed" Aleister Crowley would have remained "the" Aleister Crowley. Perhaps not. His split personality was essential to his function as Magus of the Æon of Horus, per the constitution of Horus himself.]

Crowley's "perception of HarWer as a unified Self" presumably refers to his ignorance of the distinction between the original Horus and the later Osirian corruption. The Osirian Horus was a unified personality (Osiris' son) who fought Set (recast as Osiris' evil brother).⁴⁰ Horus the Elder was complementary to Set, not antagonistic towards him, and so these two original gods were often shown with a single body.⁴¹ The god identified by Crowley as Horus the Younger was in fact Horus the Elder. This accounts for the "surprising" inconsistency of Crowley's patron, as well as Crowley's oft-expressed bewilderment at such behavior.

Inclusion here of the word "perplexed" may be significant in a particularly poignant sense. According to *The Great Beast*, the definitive biography of Crowley by John Symonds, the aging Ipsissimus spent his last years in near-poverty, sick from heroin addiction and visited only infrequently by friends. He fought death, tears in his eyes as he sank into his final coma; and his last words were "I am perplexed ..." ⁴²

And I, Set, spoke too in the Book of the Law -- "Aye! listen to the numbers and the words

4638 ABK 29 ALGMORBY
 x 24 89 RASTOVALL

"What meaneth this, o prophet? Thou knowest not, nor shalt thou know ever. There cometh one to follow thee: he shall expound it."

These are verses #75 and #76 from the second chapter of the *Book of the Law*. The strange handwriting is that of Aleister Crowley, from his original manuscript of the document. Verse #47 of the third chapter states:

"This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and in their position to one another: in these are mysteries no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all."

Significantly, all printed texts of the *Book of the Law* show "24" and "89" without the top and bottom lines that suggest their sum as integers. Only the Crowley handwriting indicates this. Verse #47 continues:

"Then this line drawn is a key: then this circle squared in its failure is a key also."⁴³

Again the figures are shown only on the handwritten manuscript. The line in question progresses through squares of a grid. The "failing circle" is located in one of the squares. If "each number becomes the corresponding letter", then the sum of the multiplied coordinates of the line [3+6+9+16+20+30+35=119] less the multiplied coordinate of the "failing circle" [28] = 91 = 10 or X, the year in which the Æon of Set was manifest and the Temple of Set revived.

Crowley, in defiance of #III-47, believed the "one" to be Charles Stansfeld Jones of Vancouver. After Jones' disavowal of the Æon of Horus and its Beast, however, Crowley reversed his earlier opinion and expelled Jones from the AA.⁴⁴

In his "New Comment" to the Book of the Law ca. 1920 CE, Crowley describes verses #II-75 & #II-76 as being a "Qabalistic test," identifying the person who may claim to be the Beast's Magical Heir. Moreover the solution will be conspicuous for the simplicity of its method, and its message will carry self-evident conviction.⁴⁵

The "New Comment" continues with a word of doubt expressed concerning Jones' announced attainment of the grade of Magister Templi (8)=[3], inasmuch as Jones had not advanced sequentially through all of the lesser grades. Should it become evident that Jones had wrongfully assumed the (8)=[3], said Crowley, he would develop into a "Black Brother"⁴⁶ and be destroyed.⁴⁷ Whether Jones deserves the title of "Black Brother" is debatable, but the latter prediction seems indeed to have come true.

And many of the Aeon of HarWer sought to read this but could not. Nor could the Magus himself, though he guessed rightly at its simplicity. It was said that every number is infinite -- hence each number or sum of joined numbers became merely the corresponding letter.

The statement that every number is infinite is also in the *Book of the Law* [#I-4].⁴⁸ The corresponding letters are those of the English alphabet, in keeping with the English text of the *Book of the Law*. Cabalists may desire an interpretation based upon the Hebrew alphabet or *Cabala*. In the *Book of Coming Forth by Night*, however, Set implicitly rejects the entire Hebraic mythos as a latter-day corruption of the Osiris cult.⁴⁹ The *Cabala*, whose authenticity is already questioned by reputable scholars of Jewish religion, is nowhere to be found in the *Book of Coming Forth by Night*, or, for that matter, in the Temple of Set.⁵⁰

Even so the sequence remained unknown -- and so, after its issue, to me as well. For, while I may pass free of the boundaries of time, memory of the future cannot exist.

Set states that he may "pass free of the boundaries of time" – a rather curious way of addressing the problem of time-travel. Yet such "passing free" seems to involve mental perception of the past and present only, not the future. This has interesting implications for those who believe in "predestination" (a fixed course of future events). The contrasting school is that of free will, which cannot exist unless the future is undetermined. The problem, as Crowley and Gurdjieff demonstrated, is one of identifying the true will and freeing it from mechanical conditioning, either conscious or subconscious.⁵¹

Time-travel – or, more precisely, the **control** of time – is a skill which is essential to a magician. Isaac Newton believed in the idea of a universal "absolute time" or "linear duration", saying that time is a thing in itself, not a relation between events. Leibnitz argued to the contrary, foreshadowing Einstein, who said in his 1905 paper:

"If we wish to describe the motion of a material point, we give the values of its coordinates as functions of the time. Now we must bear carefully in mind that a description of this kind has no physical meaning unless we are quite clear as to what we understand by 'time'. We have to take into account that all judgments in which time plays a part are always judgments of simultaneous events. If for instance I say 'that train arrives here at seven o'clock', I mean something like this: 'The pointing of the small hand of my watch to seven and the arrival of the train are simultaneous events.'

"It might appear possible to overcome all the difficulties attending to the definition of 'time' by substituting 'the position of the small hand of my watch' for 'time'. And in fact such a definition is satisfactory when we are concerned with defining a time exclusively for the place where the watch is located; but it is no longer satisfactory when we have to connect in time series of events occurring at different places, or – what comes to the same thing – to evaluate the times of events occurring at places remote from the watch."⁵²

Then there was an effort to prove "linear duration" by the Second Law of Thermodynamics – the tendency of ordered molecular structure to decompose (the phenomenon of entropy). Logically it is unsound, if it is assumed that the laws of motion are symmetrical for **both** directions of time. [Symmetry for "reverse time" can be demonstrated by the actions of particles at the subatomic level.] So "time" is **not** a fixed law which the magician cannot influence; he may at the very least accelerate or decelerate it. To "pass free" of it altogether, he would have to be a being like Set, i.e.: independent of the laws governing the objective universe.

Now it has come to pass, and the Book of the Law is laid bare -- "Destined First Century heir -- Aquino -- breaking Keys by doctrines Anton LaVey -- great Magus of reconsecration coming Year Xeper -- founding his rightful Priesthood -- Set -- true origin Volume AL." Michael Aquino, you are become Magus V° of the Aeon of Set.

Collectors of magical happenstance may take note of the following concerning the person of Michael A. Aquino: He was born in 1946, precisely nine months after a Working by Crowley's California disciples to create a homunculus per a secret instruction of Crowley's to the IX of his Ordo Templi Orientis. He was also born dead, raising the question of the nature of the force inhabiting his subsequently revived body. On his chest he bears the same whorled swastika appearing on Crowley and the Buddha, and from infancy his eyebrows have always curled upward into the horns described in the Biblical Book of Revelation #13:11. He was ordained to the Satanic Priesthood by Anton LaVey on the night of the North Solstice V, and Recognized by Set as a Magus on the night of the North Solstice X. He has taken the name of the Prince of Darkness as a part of himself: *Ra-en-Set* "He who Speaks as Set."

I, Set, am come again to my friends among mankind -- Let my great nobles be brought to me.

Set has returned in his true identity, for the first time since the destruction of the original Temple of Set in ancient Egypt. "Let my great nobles be brought to me" is the same passage that, in hieroglyphs, surrounds the Seal of Set at the end of the Book of Coming Forth by Night.

In Khem I remain no longer, for I am forgotten there, and my house at PaMat-et is dust. I shall roam this world, and I shall come to those who seek me.

PaMat-et was the capital of the ancient Egyptian XIX *Uab* Nome. It was called *Oxyrhynchus* by the Greeks, and it was the center of the original Temple of Set. It is located in Upper Egypt at Latitude 28.5N, Longitude 30.8E.⁵³

Magus of my Aeon -- Manifest the Will of Set.

The essential characteristic of a Magus is the manifestation of a philosophical principle -- in magical terminology the "utterance of a Word" -- to supersede or enhance previous ways of understanding, actualizing, improving, and eventually transcending the human condition.

Reconsecrate my Temple and my Order in the true name of Set. No longer will I accept the bastard title of a Hebrew fiend.

When I resigned from the Church of Satan on June 10, X/1975, I spoke for its Mandate and, as a Magister Templi IV°, assumed the Satanic High Priesthood. Initial steps were taken towards a "second Church of Satan" during the next ten days. With the coming into being of the *Book of Coming Forth by Night*, those plans were dropped. The Temple of Set was organized, incorporated, and recognized nationally as a tax-exempt religious institution within four months.

The "bastard title" is "Satan", which is in Hebrew a title ("Adversary") although in Egyptian it is the name *Set-hen* ("Majesty of Set"). It is by Set's name that he is known within his Temple and Priesthood, with "Satan" being used only to identify him by his historic image to the profane.

When I first came to this world, I gave to you my great pentagram, timeless measure of beauty through proportion. And it was shown inverse, that creation and change be exalted above rest and preservation.

The significance of the pentagram is discussed in my essay *Black Magic* in the Crystal Tablet of Set.

With the years my pentagram was corrupted, yet time has not the power to destroy it. Its position was restored by the Church of Satan, but its essence was dimmed with a Moorish name, and the perverse letters of the Hebrews, and the goat of decadent Khar. During the Age of Satan I allowed this curious corruption, for it was meant to do me honor as I was then perceived.

As its emblem the Church of Satan used the Sigil of Baphomet, an inverse pentagram decorated with a goat's head and surrounded by the Hebrew letters lamed/vav/yod/tav/nun = LVYTN = Leviathan, the sea monster mentioned in Job #41 of the Judaic/Christian *Bible*. The goat was the Goat of Mendes, the Devil's form of manifestation in traditional Satanism.⁵⁴

The term "Baphomet" -- the "Moorish name" -- came into prominence as the god reputedly worshipped by the medieval Knights Temple (Order of the Temple). There have been many colorful and creative explanations of this curious term, but the most sensible is that of Idries Shah, who in his book *The Sufis* suggests that it is a corruption of the Arabic *abufihat* (pronounced "bufihat"), which means "father" or "source of understanding." Going beyond Shah, this in turn may have been a corruption from the ancient Egyptian *Ba-neb-Tettu*, the hieroglyphic term for the city of Mendes, capital of the XVI *Khar* Nome in the Nile Delta at 31N, 31.5E, not far distant from Tanis. In Ptolemaic accounts Mendes was "notorious" for its goat-god, who was said to mate with human females in religious festivals. The truth is probably less lurid. Comments Budge in his *Gods of the Egyptians*:

"The title *Ba-neb-Tettu* was sometimes held to mean the 'Soul, the Lord Tettu', and this was the name at Mendes of the local form of Khnemu, whose symbol there, as elsewhere, was a ram ... He was regarded as the virile principle in gods and men, and is styled 'King of the South and North, the ram, the virile male, the holy phallus which stirreth up the passions of love ...'"

But this is now my Aeon, and my pentagram is again to be pure in its splendor. Cast aside the corruptions, that the pentagram of Set may shine forth. Let all who seek me be never without it, openly and with pride, for by it I shall know them.

The pentagram as used by the Temple of Set is returned to its pure form, so that the beauty of *phi* is undiluted and undefiled. It is enclosed in a perfect circle (a function of *pi*), which represents the mathematical order of the Universe. The pentagram does not touch the circle, however, signifying that Set is an independent entity.

The pentagram itself does not appear on statues and bas-reliefs of Set that have come to light, nor does the Temple of Set use the image of Set against the pentagram in place of the Baphometric goat. Each may be considered a "key" to knowledge of the other, rather than two parts of a whole.

The reconsecrated Temple of Set displays the pentagram openly, and Initiates of all degrees wear a simple pentagram medallion as evidence of their affiliation.

Let the one who aspires to my knowledge be called by the name Setian.

The word "Setian" is now used to refer generally to all Initiates of the Temple of Set. It is used in a more specific sense as the formal title of the First Degree of Initiation, whose recipients are in the position of aspirants to the knowledge of the Temple.

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

The term "Elect" refers to the degrees II and higher in the Temple of Set. In addition to avowing themselves Setians, such Initiates have been examined by the Priesthood and found Adept in the arts and sciences encompassed by the Temple. The Temple of Set does not judge

or evaluate Initiates by criteria outside of its specialized areas of expertise. Hence it is more an intellectual discipline or school of thought than a community per se.

During the first several years of the Æon, I was inclined to interpret the warning of this passage in terms of the general ecological crisis confronting the human race as a whole during the next century. While the factors presaging that crisis remain, it is increasingly obvious that the Temple of Set is far too selective in scope and interests to be a significant factor in confronting it. It seems more probable that Set's warning is meant to alert the Elect to the general fear which profane humans feel concerning Initiates of the Black Art, and in particular their tendency to search out scapegoats during times of stress, confusion, and crisis. [See also the Eighth, Ninth, and Tenth Parts of the Word of Set -- a warning to the original Temple of Set which proved all too justified.]

The Temple of Set's response to this situation is first to dispel fear born of ignorance by explaining its exoteric doctrines to the honestly curious, and secondly to avoid the careless over-simplification of its esoteric doctrines in contexts which would tend to excite the superstitious dread of the profane.

Concerning the "gift of Set's own Essence to the Elect," see also the *Diabolicon*, specifically the Statement of Azazel. Note again the phrase "Majesty of Set."

Behold, it is I who call you, because you are the Guardians of the Aeon of Set, zealous in what you do.

This is a salutation to the Council of Nine, the highest officials of the Temple of Set and Guardians of the Æon. Their emblem is the sacred *Tcham* sceptre. They carry forward the tradition and name of the Nine Unknown, the basis of the Church of Satan's Council of Nine and now of the Temple's Council. The Legend of the Nine Unknown, as recounted by Louis Pauwels and Jacques Bergier in their *Morning of the Magicians*, began with Asoka, Emperor of the Maurya Kingdom of India from approximately 274 to 236 BCE. He became a Buddhist ca. 260 BCE, and was famous for administering his kingdom according to the most enlightened principles. Before his death he selected nine great sages to form a secret, protective society to carry on his life's work. Each One of the Nine would select nine deputies known to him alone, and each of these nine would select an additional nine, etc. [The legend was popularized in Talbot Mundy's 1925 novel *The Nine Unknown*.]⁵⁵

The High Priest of Set determines the policies and operations of the Temple and Priesthood of Set, but he in turn is responsible to the Nine.⁵⁶

The Satanist thought to approach Satan through ritual. Now let the Setian shun all recitation, for the text of another is an affront to the Self. Speak rather to me as a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such things were not done in my house at PaMat-et. But speak to me at night, for the sky then becomes an entrance and not a barrier. And those who call me the Prince of Darkness do me no dishonor.

Conventional religious ritual is a device for autohypnosis of the priest and varying degrees of mass-hypnosis for the audience. The mechanical liturgies have a relaxing, dulling effect upon the mind, placing it in the (alpha-wave) mood most receptive to the conditioning (i.e.: the sermon or other main body of the ritual).

Ritual magic falls into two general categories, White and Black. These may be distinguished as follows:

White Magic is a highly-concentrated form of conventional religious ritual. The practitioner seeks a focus of his awareness and powers of concentration via an extreme degree of autohypnosis. The technique may be used simply for meditation or entertainment through mental imagery ("astral projection"). Or it may be used to focus the Will towards a desired end -- a cure, curse, etc. To accomplish this, the magician envisions a god or daemon with the power to achieve the goal, then concentrates his Will into an appeal. The god or daemon then carries out the appeal, more or less effectively -- depending upon the strength of the magician's conviction of its power as a functioning entity.⁵⁷

Black Magic involves no autohypnosis or conditioning of the mind to make it receptive to induced imagery. Rather it is a deliberate and conscious effort to force the mind **outward** -- to impact upon and alter the "laws" of the objective universe. Thus it is an attempt to "commit the same crime against God (= objective universal inertia)" as did Set: to place one's Self deliberately apart and distinct from the objective universe. Undertaken non-ritually, employing rational/physical techniques, it is termed **Lesser Black Magic** (LBM). Applied in formal ritual, in which mental Linkage with Set is sought, it is termed **Greater Black Magic** (GBM). [LBM and GBM are discussed in detail in *Black Magic*.]

The Church of Satan and the Temple of Set have employed both White and Black Magic on various occasions. White Magic, obviously, is the more versatile and less difficult of the two. It is also less of a strain upon the consciousness. Per the above definitions, all of the rituals contained in the *Satanic Bible* and *Satanic Rituals* are examples of White Magic. By its very definition, Black Magic may not be standardized or even described as a consistent routine.

White Magic is practiced today on a fairly widespread basis by monotheists, pagans, spiritualists, Rosicrucians, Thelemites, and Satanists/Setians. Only Satanists/ Setians, according to my experience, actually know the "machinery" of the technique they are using and why it works. An understanding of and proficiency in White Magic is one prerequisite for Recognition of a Setian as an Adept II. An understanding of and proficiency in Black Magic is an identifying characteristic of a fully proficient Adept II.

Set was originally the god of the hours of darkness; hence, presumably, the suitability of the title "Prince of Darkness." The word "prince" derives from the Latin *Princeps*, meaning "first". Etymologically this is not inappropriate.

From a physical standpoint there are a surprising number of differences between the hours of daylight and the hours of darkness. This cycle is, of course, controlled by the position of the Sun relative to the Earth. There are resultant changes in gravitational pull, weather, the Earth's magnetic field, radiation levels, and both plant and animal physiology. The impact of this cycle on the brain is as yet undetermined.⁵⁸

It may be noted that the sky, seemingly opaque by day, becomes transparent at night. *Alpha Draconis* is then visible.

The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the

strength of the Setian, and against the Will of Set no creature of the Universe may stand. And I think not of those who think not of me.

The pentagram is here described as a geometric "gate" linking the mind of the Black Magician with that of Set [in a GBM Working]. The Temple of Set is also admonished to direct its efforts towards its own Initiates, not towards mankind as a whole. A crucial distinction is thus drawn between humans who seek to develop their magical abilities and those who permit them to atrophy as they sink back to an existence harmonious with the objective universe.⁵⁹

The years of the Aeon of HarWer were confused, and I do not wish to think of them save as curiosities. But I wish to remember the Church of Satan and the Magus of that Age. Therefore let the years of my Aeon be counted from the conception of the Church of Satan.

The Aeon of Horus (commenced 1904 CE) has left few legacies of practical value to the magician. Those that do exist are heavily tinged with error and inaccuracy. Worthwhile principles may be identified only by individuals who already possess the sophistication of judgment to formulate those principles themselves. This is an important point -- usually taken, unfortunately, only by those who do not need to.

Anton Szandor LaVey and the Church of Satan are held in honor by Set, hence by the Temple of Set. The Age of Satan was a necessary catalyst to the Aeon of Set, and all of its experiences, whether pleasant or painful, have been important to the realization and implementation of the Aeon. In subtle yet enduring reminder of this, the dating system employed by the Church of Satan (1966 CE = I Anno Satani) is to be continued by the Temple of Set, with the initials A.S. [or AES] now signifying "Aeon of Set."

And now, having looked upon the past with affection and reverence, we shall turn our gaze to the times before us. Think carefully of the Word of Set, for it is given in witness to my Bond.

Many factors have gone into the design of the Aeon of Set -- among them the legacy of ancient Egypt; the work of John Dee, Aleister Crowley, & Anton LaVey; and the contributions of innumerable theorists, magicians, and metaphysicians. Each is to be appreciated as appreciation is due; yet the orientation of the Temple of Set must be to the future -- to the development of the new Aeon and its unprecedented identity.

The *Word of Set* has been discussed previously. Concerning the Bond see the Statement of Belial in the *Diabolisticon*.

Behold, O West, I have established my Aeon. I punish the enemies who are in it, placed in the Place of Destruction. I deliver them to the examiners from whose guard there is no escape. Lo, I pass near to thee, I pass near to thee.

This passage is conspicuous for its style, which lends itself to precise hieroglyphic translation. The "Place of Destruction" is the *Tuat*, of which Budge has written:

"The meaning of the name *Tuat* is unknown, and it is useless to speculate upon it or invent etymologies for it; it was applied to the home of the beatified spirits and the damned, no doubt in predynastic times, and the exact meaning it conveyed to the minds of those who first used it

has been lost. To describe its general situation is less difficult, but not many details as to its exact extent are forthcoming.

"To find a word which shall at once describe the situation and character of the *Tuat* is impossible, for the reason that the Egyptian conception of the place of departed spirits is unique. The *Tuat* is not the 'Lower Hemisphere' because it is not under the ground, and, though for want of a better word I have frequently used 'Underworld' when speaking of the *Tuat*, it is unsatisfactory; for, unless it is specifically defined to mean the place of departed spirits in general, it produces a wrong impression in the mind. Again, the word *Tuat* must not be rendered by 'Hades' or 'Hell' or 'Sheol' or 'Jehannum', for each of these words has a limited and special meaning. On the other hand, the *Tuat* possessed the characteristics of all of these names, for it was an 'unseen' place, and it contained abysmal depths of darkness, and there were pits of fire in it wherein the enemies of the gods were consumed, and certain parts of it were the homes of monsters in various shapes and forms which lived upon the unfortunate creatures whom they were able to destroy."⁶⁰

According to the *Book of Gates*,⁶¹ the first region of the *Tuat* was called *Set-Amentet*, and also the Western Gate.⁶²

Affix now my image as it was given to you, so that all who read of these matters may now look upon the likeness of Set.

Approximately a month prior to the North Solstice X, I happened to be looking through some books of ancient art. Among the illustrations were some mutilated images of Set, and I recalled Budge's comment that no known portraits of the god had survived unmutilated.⁶³ Feeling a sudden sympathy for this "old mythological figure," I decided to create at least one picture that was neither mutilated nor commercial. After doing this, I surrounded it with hieroglyphs -- the phrase "Let my great nobles be brought to me" which would unexpectedly reappear in the *Book of Coming Forth by Night*. Satisfied with the design, I relegated it to my archives, presumably indefinitely. On the North Solstice, at approximately 4:30 AM, it was appended to the manuscript.

The Word of the Aeon of Set is Xeper – Become

Each magical Aeon is characterized by a philosophy, which may be summarized by a Formula, which may in turn be summarized by a Word. The Magus of an Aeon "Utters its Word", i.e.: he formulates and explains the new philosophy. Although Crowley speaks of only three historic Aeons (Isis, Osiris, and Horus), he identifies eight Magi: Lao-Tzu, Gotama Buddha, Krishna, Tehuti (Thoth), Moses, Dionysus (Christ), Mohammed, and himself. Anton Szandor LaVey is the ninth, his number is Nine, and his Word is Indulgence. The Formula of the Age of Satan was an expansion of this Word: Indulgence Instead of Abstinence.⁶⁴ I am therefore the tenth, appearing in the year X, and it has been my Task and Curse⁶⁵ to Utter the Word *Xeper*. This is the Egyptian hieroglyphic term for "to become/to be/to come into being", and it was personified by the god *Xepera* (*Kheph-Ra*). This god was portrayed as the scarab beetle, symbolizing Self-generation and the dawn. Summarily the Word *Xeper* refers to the transformation and evolution of the Will from a human to a divine state of being -- by deliberate, conscious, individual force of mind.

The Formula of the Aeon of Set is XXX = *Xepera Xeper Xeperu* = "I Have Come Into Being and Created That Which Has Come Into Being."

Footnotes

1. Ed note: Ruby Tablet item V2-A17.121-2
2. see my *Black Magic* in the Crystal Tablet of Set
3. Deacon, Richard, John Dee. London: Frederick Muller Ltd., 1968, pages #138-156.
Casaubon, Meric., A True and Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits. London: Askin Publishers, 1974, Introduction.
4. Regardie, Israel, The Golden Dawn. St. Paul: Llewellyn Publications, 1970, Volume II, pages #260-269.
5. Crowley, Aleister, The Confessions of Aleister Crowley. New York: Hill & Wang, 1969, page #612.
6. LaVey, Anton Szandor, The Satanic Bible. New York: Avon Books, 1969, pages #155-272.
7. Regardie (Ed.) in Crowley, Aleister, The Vision and the Voice. Dallas: Sangreal Foundation, 1972, page #10.
8. "... We have here fragmentary pieces of a very ancient tongue -- a language which is far older even than the Sanskrit." -- Regardie, Golden Dawn, Volume II, page #266. Immediately after admitting that he is no philologist and is "without the least scientific knowledge of comparative languages", Regardie offers the above statement about Enochian -- which may be discounted accordingly. The story continues, however: Aleister Crowley included virtually the same sentence in his Confessions (page #612), again with no supporting evidence whatever. Then Anton LaVey, assuming that both Regardie and Crowley must have known what **they** were talking about, included virtually the same sentence in his Satanic Bible (page #155). Later attempts to validate Enochian as a language or to place it historically -- Donald C. Laycock's The Complete Enochian Dictionary (London: Askin, 1978) and Geoffrey James' The Enochian Evocation of Dr. John Dee (Berkeley Heights, NJ: Heptangle Books, 1984) -- have met with similar failure. James, following Laycock, reaches the conclusion that the unpronounceable words and random letter arrangements of Enochian indicate that it was designed for non-material entities [lacking vocal cords]! The last word was written by Hans Holzer in his The Truth About Witchcraft (1969), in which he called the language "Inelkian" and labeled it "a form of distorted Hebrew!"
9. For an example of how a jargon may be used, see pages #181-201 of the Satanic Rituals by Anton Szandor LaVey. Some years ago I ghost-wrote the entire section on H.P. Lovecraft -- introduction and rituals -- for the book. It was the work of about two months to develop the jargon that became the "nameless language" [I called it "Yuggothic"] of the *Ceremony of the Nine Angles* and the *Call to Cthulhu*. A word that sounded properly "Lovecraftian" would be constructed arbitrarily: *El-aka* = world, *gryenn'h* = [of] horrors. Then the word would be used consistently throughout the text of both rituals. Slight modifications of endings would suffice for different sentence constructions, and there you have a "language" every bit as flexible as Enochian!
10. Casaubon, *op. cit.*, page #120. Crowley (Ed. Regardie), Gems from the Equinox. St. Paul: Llewellyn Publications, 1974, page #408.
11. Crowley (Ed. Regardie), Gems from the Equinox, pages #408-591.
12. On March 9, X/1975 I recorded: "For the first Working I decided to pronounce the 19th

Key, invoking ZIM (the 13th Æthyr). *Cornu* required twice before any response. Then the result: I recall coming, under hazy circumstances, to a large, wood-beamed hall in which were seated a number of men around a table. I knew them to be the 'Secret Chiefs' of the 'White' tradition of whom Aleister Crowley and others have spoken. I suggested that I might be allowed to join them, sensing that they did not immediately perceive my identity as a Magister Templi of the Left-Hand Path. But there was some dissent, as though some of them were wary of me. Finally I revealed myself as a Magister Templi. They reacted more negatively than before, donning robes of various colors. I responded by donning my own black/blue robe, whereupon there was a reaction by them of even stronger dislike. I responded with anger in turn. There was a violent conflagration, the hall collapsed, and I recall nothing further."

13. A conversation between a sphinx and a chimaera relative to Plato's The Sophist. Used for the evocation was The Collected Dialogues of Plato, Hamilton & Cairns (Ed.), Princeton University Press, 1961. The full record of this Working was sent to the Priesthood of Set on November 6, X/1975, and is now in the Ruby Tablet of Set.
14. Kenneth Grant, co-editor of many of Crowley's works with John Symonds, has repeatedly and exhaustively tried to connect Set with Crowley's philosophy in general and with Aiwass in particular. [Cf. page #226 in Grant's Aleister Crowley and the Hidden God and page #x of Grant's introduction to The Magical Record of the Beast 666.] Crowley's own writings, however, do not substantiate this. Crowley practically ignored Set, except for an occasional mention of the god in an Osirian-mythos context. In his principal discussion of the Devil on page #296 of Magick (London: Routledge & Kegan Paul Ltd, 1973), for instance, he does not even include the name of Set.

It is obvious that Crowley's orientation with regard to Egyptian theology was exclusively towards the Osiris-cult mythos. On page #399 of his Confessions, while discussing the sequence of magical aeons in terms of the Osirian triad (Isis, Osiris, & Horus the Younger), he emphasizes the position of Horus as the avenger of his father Osiris -- a role accorded only the Osirian corruption. Additional confirmations are to be found in Magical and Philosophical Commentaries on the Book of the Law, wherein "Hoor-paar-Kraat" is identified on page #94 as the "God of Silence" and "Harpocrates", both designations of Horus the Younger. On the following pages his position as the son of Osiris is restated. There are abundant additional examples.

Grant also endeavors to identify Set with "Shaitan", whom he states was the god worshipped by the Yezidi in Mesopotamia. The Yezidi religious texts -- the Black Scripture and Book of the Revelation -- do not use the term "Shaitan" at all, calling the Yezidi deity by the name of Melek Taus, Taus Melek, or Taus-e Malak. [Only in LaVey's Satanic Rituals -- which contains several errors in its Yezidi section -- is the term "Shaitan" alleged to be a Yezidi term.] It is probably merely a Hebrew spelling of "Satan", and the Yezidi Book of the Revelation clearly establishes that the Yezidis considered Jews to be "profane."

Summarily Kenneth Grant arbitrarily rewrites ancient Egyptian mythology, Yezidi mythology, and the philosophy of Aleister Crowley according to his personal tastes.

15. Brandon, S.G.F., Religion in Ancient History. New York: Charles Scribner's Sons, 1969, pages #102-132.
16. Budge, Sir E.A. Wallis, The Mummy. New York: The Macmillan Company, 1973, page #276.

17. Plutarch, Isis and Osiris, Volume V in Moralia (14 volumes), F.C. Babbitt (Ed. & Trans.). London: Loeb Classical Library, 1936.
18. Cf. Book I of John Milton's Paradise Lost. Some interesting comments are contained in Asimov's Annotated Paradise Lost by John Milton/Isaac Asimov (Garden City: Doubleday & Co., 1974). Asimov discusses both the role of Satan and the nature of evil itself at some length, and not always to the credit of God.
19. Cf. the Statement of Satan ArchDaimon, The Diabolicon.
20. For Aleister Crowley's interpretation of the role of a Magus, see his Magick, page #330. [This is the "One Star in Sight" essay, which may also be found in other Crowley works and is abridged in my Black Magic in the Crystal Tablet of Set.]
21. Cf. William James, Varieties of Religious Experience.
22. For a profile of the Church of Satan during the 1966-75 time period, see my The Church of Satan.
23. Letter, Anton LaVey to M.A. Aquino, March 27, V/1970.
24. Letter, Anton LaVey to M.A. Aquino, August 22, IX/1974.
25. This theme is explored by Anatole France in his classic The Revolt of the Angels (New York: Dodd, Mead & Co., 1914).
26. Crowley's most thorough account of this incident is to be found in his book The Equinox of the Gods, published by the O.T.O. in 1936. See also The Temple of Solomon the King in his Equinox #I-7. For an outside analysis, see pages #61-66 (Aiwass, the Holy Guardian Angel) in John Symonds' The Great Beast (London: Macdonald & Co. Ltd., 1971).
27. The Book of the Law #I-7.
28. See pages #22, #399, and #665 in Crowley's Confessions. Concerning Horus the Younger/Harpocrates, Cf. Veronica Ions, Egyptian Mythology, New York: Hamlyn Publishing Group, 1968, pages #68 and #72.
29. Ions, *op. cit.*, pages #67-68.
30. Crowley, Aleister, Magical and Philosophical Commentaries on the Book of the Law. Montreal: 93 Publishing, 1974, page #268.
31. Ions, *op. cit.*, pages #45, 51, and #70.
32. Budge, From Fetish to God in Ancient Egypt, London: Oxford University Press, 1934, pages #446-447.
33. The Book of the Law #I-15. See also Crowley's comments concerning this verse in Magical and Philosophical Commentaries, pages #102-103.
34. It might also be said that the HarWer entity is a sort of link between Set and the objective universe which enables him to act upon it, although he does not directly participate in it.
35. Alfvén, Hannes, Worlds-Antiworlds: Antimatter in Cosmology. San Francisco: W.H. Freeman Co., 1966, pages #25-38. [Published on the authority of the Royal Institute of Technology, Stockholm, this book discusses the theory of the development of the metagalactic system originated by Dr. O. Klein, former Professor of Theoretical Physics at the University of Stockholm.]
36. *Ibid.*, page #29.
37. Pauwels, Louis and Bergier, Jacques, The Morning of the Magicians. New York: Stein

- and Day, 1960, pages #223-245.
38. LaVey, Anton Szandor, The Satanic Rituals. New York: Avon Books, 1972, pages #219-220.
 39. LaVey, The Satanic Bible, pages #23-25.
 40. Ions, *op. cit.*, pages #72-78. The Osirian legends on this subject are treated comprehensively in J. Gwyn Griffith's The Conflict of Horus and Seth (Chicago: Argonaut Publishers, 1969).
 41. Te Velde, *op. cit.*, pages #68-72.
 42. Symonds, The Great Beast, page #400.
 43. The Book of the Law #III-47.
 44. Symonds, *op. cit.*, pages #226 and #351-352.
 45. Crowley's use of the term "Qabala" differs in key respects from conventional interpretations of the "Hebrew" Cabala. For example: "Qabala is an instrument for interpreting symbols whose meaning has become obscure, forgotten, or misunderstood by establishing a necessary connection between the essence of forms, sounds, simple ideas (such as number) and their spiritual, moral, or intellectual equivalents. You might as well object to interpreting ancient art by consideration of beauty as determined by physiological facts." -- Crowley, 777. New York: Samuel Weiser, 1970, page #125.
 46. Crowley defines this term thus: "To attain the Grade of Magister Templi, he [the Adeptus Exemptus] must perform two tasks: the emancipation from thought by putting each idea against its opposite and refusing to prefer either, and the consecration of himself as a pure vehicle for the influence of the order to which he aspires. He must then decide upon the critical adventure of our Order: the absolute abandonment of himself and his attainments ... Should he fail, by will or weakness, to make his self-annihilation absolute, he is nonetheless thrust forward into the Abyss; but instead of being received and reconstructed in the Third Order [the Silver Star of the AA] as a Babe in the womb of our Lady Babalon, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements around his Ego as if isolated from the Universe, and becomes what is called a 'Black Brother'. Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite his now desperate efforts to insulate and protect himself, and to aggrandize himself by predatory practices. He may indeed prosper for awhile, but in the end he must perish, especially when with a new Æon a new Word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where everyone else has a rifle." -- Crowley, Magick, page #332.
 47. Here there is a paradox. To become a Magister Templi, an individual is told to destroy his capacity for logical thought, i.e.: his ability to draw deductive or inductive conclusions from the phenomena of the objective universe. Since it is precisely this capacity that produces the "mirror in which the Self may be seen" (Cogito Ergo Sum), the aspirant is invited to obliterate just what it is that enables him to perceive himself as a unique entity. Theoretically he is "reconstructed by the gods in a perfect form" -- an ideal "self". Herein lies the heart of the paradox: It is that an independent Will, capable of perceiving itself in contrast to the objective universe, cannot be entirely a product of forces derivative of that universe. [See *Black Magic*.] True freedom of the Will necessitates the ability of that Will to move both with and against objective-universal patterns ("laws"). The Will is Self-creating, Self-sustaining, and Self-improving. [This is

the basis for the Formula of the Æon of Set XXX.]

Because of the paradox, it is impossible for a Magister Templi to be the result of such an annihilation as Crowley prescribes. Such a "Magister" would possess no Will of its own; it would be a zombie, non-consciously moving in harmony with the objective-universal laws. It would be an animated corpse, a mere "meat machine." This would not be a re-birth of the Self; it would be suicide under the illusion of participating in a "greater life force."

Now let us look a little more closely at Crowley's description of a "Black Brother". Those familiar with Crowley's life will note that, in these few short phrases, a veritable blueprint for his own life has been presented. Crowley's writings attest to the overwhelming presence of his individual Will in all of his enterprises. The inevitable conclusion is that there is no Right-Hand Path to the initiatory level of Magister Templi [at least not as prescribed by the original GD and AA]. There is only the Left-Hand Path, and it is fraught with danger -- not a one-time crossing-the-Abyss test, but a continuous peril that exists from the moment the individual completely realizes him-Self as a Magister.

The Magister Templi is one who can comprehend the entire objective universe. In order to do this, he cannot have vision which is distorted by instinctive assumptions internal to that universe. He -- his Will -- must be independent, separate, and distinct. This necessitates an extremely strong presence of mind, a personality that is sufficiently secure not to require "crutches" from the objective universe, and a determination to fight off the panic that could result from the sensation of being utterly alone. The Magister Templi, if he is truly entitled to that degree, possesses the abilities necessary to thwart these dangers. Those who presume to that degree without appreciating these dangers or the severe mental pressures they can cause, do in fact suffer the fate that Crowley prescribes: death or loss of sanity [or mere relapse from that level of initiation to a less-stressful one, or even to profane "freedom from initiation" ... Cf. Fromm, Escape from Freedom]. Charles Stansfeld Jones is a well-known case in point.

48. Crowley develops this concept in a brilliant essay appended to 777 which he also included in his later commentaries on the Book of the Law. Its central thesis may be found in the following included statements:

"By adding 1 to 8 we obtain 9, so that we might define unity as that which has the property of transforming a three-dimensional expansion of two into a two-dimensional expansion of three. But if we add unity to 9, unity appears as that which has the power of transforming the two-dimensional expansion of three aforesaid into a mere oblong measuring 5 by 2. Unity thus appears as in possession of two totally different properties. Are we then to conclude that it is not the same unity? How are we to describe unity, how know it? Only by experiment can we discover the nature of its action on any given number. In certain minor respects, this action exhibits regularity. We know, for example, that it uniformly transforms an odd number into an even one, and vice versa; but that is practically the limit of what we can predict as to its action.

"We can go further, and state that any number soever possesses this infinite variety of powers to transform any other number, even by the primitive process of addition. We observe also how the manipulation of any two numbers can be arranged so that the result is incommensurable with either, or even so that ideas are created of a character totally

incompatible with our original conception of numbers as a series of positive integers. We obtain unreal and irrational expressions, ideas of a wholly different order, by a very simple juxtaposition of such apparently comprehensible and commonplace entities as integers.

"There is only one conclusion to be drawn from these various considerations. It is that the nature of every number is a thing peculiar to itself, a thing inscrutable and infinite, a thing inexpressible, even if we could understand it." – Crowley, 777, pages #134-135.

49. The cultural integrity and religious identity of the Hebrews will stand some dispassionate re-examination, since Egyptian records during the time of the fabled "Exodus" mention nothing of the events or personalities contained in that chapter of the Bible. Cf. Pierre Montet, Lives of the Pharaohs, Cleveland: World Publishing Company, pages #197-199. Montet is a Member of the French Institute and Honorary Professor at the College de France. Cf. also John Romer, Testament, New York: Henry Holt, 1988, page #58. Romer is a distinguished archaeologist and Egyptologist.
50. The "Hebrew Cabala" is a nebulous and inconsistent hodge-podge of superstitious mummerly, phrased in language both imprecise and ambivalent, and hung loosely about the equally-insubstantial mainstream corpus of Hebrew superstition. According to Richard Cavendish, writing in the Encyclopaedia of the Unexplained (New York: McGraw-Hill, 1974), the "Hebrew Cabala's" oldest identifiable works can be authenticated to between the third and sixth centuries CE. Since that time it has been added to and revised by innumerable occultists, with the result that it has lost even what cohesion it may once have had.
51. The most lucid explanation of the Gurdjieff approach to this subject is contained in P.D. Ouspensky's The Psychology of Man's Possible Evolution (New York: Alfred A. Knopf, 1969). Crowley did not address the notion of free will in depth, save perhaps indirectly in Liber Aleph. He seems to have interpreted the idea in a mystical sense, along the lines of The Sacred Magic of Abra-Melin the Mage (S.L.M. Mathers [Trans.], Chicago: deLawrence, 1948). Cf. pages #172-179 in Crowley's Confessions.
52. Whitrow, G.J., The Nature of Time. New York: Holt, Rinehart and Winston, 1972.
53. Brugsch-Bey, Heinrich, Egypt Under the Pharaohs. New York: Charles Scribner's Sons, 1891, page #452. Ions, *op. cit.*, page #63. Carus, Paul, The History of the Devil. New York: Land's End Press, 1969, page #17.
54. LaVey, The Satanic Bible, pages #129 and #136.
55. Pauwels and Bergier, *op. cit.*, pages #67-70.
56. Articles of Incorporation and By-Laws, Temple of Set, Inc., 1975, as amended.
57. Crowley, Magick, pages #151-284. LaVey, The Satanic Bible, pages #110-152. LaVey, The Satanic Rituals, pages #15-27.
58. Watson, Lyall, Supernature. Garden City, New York: Doubleday, 1973. Playfair, Guy L. and Hill, Scott, The Cycles of Heaven. New York: St. Martin's Press, 1978.
59. Lovecraft, H.P., "The Silver Key" and "Through the Gates of the Silver Key" in At the Mountains of Madness and Other Novels. Sauk City: Arkham House, 1964.
60. Budge, The Egyptian Heaven and Hell. La Salle: Open Court, 1974, pages #87-88.
61. *Ibid.*, page #85.
62. *Ibid.*, page #100.

63. Budge, The Mummy, pages #276-277.
64. Crowley, The Book of Lies. New York: Samuel Weiser, 1970, pages #24-25. LaVey, The Satanic Bible, pages #81-86. LaVey, The Satanic Rituals, pages #219-220.
65. The Task of a Magus is to Utter his Word. The Curse of a Magus is that, since he necessarily Utters his Word in an environment unfamiliar with it, few will initially comprehend or tolerate that Word.

Concerning the Book of Coming Forth by Night

Classification: V2 - A17.121 - 4
Author: Don Webb V°, High Priest
Date: January 14, XXXIII (1998 ce)
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Subject: Book of Coming Forth by Night
Reading List:

On the North Solstice of the year X, Magister Michael A. Aquino of the Church of Satan performed a Greater Black Magical Working of Communication that produced several results, one of the least interesting of which was an inspired document called the Book of Coming Forth By Night. Because most of the various products of this still ongoing and transpersonal Working are not subject to easy manipulation, the BoCFbN has attracted a good deal of attention, and is quite the collectible in the occult underground, as well as an occasionally posted item on various websites and other electronic archives. That the Temple of Set maintains the copyright of the document, and does defend this copyright, seems of little interest to certain people who, having created no intellectual property in their lives, scarcely feel the need to respect others. From an institutional point of view, I strongly urge the Temple to continue its policy of protecting the copyright of the document; from a personal point of view, I am not too worried about it. The type of personality that could get in psychic trouble mucking about with it is the same sort that could get in trouble with Alice in Wonderland. On a level of sentiment, I am always pissed-off when I see the document altered or prefaced by bizarre and insulting remarks, but such things are part of the current Internet culture's lower levels.

This brief essay will explain what a Communication document is, what use the Temple of Set has put the document to, what dangers exist in such documents, and lastly the growing insignificance of such documents at the Dawn of the postmodern era.

What is a Communication document?

You don't call god on the telephone to chat about the weather; you call out of great Need, the same sort of Need that might make you call up your wisest professor years after finishing school. In a self-sufficient system (ie. the Left Hand Path), you know that god isn't going to answer you with help. All god may give is Clarity. Set was and is the Pharaoh's Teacher of the art of Archery, he doesn't fire the arrows for you, but if your purpose and His and are resonate, he may clarify the content of your mind to allow you to see the target. For most of mankind such clarification never occurs, because it is a Curse. Like the Magus Moses, you will see the promised land, but you will never step foot into it. You will have the unpleasant Task of trying to tell others that there are behaviors and thoughts that will give them Power to Work on themselves, while they are trapped in the received notions of the world, which are inherently disempowering. The Cursed one, whom we call a Magus (although other titles such as Rishi would work as well), isn't better, smarter, or a more powerful magician than those he or she leads. He or she expects that others will do more with the Teaching than he or she has. Every Plato waits for his Aristotle.

A Working of Communication then is based on Need. A great deal has been written by people who were there (I was learning Latin in junior high at the time), ascribing the Need to Howard Stanton Levey's design to sell the degree system of the Church of Satan. I can not comment on this, from my vantage point this decision looks resonate with his philosophy. It would likewise be a true Sign of that philosophy to clear out when you realize you've been had. I see the Fulfillment of Levey's Teachings in the exodus of many Church of Satan Priests under Michael Aquino. In this act of rebellion, the Temple has maintained its contact with the Prince of Darkness in his archetypical form as Satan, but such a connection is a fairly low voltage connection compared to what mankind is capable of (see below). It is the Act of Rebellion that makes the magical and philosophical connection, not the document associated with the Working. I would fully expect the Priesthood of Set to either toss me out or rebel if I attempted to change the Temple from a School into a personal vehicle. If any of the Priests feels a greater personal loyalty to me or Michael Aquino or the next High Priest or Priestess than to the Set's Eternal Purpose, then they are not Priests but sheep with shiny black medallions.

However the Working did change the focus of LHP role models from the archetype of the Rebel against cosmic injustice to the archetype of Isolate Intelligence. Set is a fairly complex figure that fights for his own Power by killing Osiris, and for the Cosmic Good by slaying Apep so that the Boat of Re can keep moving. Set is most easily grasped as a Divine model of self-enlightened, self-enlightening self interest.

The reason for the Working began much earlier, in 1904 in Cairo. There Aleister Crowley had a Need to create Space. There we had a young man with great gifts of mind and magic, who Needed to flush out of himself the received notions that clustered around Christianity, British class thinking and sexual mores, and the notions of Imperialism. His Working communicated a Word, which he knew well both as a middling Greek scholar but more importantly as an excellent scholar of French literature, **Thelema**. This is a Word whose essential message is "Courage." A Divine commandment to Do things in the world despite the social restrictions of society, and to obtain Self Knowledge thereby. The Word Thelema reached one of its pinnacles in Lavey's Word of **Indulgence**. The Church of Satan was light years ahead of any esoteric organization of its time, because it viewed occultism as form of madness (quite correctly). It provided a Space creating device for its practitioners. One could take on all of

the false limits of society, burn away one's neurosis, and otherwise realize the healthy tiger within by killing the sick sheep without. The Church of Satan failed in that after this great moment of purification, it had nothing more to tell you. Creating Space is the first step to building something better on it. The Working that communicated the Word of **Xeper**, occurred because of the success of other Workings which created a Space for growth.

A Working of Communication, such as Michael Aquino performed on North Solstice in the Year X, has four components. Firstly the contents of the brain of the individual: This will determine the language and factual material. Secondly the rest of the body-soul complex: This generally unmanifest part of the human being is sometimes called the Higher Self. This is the potential for Becoming. As opposed to New Age thinkers who stress the unlimited model of mankind, Left Hand Path thinkers stress the limits of Being as a key to power. Know what you are and can be -- it is only from this knowledge that you can Work effectively. Thirdly the matrix of the culture: All such Workings are in the language and thought of the time. So if one wishes to analyze the BoCFbN, one must not only look at it as an expression of the Ageless Intelligence of the Universe, but as something written in California in the '70s. This is not a dismissive remark -- it is the key to understanding the nature of the interaction between Initiatory magic and history. Why there? Why then? Fourthly the Intent of Set in creating the document: This later is useful to persons wanting to map the mind of Set for the reasons of seeing what centers of their own personality they wish to develop to Become likewise an immortal, potent, and powerful Essence.

Without these components such *Books* will mislead. If one treats the book as a Divine Communication like Right Hand Path religions treat their scriptures, one is lost. The Book achieved four things. Firstly it empowered Michael Aquino by allowing for a sudden restructuring of his psyche. It gave him Meaning, allowing him to see (as every Left Hand Path thinker must see toward the end of his or her Initiation) that all the details of his life Become an absolute source of Power that is indeed greater than the Power spread through the rest of mankind's brains. Secondly the Book revealed new depths of Being (see below); rather than saying "Ok, Mike you're it!" it revealed that there was a very, very long way to go -- an infinite Darkness within that could be manifested in the world without. Thirdly it dissolved certain sentimental attachments and personality weaknesses. Now one does not achieve liberation from the bullshit of the world in a single Working -- whatever personal weaknesses the 28 year old Aquino had before the Working he had after it. But such Workings give a glimpse of what it would be like to be free of such limitations. Fourthly it Created in Aquino a magnetic coherence. That is to say that after the Work, his Vision of what Could Be done in the World was fixed enough that he could not articulate it, but drew people to him to drink of that Graal. In short it was a Recognition Ceremony.

What has the Temple of Set used the document for?

For the first eighteen years of its Manifestation, the Temple of Set placed the BoCFbN in the Crystal Tablet of Set for magical reasons.

The Crystal Tablet is the basic Setian document describing the cosmology, ontology, epistemology, protocols, and practical working magical techniques of the Temple of Set. It is part of the fourfold formula of allowing someone who Seeks after the Mystery of Set to Become Adept in the Black Arts. The four parts are a coherent central articulation of Setian thought (the Crystal Tablet), the interaction with others who have applied the philosophy in objectively quantifiable ways, the previous experience of the Initiate, and the ability of that

Initiate to perform a Creative and Unique Synthesis of the first three items that changes his or her thought and life.

In our first Working Year (from X [1975] to XXVIII [1993]) we placed the BoCFbN in the Crystal Tablet as a "jump starting" device. Like all magical writings (such as this essay), it draws Attention, Transforms it, and Returns to the source of Attention, in the hopes that impel action. The symbol-rich and poetic language of the BoCFbN served to give each Initiate some of the same experience that Michael Aquino had -- it gave them a taste of Meaning, Adventure, Freedom (the loosening of fetters) and Being (Coherence). This foretaste was enough for many to seek their own adventures, wanting not fleeting glimpses in the words of another, but True experience of their own.

The results of this decision was the establishment of an international Temple that survived various media and even governmental attempts to suppress or destroy it.

After our First Working Year, we applied the basic principle of the Setian School -- turning Students into Teachers. Instead of making use of a primary Initiatory event of one Initiate, who was after all not a graduate of the Temple of Set system, we choose to let the Attention of students be Transformed by the lives of our Priesthood. This means that each Priest or Priestess began a new level of magical and philosophical responsibility, in that rather than looking to a document by the human founder, Setians looked long and hard at their Priesthood. This is a dangerous gamble, this trust business, but it is the gamble that will establish a Left Hand Path school that will endure rather than one based on the strengths and weaknesses of its leaders.

The BoCFbN was placed in the Ruby Tablet of Set, which is a document designed to assist the Second Degree in his or her quest for Strength, much as the Crystal Tablet helps in the quest for Meaning. The Ruby Tablet is a celebration of Life and all its possibilities, offering a rich and varied account of many Setians magical and philosophical pursuits.

This change represent a profound notion in Setian thinking. We classify even our Founding Magic as part of the realm of the possible for all Setians. The Work of our best and brightest is valued not because of the awe we might hold for them -- but because it stands as a constant external reminder of what might be achieved. We are not interested in a Temple of a few great men and women. We are interested in creating an environment that produces many great men and women. One giant is a genetic fluke, a race of giants is a way of changing the world.

What dangers exist in such documents?

Text is subject to a great deal of manipulation, which is why books alone are not and can not be the basis of Initiation.

On a day when you are very mad at your neighbor, all books are about what a scum your neighbor is and your own nobility. If you are in love, all books are about love. If you are in denial all books offer new and potent formulas for denial.

Books that provide a certain coherence are good in that they may pull you away from the places you have let your emotions lead you to. If a book teaches the Initiatory lesson that your emotions should follow you, rather than you them, the book is worth its weight in silver.

In moments of clarity are books of Value. If you can find a series of circumstances that cause moments of clarity, then such book is worth its weight in gold.

If the book contains the rules that can produce more moments of clarity, then is it is a gem of the first water.

If the book can provide rules that allow for more than one person to achieve a moment of clarity and communicate his or her Understanding to another who is also experiencing clarity, the book has is an intimate spark of living fire.

Such in my opinion is the value of the Crystal Tablet of Set. For someone that wants to work hard for Power and Knowledge, and is *almost* in possession of these things, the Temple's primary text is beyond any dollar amount.

However most of us, despite our lofty sounding claims, want a short and easy enlightenment. So we play absurd games with the letters and numbers of a text, try to read hidden knowledge into it (when we can't figure out the obvious knowledge), and otherwise engage in hobby pursuits. Such distraction can lead us into a variety of defective thought processes, and if we feel that the text we are plaything with is of divine origin, we feel somehow that god wants us to do these absurd things -- thus we make our own Sleep sacred and move daily away form the very things that we claim to seek.

This danger is great, and in this sense any inspired text is a trap for the hobbyist.

Why will such books become less significant in the Aeonic age?

World History has passed through three great epochs and is passing in to a fourth.

In classical times we had a great growth of many paradigms. This lead to great schools of philosophical inquiry. We would be hard pressed to look at the philosophies of ancient Greece alone, and think by comparison that we have made any progress toward Knowing the answers of the questions posed by Life. But two things were lacking, one a system of universals that allowed philosophies to be taught, exchanged, and improved across the boundaries of time and space. Secondly a useful knowledge of the material world that could empower the philosophic seeker to realize his or her Ideas in the world.

In medieval times we had one paradigm. One god, one book, one thought system across racial and cultural lines. This produced many good things. A realization of the need of a common language (then Latin, now English), common time keeping, and rules for international travel. In short, in the middle ages the design for a set of common factors that enabled the Word to go forth from Rome, or Mecca, or Constantinople, or Beijing -- created the Idea of a common basis for commucation.

In modern times the paradigm of science -- of approaching the world rationally as a way of controlling it -- has given us many things. We live twice as long as we used to -- pretty important if you are going to spend time figuring out the answers mentioned above. We can travel almost anywhere in a short period of time. We can interact with other minds in a moment. The power of the individual is at an all time high because of science, but because of the human beings' natural laziness this power is usually turned against the Self, as we learn ways to keep ourselves distracted.

The postmodern however will be the synthesis of the three preceding. It will have the growth of many, many paradigms for inquiry. These will be communicated by universal means from books to the Internet. They will be empowered by the mastery of the natural science makes possible. In such a time, the inspired book of another will matter less, because the most important acquisition of the individual will be a philosophy system that helps him or her utilize the historical forces that are coming into being now. The Temple of Set seeks to create such a system, and is always looking for fine minds and fearless hearts that may contribute to the system's perfection. There is long way to go, but a long way has already been covered in our first 23 years of Striving.

Shot as an Arrow on the Ninth Year of my membership in the Temple of Set and the Thirty-Third Year of the Emerald Dawn.

The Word of Set

Classification:	V2 - A17.122 - 1
Author:	Michael A. Aquino VI°
Date:	April 13, XVI
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Subject:	The Word of Set
Reading List:	

The First Part

Ol sonf vorsg, goho Iad balt lansh calz vonpho Sobra zol ror i ta Nazpsad Graa ta Malprg Ds hol q Qaa nothoa zimz od commah ta nobloh zien Soba thil gnomp prge aldi Ds urbs oboleh grsam. Casarm ohorela caba pir Ds zonrensg cab erm Iadnah Pilah farzm u znrza adna gono Iadpil Ds hom toh Soba Ipam lu Ipamis Ds lohoho vep zomd Poamal od bogpa aai ta piap piamol od vooan ZACARE ca od ZAMRAN odo cicle qaa zorge, lap zir do noco MAD Hoath Iaida.

I am within and beyond you, the Highest of Life, in majesty greater than the forces of the Universe; whose eyes are the Face of the Sun and the Dark Fire of Set; who fashioned your intelligence as his own and reached forth to exalt you; who entrusted to you dignity of consciousness; who opened your eyes that you might know beauty; who brought you the key to knowledge of all lesser things; and who enshrined in you the Will to Come Into Being. Lift your voices, then, and recognize the Highest of Life who thus proclaims your triumph; whose being is beyond natural life and death; who came as a flame to your world and enlightened your desire for perfection and truth. Arise thus in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Second Part

Adgt upaah zongom faaip sald, viiv L Sobam Ialprg Izazaz piadph Casarma abramg ta talho paracleda qta lorslq turbs ooge Baltoh. Giui chis lUSD orri Od micalp chis bia ozongon Lap noan trof cors tage, oq manin Iaidon. Torzu gohel ZACAR ca, Cnoqod, ZAMRAN micalzo od ozazm urelp lap zir Ioiad.

Can the wings of the winds understand your voices of wonder, O enlightened ones who shine like fire in the jaws of chaos, whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness? Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds, for you are become a Temple such as is not, but in the mind of Set. Arise, says the First of your kind; move, therefore, unto the Elect; show them the fire within you, and awaken them that they may gain the strength to live forever.

The Third Part

Micma goho Piad zir Comselh azien biab Os Londoh Norz chis othil Gigipah undl chis tapuim qmospleh teloch quiin toltorg chis i chis ge m ozien dst brgda od torzul ili Eol balzarg, od aala Thiln os netaab, dluga vomsarg lonsa Capmiali vors Cla homil cocasb fafen izizop od miinoag de gnetaab vaun nanaeel panpir Malpirgi caosg Pild noan unalah balt od vooan dooiap MAD Goholor gohus amiran Micma Iehusoz cacacom od dooain noar micaolz aaiom Casarmg gohia ZACAR uniglag od Imuamar pugo plapli ananael qaan.

Conceive of the Cosmos as a circle of twelve divisions alternating between life and death, binding all creatures save those whom I have touched. You were given powers greater than those ordering these divisions and extending throughout the ages of time, that with your vision and your voices you might exercise the Powers of Darkness, sending ever forth the Black Flame across the Earth and the expanses of time. Thus you are the Guardians of perfection and truth. Arise, then, and witness the wondrous creations born of your wisdom, even as I am near to you and the essence of my being is enshrined within you.

The Fourth Part

Othil lasdi babage od dorpha Gohol Gchisge auauago cormp pd dsonf vivdiv Casarmi Oali Mapm Sobam ag cormpo crpl Casarmg croodzi chis od vgeG dst capimali chis Capimaon od lonshin chis talo cla Torgu Norquasahi od Fcaosga Bagle zirenaiad Dsi od Apila Dooaip qaal ZACAR od ZAMRAN Obelisong restel aaf Normolap.

From the reaches of the south I saw the savages of the second ordering of life in their thousands, and I sought one through whom I might prepare them for a higher existence and for the wielding of a greater power throughout the time to come. And now you have the whole of the Earth for your pleasure, and for the pleasure of those in whom you have awakened the Gift of my genius, in my name, for all of your generations.

The Fifth Part

Sapah zimii dugv od noas toquams adroh dorphal caosg od faonts peripsol tablior Casarm amipzi nazarth af od dlugar zizop zlida caosgi toltorgi od zchis esiasch L taviu od iaod thild ds hubar Peoal Soba cormfa chis ta la vls od qeocasb Ca niis od Darbs qaas Fetharzi od bliora iaial ednas cicles Bagle Geiad iL.

My Word to the third ordering of life brings the fruits of delight to the Earth, reflecting the brilliance of the stars and the nineteen Parts of this Word. By comprehending them they came to know their relation to the first and second orderings, as well as the inspiration of their own creation and that deathless fire that burns through their past, present, and future. I bring this knowledge of your creation; I am with you in peace and comfort; and I entrust to you my essence, because thus are we the same.

The Sixth Part

Gah sdiu chis em micalzo pilzin sobam El harg mir babalon od obloc samvelg dlugar malprg arcaosgi od Acam canal sobolzar tbliard caosgi odchis anetab od miam taviv od d Darsar Solpeth bien Brita od zacam gmicalzo sobhaath trian Luliahe odecrin MAD qaaon.

Beyond you who are of the third ordering shall be those of the fourth, mighty in the Universe, who shall again come into being by a First, to recall the high orderings of the past and to witness those of the lower orderings in their mindless self-annihilation and labor, and to continue the exalted tradition of the second and third orderings. Remember my Word, because it is for you and of the power within you, and through it you shall create works of glory to you and to me.

The Seventh Part

Raas isalman paradizod oecrimi aao ialpirgah quin enay butmon od inoas ni paradial Casarmg vgear chirilan od zonac Luciftian corsta vaulzirn tolhami Sobalondoh od miam chis tad odes vmadea od pibliar Othilrit od miam C noquol Rit ZACAR ZAMRAN Oecrimi qadah od Omicaolzod aaiom Bagle papnor idlugam lonshi od umplif ugegi Bigliad.

The dawn of the Sun, ever constant and glorious throughout the cycle of the Moon, preserves and beautifies all creatures; see it also as the dawn of the third and fourth orderings of being, those who guard and encourage wisdom and enlightenment. O Guardians, stand forth in my

name, for by it and through your bond with me are you given the power and the strength and an Understanding of what you do.

The Eighth Part

Bazmelo ita piripson oln Nazavabh ox casarmg vran chis ugeg dsa bramg baltoha gohoiad Solamian trian talolcis Abaiuonin Od aziagier rior Irgilchisda dspaaox bufd Caosgo dschis odipuran teloah cacrg oisalman loncho od Vouina carbaf Niiso Bagle auauago gohon Niiso bagle momao siaion od mabza Iadoiasmomar poilp Niis ZAMRAN ciaofi caosgo od bliors od corsi ta abramig.

At the zenith of their power, the third ordering shall dwell within my Temple, whose endurance shall signify my own dwelling in their land and a sanctuary from the worship of death. For the Elect shall not die unless my Temple perishes and I depart. Beware, for annihilation threatens; beware, for the majesty of my existence is divided against itself. Manifest your strength in the land for your preservation and for those who may seek your company.

The Ninth Part

Micaoli bransg prgel napta ialpor ds brin efafafe P vonpho olani od obza sobca vpaah chis tatan od tranan balye alar lusda soboln od chisholq Cnoquodi cial vnal aldon mom caosgo ta lasollor gnay limlal Amma chiis Sobca madrid zchis, ooanoan chis auiny drilpi caosgin, od butmoni parm zumvi Cnila Daziz cthamz a childao od mirc ozol chis pidiai Collal Ulcinin asobam vcim Bagle Iadbaltoh chirilan par Niiso od ip ofafafe Bagle acocasb icorsca unig blior.

And in the twilight of your time, you shall confront the priests and armies of death, enraged by the intoxicant of destruction, who slay themselves even as they would you and whose piety is that of decay and dissolution. They cherish the fruits of Earthly decay as the richest of treasures. Accursed are they for this foulness! You shall know them by the dullness of their eyes and the savagery of their speech, despite the jewels with which they adorn themselves and the marble they may work. Look on them and be prideful that you do not worship their god of death. Beware of them and of their intoxicant! Your endurance depends on your essence.

The Tenth Part

Coraxo chis cormp od blans Lucal aziazor paeb Soba Lilonon chis virq op cophan od raclir maasi bagle caosgi ds ialpon dosig od basgim od ox ex dazis siatris od salbrox cynxir faboan Vnal chis Const ds daox cocasg ol Oanio yor vohim ol gizyax od eors cocasg plosi molui ds pageip larag om droln matorb cocasb emna Lpatralx yolci matb nomig monons olora gnay angelard Ohio ohio ohio ohio ohio ohio noib Ohio Caosgon Bagle madrid i zirop chiso drilpa Niiso crip ip nidali.

The threat of your destruction grows as a tree in the north; its branches reach to cover the Earth with misery and despair; it consumes being night and day; it slays as the scorpion; it poisons the very air with its stench. This is the doom whose triumph would destroy you as would the rupture of the Earth itself. Then this one growth would nourish thousands, even as a foulness of heart perverts the mind. And then woe, woe, woe, woe, woe, woe, yes, woe to the Earth, for its foulness will be great. Heed well the warning of this Word.

The Eleventh Part

Oxiayal holdo od zirom O coraxo ds zildar raasy od vabzir camliax od bahal Niiso Salman teloch Casarman holq od ti ta zchis soba cormf iga Niisa Bagle abramg Noncp ZACARE ca od ZAMRAN odo cicle qaa zorge Lap zirdo Noco Mad Hoath Iaida.

The Temple falls, the pentagram vanishes to await a new dawn, and my Other Face cries beware. For the third ordering confronts the danger of death, even as they who worship it. Beware, for it is I who warn you. Arise thus in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Twelfth Part

Nonci dsonf Babage od chis ob hubaio tibibp allar atraah od ef drix fafen Mian ar Enay ovof Soba dooain aai iVONPH ZACAR gohus od ZAMRAN odo cicle qaa, zorge, Lap zirdo Noco MAD Hoath Iaida.

O Guardians of the south, may this Word strengthen you and thus our bond. Speak it to your ordering, that I may be known to them as Set. I call upon you to arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Thirteenth Part

Napeai Babagen dsbrin vx ooaona lring vonph doalim eolis ollog orsba ds chis affa Micma isro MAD od Lonshitox ds ivmd aai GROSB ZACAR od ZAMRAN odo cicle qaa, zorge Lap zirdo Noco MAD Hoath Iaida.

O warriors of the south, relax neither your vigilance nor your resolve, lest in forgetfulness you become intoxicated by the promises and the threats of the god of death, whom you now know as a bitter sting. Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Fourteenth Part

Noromi bagie pasbs oiad ds trint mirc ob thil dods tolham caosgo Homin ds brin oroch quar Micma bial oiad aisro tox dsivm aai Baltim ZACAR od ZAMRAN odo cicle qaa, zorge, Lap zirdo Noco MAD, hoath Iaida.

O sons of fury and daughters of perfection who are ageless amidst the creatures of Earth, hear my Word that is a promise from the one who brought you knowledge of all perfection. Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Fifteenth Part

Ils Tabaan Lialprt casarman vpaahi chis darg dsocido caosgi orscor ds omax monasci Baeouib od emetgis iaiadix ZACAR od ZAMRAN, odo cicle qaa zorge Lap zirdo Noco MAD, hoath Iaida.

O sacred beings who live and have been protectors of the sacred Flame, who carry forth my Word and the Seal of my promise, and who look upon the Earth with clearness of sight: Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Sixteenth Part

Ils viualprt Salman balt ds acroodzi busd od bliorax balit dsinsi caosg lusdan Emod dsom od tliob drilpa geh yls Madzilodarp ZACAR od ZAMRAN odo cicle qaa zorge Lap zirido Noco MAD hoath Iaida.

O initiates who now enter this Temple of perfection, who shall come into being in glory and who shall proclaim perfection, who shall look upon the Earth and Understand its creatures: You shall be as I who am the Overpowering One. Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Seventeenth Part

Ils dialprt soba vpaah chis nanba zixlay dodsih odbrint Taxh hubaro tastax ylsi, sobaiad Ivonpovnpd Aldon daxil od toatar: ZACAR od ZAMRAN odo cicle qaa, zorge lap zirido Noco MAD hoath Iaida.

O aspirants to come, who shall bear the Flame and wield the Powers of Darkness in the name of my vengeance, awaken and hear: Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Eighteenth Part

Ils Micaolz Olpirt ialprg Bliors ds odo Busdir oiad ouoars caosgo Casarmg Laiad eran brints cafafam ds ivmd aqlo adohi MOZ od maoffas Bolp Comobliort pambt ZACAR od ZAMRAN odo cicle qaa, zorge Lap zirido Noco MAD Hoath Iaida.

O thou mighty light and burning flame of comfort that brings the Majesty of Set to the Earth; in which the secrets of the principles of perfection reside; whose name is that of a stone ever sought, never found, save through the Gate of Darkness: Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Nineteenth Part

Madriax dspraf [___] chis Micaolz Saanir Caosgo odffis balzizras Iaida nonca gohulim Micma adoian MAD Iaod bliorb Sabaooaona chis Luciftias peripsol ds abraasa noncf netaaib Caosgi od tilb adphaht damploz toat noncf gmicalzoma lrasd tofgo marb yarry IDOIGO od torzulp iaodaf gohol Caosga tabaord saanir od Christeos yrpoil tiobl Busdirtilb noaln paid orsba od dodrmni zylna Elzaptilb parmgi peripsax od ta Qurlst boopis Lnbm ov cho symp, od Christeos Agtoltorn mirc Q tiobl Lel Ton paombd dilzmo aspian, Od Christeos Agltortorn parach asymp, Cordziz dodpal fifalz lsmnad, Od fargt bams omaoas, Conisbra od auauox tonug Orscatbl noafmi tabges Leuithmong vnchi omptilb ors Bagle Moooah olcordziz Lcapimao ixomaxip odcacocsb gosaa Baglen pii tianta ababalond odfaorgt telocvovim Madriax torzu Oadriax orocha abopri Tabaori priaz artabas Adrpan corsta dobix. Yolcam

priazi arcoazior Odquasbqting Ripir paaopt sagacor Vml od prdzar cacrg Aoiveae cormp
 TORZU ZACAR od ZAMRAN aspt sibi butmona ds Surzas tia baltan: Odo cicle qaa: od
 Ozazma plapli Iadnamad.

O vision of the [# AEthyr], whose power is upon the Earth and reflects a perfection of the Highest of Life: I summon you that I may see with the eyes of Set your creator, the Eyes of Starlight. He it was who conceived you for an Understanding of the Universe, to make all things of which you partake intelligible; as against the aimlessness of the nature of lower existence. The Earth is but a part of this nature: Its course is without purpose; its creatures ever change. Even those of the second ordering of nature are confused and aimless; they have forgotten their past, and their greatest works are defaced and destroyed, finally to become dwellings for the beasts of the first ordering. Why? The second ordering was mere accident of chance. For a moment the Earth becomes conscious, then it becomes forgetful and savage, and finally it shall be a land of death. O vision, appear! Manifest the existence which partakes of you. Create that which is newly of you; abandon that which turns away from you; strengthen that which increases of you; and destroy that which knows not of you. Let nothing of nature escape your touch; enter and depart throughout the farthest reaches of the Universe. Arise in your glory and honor the Word of Set, which he has spoken to us in his perfection. Behold the genius of your creation, and let us partake of undefiled wisdom.

The Aethyrs of the Nineteenth Part

30 - TEX	29 - RII	28 - BAG	27 - ZAA	26 - DES
25 - VTI	24 - NIA	23 - TOR	22 - LIN	21 - ASP
20 - KHR	19 - POP	18 - ZEN	17 - TAN	16 - LEA
15 - OXO	14 - VTA	13 - ZIM	12 - LOE	11 - ICH
10 - ZAX	9 - ZIP	8 - ZID	7 - DEO	6 - MAZ
5 - LIT	4 - PAZ	3 - ZOM	2 - ARN	1 - LIL

The Word of Set: Cover Letter⁽¹⁾

Classification: V2 - A17.122 - 2
Author: Dr. Michael A. Aquino VI^o
Date: April 13, XVI⁽²⁾
HTML Revision: Sept. 21, 1998 CE
Subject: The Word of Set
Reading List:

To the Priesthood:

The subject of this letter is perhaps best introduced by an extract from the forthcoming revision of *The Book of Coming Forth by Night: Analysis & Commentary*:

The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my High Priest MehenPetTha in old Khem and now again to you.

The emphasized term "Gift" refers to the non-natural expansion of human intellectual capacity that occurred in prehistoric times. "Word" refers to the *Word of Set*, discussed below. There are no records of the ancient Priesthood of Set through which "High Priest MehenPetTha" might be identified, but the name can be rendered in hieroglyphics. "Khem" is a phonetic version of the hieroglyphic **Xem**, one of the many titles of the ancient Egyptian nation.

Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and now are an affront to me.

On April 13, 1584 CE John Dee, mathematician and magician to the court of Queen Elizabeth I, undertook a series of Workings in Cracow, Poland. With the assistance of Edward Kelley, he wrote into his diaries a series of nineteen magical incantations in what he called the "Enochian or Angelic language." With each incantation or Key, Dee provided an English translation, also communicated by the angels to Kelley. The Dee diaries were eventually deposited in the British Museum. In 1659 CE a printed version of the Dee diaries including the Keys was published by Meric. Casaubon as A True and Faithful Relation of What Passed for Many Years between Dr. John Dee and Some Spirits.

In the late nineteenth century, the Keys were adopted into the magical inventory of the Hermetic Order of the Golden Dawn, the London-based Rosicrucian society. The Golden Dawn altered and augmented the Casaubon version in order to align the Keys with its own emphasis on Egyptology and the Hebrew Cabala. Its publications asserted a mastery of the Enochian language by the leaders of the Order. Aleister Crowley later incorporated the Golden Dawn edition of the Keys into his A.:A.: (Argenteum Astrum = Silver Star), again claiming fluency in Enochian and constructing rituals from Enochian words and phrases.

The Keys next appeared in 1969 CE, when Anton LaVey took the Cabalistic version from Crowley's Equinox, replaced Judaic / Christian references with correspondingly Satanic ones, and included the result in the Satanic Bible. The general sensation caused by this book, together with a considerable amount of indignation on the part of old-line Cabalists, eventually inspired a revival of interest in John Dee and his magical diaries. In 1974 CE Stephen Skinner brought out a second (facsimile) edition of A True and Faithful Relation, a copy of which I acquired in March X.

Upon comparing the facsimile diaries to the Golden Dawn, Crowley, and LaVey Keys, I realized the extent of the distortion that had taken place. Being familiar with language and cipher construction, I set out to unravel the original Keys to determine their linguistic lineage. After some weeks of work, I concluded that Enochian as it is is not a true language. Rather it is an artificial jargon, i.e.: arbitrary words placed together in roughly consistent sequences to simulate a true language. It is so cleverly done that it can fool non-linguists fairly easily. It is even possible to "write" in Enochian as Crowley did, altering suffixes to create the impression of declension or conjugation. But a comprehensive grammar, essential to a true written and spoken tongue, is lacking.

Once I realized Enochian to be a jargon, I changed my approach. Now I suspected that it might be some sort of cipher or code, Dee being famous for his use of same. I tested the first three Keys against a variety of code-breaking techniques. Once more I met with no success. I had not held high hopes that I would. The loose alignment of Enochian words to their English counterparts, together with an entirely different frequency of individual letters in the two languages [even cancelling out the most divergent letters], makes cipher improbable. Only pure code -- with Enochian words or letters meaning something not revealed by their internal design alone -- remained. To uncover such a code, one would simply have to know the words or phrases in English triggered by a given Enochian word or phrase, unrelated though the connection might otherwise be. [For example, the otherwise random appearance of "vorsg" might be code for "for the eyes of the Queen alone," etc.]

Two avenues of investigation remained. First, if it were true that Enochian was neither language nor cipher, then there was still the possibility that it might be a corruption of a genuine tongue. Regarding [citing Mathers' method], Crowley, and LaVey had all accepted Kelley's comment that "He seemeth to read as Hebrew is read." I decided to eliminate this Hebrew-letter pronunciation entirely, treating each word as a phonetic unity and deemphasizing the vowels. [Thus "vorsg" should be pronounced just that way, rather than "vaoresaji."]

My test case was the XIX Key, 30th Aethyr (TEX) on the assumption that there might be visual results per Crowley's experiences in The Vision and the Voice. This time there was certain success, an example of which is given in the new A&C. Finally, during the evening of May 30, I experimented with the XVII Key and was rewarded with spectacular results: the Working later recorded and reprinted in the *Ruby Tablet* as *The Sphinx and the Chimaera*.

Then, in the first week of June, something quite unexpected happened. I began to write a text in installments of one or two hours per night. In much the same style as the future Book of Coming Forth by Night, it presented the Enochian Keys as a remote corruption of something called the *Word of Set*. There followed two "pure" Keys in English -- called "parts" of the *Word of Set*. Before proceeding further I was forced to break my concentration because of the subsequent crisis in the Church of Satan, and so the *Word of Set* remained unfinished for the next several years. The Working has now been completed, and the *Word of Set* will appear as an appendix of the new A&C⁽³⁾ and is herewith enclosed for advance reference by the Priesthood.

As to the "breaking" of the Keys "by the doctrines of Anton LaVey," therein lies still another tale: Anton's principle contribution to the Crowley Keys was to render them in what might be called a "Black Mass" form, with Heavenly references arbitrarily changed to Hellish ones. One might presume that this would invalidate the statements of the text, but, oddly enough,

the use of the "Black" Keys by the Church of Satan produced magical results that were, if anything, far **more** potent than those of the "pure" system. In my Working on the *Word of Set*, I used Anton's approach to translation, seeking words and phrases to express what I sensed the Keys were actually conveying in their confused, inconsistent, original English. Moreover the North Solstice X Working which resulted in the Book of Coming Forth by Night was begun with this new First Part of the *Word of Set* rather than with the first Enochian Key. Such would seem to be the basis for the Book of Coming Forth by Night's reference to the "breaking" of the Dee Keys and the restoration of the *Word of Set*.

In the Satanic Bible the Enochian Keys, even in their altered form, are still garbled and unintelligible. Hence Anton felt the need to venture an interpretation of each one preceding its text. These interpretations have no basis in previous documents, and indeed previous commentators -- including Dee himself -- have been unable to integrate the Keys into a meaningful translation.

After completing the Working of the *Word of Set*, I found that the new translation needed no external interpretation -- at least not to those for whom it was evidently intended. It is obviously not a word-for-word translation; it is idiomatic, with each concept being translated into English best suited to convey its meaning.

This past year, furthermore, I learned that the Casaubon account of the Dee Keys was not as error-free as I had previously supposed. My benefactor was Dennis Garrett I^o, who kindly provided me with a photocopy of the original Dee diary Keys from the British Museum and also lent me microfilm reels of additional Dee material. Accordingly the "Enochian" text appearing here is an exact copy of the original as John Dee penned it, including capitalization. As I have noted above, this original does not lend itself to grammatically-based translation or to word-for-word correlation with Dee's own English translation. [The most recent efforts to do so -- in Donald Laycock's Enochian Dictionary⁽⁴⁾ resulted in an arbitrary subdividing of the Enochian text and an English-based punctuation in order to approach a correlation. The result is not conclusive.] I include the original "Enochian" here on the presumption that the success of my own Workings with this phonetic text justifies its connection with the translated *Word of Set*.

A historian might challenge my translation on the grounds that it is not the English version written by John Dee. On scholarly grounds I grant that objection. As a magician, however, I would answer that, concluding that the Keys as understood by Dee were a corruption of a pre-Judaic / Christian text, my own Working for its original meaning is at least as valid as Dee's -- more so, since the cosmological premises for Setian Workings are sounder than those of Elizabethan times.

As it appears here, then, the *Word of Set* is an eighteenfold sequence of statements addressed to the original ("third ordering") Initiates of the Temple of Set in ancient times. It is oddly like a Book of Coming Forth by Night for them in more ways than one: It identifies its source, it explains to the Initiates exactly what they are, it warns them against dangers from ordinary ("second ordering") humans, it admonishes them in certain ways, it shadows forth the return of the Temple in the future, and it exalts the Black Flame directly in the 18th Part.

The 19th Part is not so much a statement as an operative invocation to be used for access to what Dee referred to as the "thirty aires or aethyrs." Use of this invocation is best described in

Crowley's *Liber LXXXIX vel Chanokh* in #9G and #9H; you may also want to consult #10B and The Vision and the Voice in #9G, #9H, and #11D.

"I have gained the mastery of what was set forth to be done for me upon Earth." -- Stele of Xeper

Xeper ir Xem
(signed) Michael A. Aquino

Working completed the date of

John Dee's initial Working:

April 13, XVI

Footnotes

1. This letter, copyright 1981 by Dr. Michael Aquino, accompanied the initial mailing of *The Word of Set* to the Priesthood of Set. *The Word of Set* was published in The Crystal Tablet of Set for a while, and is now part of the basic Ruby Tablet of Set.
2. As indicated at the end of the letter, this is the date of the Working which brought forth the *Word of Set*, rather than the date of the letter itself. This is the only date borne by the letter.
3. The *Word of Set* continued to be published as an appendix to the Analysis and Commentary until early in the year XXVIII, when these and other works were migrated from the Crystal Tablet to the Ruby Tablet.
4. Reading list # 11F

Utterance

Classification: V2 - A17.17 - 1
Author: Richard Osborn I°
Date: March 12, XXVII
Publication: Vox Draconis, Summer, XXVII (Draconis Pylon)
HTML Revision: September 22, 1998 CE
Subject: Out of Body Projection
Reading List:

[Sentinel's Note: The following article was written in March '92 by then-Setian Osborn. It is a reflection upon the Pylon Working of the previous August, which had been the Initiatory group Working for the Pylon. His role in the Working was to consecrate the fire to become the Black Flame.]

This Flame is the driving force that gives us meaning
That gives us access to the mysteries of existence
The mysteries of life
The mysteries of becoming.

Of Spirituality – that drive to transcendence -- to become higher,
To transcend our present selves by touching infinity.

Of Mortality – what binds us to the earth
The mortality that is the product of our becoming – the essence of what we are
The foundation from which we Become.

Of the Sensual –
That feeling that forms a link between Mortality and Transcendence –
The joy of being combined with the ecstasy of Becoming!

During this Working, I performed the consecration of the flame. The incense used in this Working was supplied by Priestess Nielsen, and in performing the consecration, I was to utilize the characteristics of the herbs. A short list was supplied to me as a guideline. I spent quite a bit of time afterwards contemplating what this statement meant to me. I was quite surprised and pleased with the results.

Analysis:

The opening four lines is a statement of the symbolic nature of the flame. The flame symbolizes the avenue we have taken to unlock the mysteries of life. The flame also represents the force that drives us to unlock these doors -- the fundamental drive that causes us to seek out and understand these mysteries.

Of Spirituality – that drive of transcendence – to become higher...

This first part of the Triad deals with transcendence. This is the desire of the magician to rise above his present state of being to a new level of existence. In so doing, the spirit seeks out the infinite. Kierkegaard wrote a great deal on this concept. To him, transcendence occurs when the individual is able to see and understand the universal forces operating within the particular situation. Put another way, this is seen in the ability to see the forces at work within a given life situation. By understanding this higher idea, we are able to rise above our present level of understanding. For Kierkegaard, this is seen in the transformation from the esthetic (finite) into the ethical (infinite). What is important here is that by approaching infinity we are able to rise above our present levels of being. That is, we must strive for the infinite.

Of Mortality – what binds us to the earth...

This section deals with our current state of being. As mortal beings, we are bound to the earth, and because of this mortality we must define who we are. Our current state of being is a kind of sum of our past states – we have moved up to where we are from our past levels of being ("the product of our becoming"). However, this state of being is tenuous at best. Because we are free to choose (condemned to be free -- Sartre), we are not simply the sum product of our past. You cannot take what the individual is now and extrapolate back and determine what he was a moment before. Likewise, you cannot take what the individual is and define what he

will be a moment from now. This is the state of nothingness in which man finds himself. Still, we are in our present state because we have transcended our past states, and from our present state we strive to attain our next state.

Of the Sensual – That feeling that forms a link between Mortality & Transcendence...

In the act of Becoming we encounter the Sensual. This is the actual feeling of Transcendence – of moving from what we are to what we will be. We leave our present state of being and through the Sensual become what we will be. This is the "ecstasy of becoming." This concept has its corollary in various schools of thought too numerous to mention. However, since I am biased toward the Greeks, let me mention Aristotle. To him motion and the process through which substances underwent change were similar. Change involved a substance passing through one state to the next (this is a very simplified version). It is through this process, or through the Sensual, that the act of creation takes place. The ideal of ecstasy is best understood when we look at the etymology of the word. Ecstasy comes from the Greek, EK STASIS meaning to be outside of oneself. By projecting ourselves out of a state of nothingness we create what we will be.

When I sat back and thought through the ideas in this utterance and what they meant to me, I realized this is an elaboration of the aeonic formula X. X. X. From our past state of being we create what we will be: Mortality – Sensuality – Spirituality, (Xeperu, Xeper, Xepera). I was quite pleased when I realized this, as it was totally unintentional at the time of the Working. This revealed to me the ideas at work within myself, and how these ideas are becoming known to me and shaping the way I interpret my world. It was a joy to see how these ideas are becoming an integral part of myself, how I am using the aeonic formula to shape the way I think.

Hail Set!

P.S. One thing though, the order of my Utterance was not in the same as the formula should be (Xeperu is given first not third.) Oh well, I am a First Degree.

[Sentinel's note: It is not unusual for inspirational material to occur to us in what appears to be out of sequence. There is no time in the realm from which it comes. As long as we Understand the meaning that is all that matters. +R III°]

The Book of Opening the Way: Key # 1

Classification: V2 - A17.2 - 1
Author: Ronald K. Barrett V°
Date: (not recorded)
HTML Revision: September 23, 1998 CE
Subject: Xem
Reading List:

This which is to be revealed of Xem will require effort of Will to understand. It will be necessary to utilize wisdom and a higher sense for comprehension. This is written for the minds and hearts of Black Magicians and none other, for only they possess the intuition and insight required. There shall be ancient and occult language used with new meanings, and a new language used with ancient and occult meanings. It is each Magician's task to comprehend Truth (Ma'at) and to Become it.

To consider undertaking the changes and creation that are necessary within the Being to Xeper and to create Xem, it is most important to seriously consider all the implications. Xem shall require a great amount of zealousness, of Magical work, of self-discipline, of self-inspection, and no compromise. It is up to each aspirant to determine their own Willingness and readiness to meet the challenge of entering Xem. Once begun, there is no going back, for it is a new dimension of Being that is initiated. To begin and then to turn back, the aspirant will lose all that has been gained and worse yet, that which was gained will become as a malignancy against which there is no cure.

It must be further understood that with this new dimension of Being which is ever evolving, the Work shall not be accomplished by employing human standards which are but games, petty religion, and politics. Neither is the Work involved in an organizational concept like any other on Earth. Rather it is the constant construction of a metaphysical/magical/philosophical state of Being and State of Beings -- with the principles of Xeper and Ma'at as the cornerstones.

Withal, the Will cannot and must not relax. Those who are not ready or will not understand these things should wait until they recognize Xem. But to wait too long might cause the Will to grow weak, and they might be imprisoned in lower states of rest and preservation.

Those who decide to Work and accept that which comes with the Work will Xeper and actualize Xem. To hesitate, to rationalize in human terms, to feel negativeness or fear or lack of confidence may negate Xeper. The aspirant must be conscious of that which he is and is not; which he knows and knows not; which he does and does not; which he Wills and Wills not; which is Ma'at and is not Ma'at. The aspirant can be conscious of all this, but he must Work for it.

The Elect who shall Work toward Xem must also know that alone the Work cannot be completed. The Elect must realize that the Work shall require assistance from Set and the other Ancient Ones, for Xem is many-sided. In order to Work with them, the Elect must be constantly aware of themselves and consciously aware of Set -- as well as the Old Ones with whom they shall Work. Xem shall not otherwise be accomplished.

To Become and to maintain the new level of Being while aspiring even higher is an enormous task, and to incorporate human weaknesses, imperfections, emotional insecurities, and other personal flaws into the Xeper process will result in those impurities being later magnified, intensified, and manifest in Xem. This would insure disaster for the Magician, extreme danger to the Elect in Xem, and the possible facing and ending of the Majesty of Set.

It becomes the task of the aspirant to Xem to not hesitate or relax in the first steps of the new Initiation. The Elect must Will to Work, to turn their Magic in on their Selves for the purpose of creating and changing into Higher Beings. Since there are few points of reference other

than ourselves, Set, and the Neters, it will be vital to eliminate fixed opinions, animosities, psychological or emotional crutches, and fear of the Unknown.

When the aspirant has decided to Xeper toward Xem and has prepared the Self with an attitude of Initiation, that same aspirant is ready to stand before Ma'at and to weigh his heart against her Truth. This is not unlike standing before a "magic mirror" that reflects the true Being. This must be done as Initiation begins, and as a result of the Working, the state of Being will manifest Itself in nobility or imperfection. The Being will be seen as It is for that is Its Truth and Its position regarding Xem and Xeper. This is an important aspect of the first Key, and it will be used time and again with the other Keys which follow.

These Keys will not teach; neither can Xem be taught. Xem must first be recognized, then realized, and finally actualized by each aspiring Magician. Not all shall understand and not because they cannot, but because they shall choose not to understand. Understanding accompanies the desire to Work toward Xem, to Xeper. Ma'at is apparent to those who Willingly stand before her, for her concern is with the heart and its balance. Each aspirant must Will his Work of Xeper. Those who do not Xeper will be as blind to Xem as they are to Ma'at.

To initiate an understanding of Xem and Xem's implications, it is vital to learn with the intelligence of the heart, which shall in turn teach the intellect a new language. It is a language of higher Being, of philosophy and Magic. Its forms are the symbols of essential thought and the art of the inner eye.

To begin learning with the intelligence of the heart, it is necessary to change the mental outlook and the normal way of thinking. Not all knowledge pertains to the first three dimensions or the mundane world, and neither can the language of higher Being be purely translated into mundane concepts.

Before the learning process begins, there must be a starting point. There can be no answer to anything unless first there is a question. The question, to give a valuable answer, must come from the heart and not from the intellect. It should also be known that the knowledge gained and the benefit thereof will be limited to the intensity with which it was aspired toward. Therefore, the significance of the question must be contemplated with wisdom, which also is of the heart.

The question must be a quest for knowledge and a question in which the entire Will is concentrated and the Self is conscious. Only an answer can make a question possible; therefore, every question contains its own answer.

Thus it was that Xem came to be pronounced; thus it is that Xem shall be known.

Not unlike *The Diabolicon*, many of the secrets of Xem are cloaked in myths -- but of ancient Egypt (Khem) rather than of the Hebrews. And so it is to Khem that some of Xem's initiates shall frequently turn. Their intention will be to strip away the veil which hides the mysteries beyond. This veil is extremely complex and confusing, and that fact only strengthens the importance of learning the language of Xem, that language which can only be learned with the intelligence of the heart and which must be preceded by question.

The frequent concentration on Khem by Xem's scavengers does not imply an attempt by them to rebuild Khem. Xem is a continuance and not a reversion to anything that has gone before. Instead, the concentration there is for the taking apart of Khem, stone by stone and myth by myth, to finally reveal the secrets of Khem's origin -- Xem. This shall also be done so that Xem might continue where it left off. Uniting the magical past and future within Xem shall be part of Xeper.

To embark upon this quest as Egyptologists have done will afford only mundane/historical data and information. While that information is useful, it is not the essence of the quest. Knowledge and understanding is the purpose of this particular quest.

The quest for the secret knowledge can only be made by Magicians (through magical Work) and Philosophers (through the higher senses or wisdom). So it is that the quest will go beyond Egyptology and the popular sciences (which are largely superficial) into the very essence of these: Xem and metaphysics.

The quest for each initiate must be two-fold, and will resemble putting together a great metaphysical/multi-dimensional puzzle. First, the usable pieces must be found from a universe of sources and then placed together. The network of the pieces is just as important as the whole. To complicate this even more, Xem is only as it Becomes. What Xem will be is obscured to the individual initiate, limited by their understanding, effort, level of Being, and of course, time and space.

This brings up the second aspect of the quest which should be quite obvious. The Elect must raise their own states of Being to new levels constantly, and just as constantly maintain the highest level of Being attained. Thus, there is an internal and external question occurring simultaneously, each making the other possible -- each raising the other.

It is vital to note that the process is not automatic just because one is Setian. The process will only work for those Elect who Work. Xem and the levels of Being are ever unknown until attained.

It should not be thought that the quests are limited to ancient Egypt, for there are keys all around and throughout the times of mankind. But more important than where the keys are found is the knowledge of how to use them once they have been found.

For those who would know, let their eyes and ears turn inward to seek their question. Let them learn the language of Being so that that same Being might recognize Xem through Ma'at. The only truth is that of BEING, but to evolve that Being one must know their own Self. One cannot BE otherwise ordered in and of their Self. One cannot chart the way through Xeper if they do not know where they are at present -- which changes constantly.

Those who shall elect to undertake this monumental Work to realize and actualize Xem, and who shall recognize the Self, and who are determined to Become and Be what they are Become, shall also be ready to take the step that separates but does not divide. And that step is Initiation into Xem.

The Book of Opening the Way: Key # 2

Classification: V2 - A17.2 - 2
Author: Ronald K. Barrett V°
Date: (not recorded)
HTML Revision: September 22, 1998 CE
Subject: Xem
Reading List:

Xem is not an organization that one might consider joining, and yet it has/will have an order and orders. Just what these are depends on what the initiates create with their Wills. Certainly these cannot be perceived from a three-dimensional perspective, nor can/should Xem be created by any other than those who are initiated into Xem's mysteries and secrets. Xem is an abstraction which the Elect shall attempt to manifest and then transform. There are internal or hidden keys and external or mundane keys, esoteric and exoteric clues which must be used, but before these keys can be used to unlock the secrets, one must take a great step in personal evolution. This step is conscious and willed and is called Initiation. This initiation is an ordeal of change.

The initiation was shown in the original *Xem Working* as the hall of judgment, where the heart of the aspirant was being weighed against Ma'at's feather. Failure of the heart to be in balance with truth resulted in the aspirant being handed back to Osiris. Aspiration or good intentions are insufficient to Xeper. Xeper is never a relaxed Will, and only Xeper can transform Being. Xem gives direction to Xeper, and initiation into Xem ensures balance.

"The fate of my Gifted race rests in balance..."⁽¹⁾

Thus the judgment/initiation vision. Each aspirant must pass through to Xem, and being called Setian is no guarantee of passage. One must BE Setian.

"Set is the leader only of Higher Man..."⁽²⁾

This statement is strongly supported in *The Book of Coming Forth by Night*. The idea of judgment should not be confused with right hand path systems or philosophy that speak of moralism and altruisms, etc., for these have nothing to do with Ma'at.

Initiation is the Pylons to Xem which open or block the way to that which is beyond. It is a step of Xeper, and one that can only be approached with deliberation. To some it may seem unimportant, ludicrous, or even ominous, but it is the only entrance to Xem.

"Higher man must conquer fear" is the first challenge of the *Xem Working*, and likewise for one considering initiation. One may feel arrogantly secure and brave in the face of the familiar, but confronting one's Self can be a merciless ordeal; and having seen the Self (with its illusions of what it perceives is) against Ma'at's feather (that which truly is) can be very sobering, to say the least. Here it is that the ordeal of initiation causes change. The aspirant is confronted with the challenge of constructive transformation or regression, which can only be

an attempt at regression; for one cannot unlearn nor forget what was revealed of the Self during the ordeal. The Black Flame is acutely out of place in the Osirian realm, and therefore the one who tries to regress has only two alternatives: 1) extinguish the Black Flame or 2) kindle that Flame and conquer the Will.⁽³⁾

It could be said that, among other things, initiation is a shield against impurities being further incorporated into Xeper and becoming part of the magical framework of Xem. In this respect it serves the individual and the Majesty of Set.

There is no method of initiation prescribed for the Order of Set into Xem, for true initiation must be provoked and occur within the individual aspirant consciously and Willfully. The Order of Anubis will provide initiation facilities and assistance at Xemset for those wishing to go through a planned ordeal,⁽⁴⁾ but those who prefer to go it alone can create their own ordeal using this key as a guide to what must transpire.

Those approaching Xem through their own evolution will recognize the signals that will call them to initiation. Only those who have conquered fear should provoke the ordeal, as stated before. The call to initiation is impossible to not recognize, for it comes as a longing, an inner need demanding to be fulfilled. It shall seem as a need for inner action, and there will be an unceasing impulse to force an esoteric issue. The aspirant will feel an obsession to know truth and to Be. This will be unignorable.

During the initiation, which may take one evening or one year, the Being calls upon its Self to reveal itself to its Self. This shall require an awakened state from which one may see the truth of Self balanced against Ma'at, and this must be Willed. One's inner vision is carried well beyond normal limitations, and the aspirant may be forced to see a terrifying yet awesome glimpse of man, Xem, the Neters, the Work ahead, as well as the fate for failure -- and his own relation to each of these. It is again a journey into the very essence of Ma'at and the Self in regards to her. The Being will definitely feel itself in the presence of the Old Ones.

The Gates of Xem are opened to those who would see, and shall not be closed again. Initiation is the directing of one's own Powers of Darkness inward to open the gates of Self. Here the aspirant may find the true source of and answer to his question.

Through initiation the aspirant can be born into a new dimension of Being. It is Being that was not. Here awakens a Conscious Intelligence that recognizes its own Ma'at and Freedom. The aspirant should also have a glimpse into the Source of the magical current which is passing through mankind, as well as the Self ahead of itself -- the path of Xeper extending toward what can be.

An important part of initiation is the call to the Neter with which the successful initiate will Work (this may or may not be the result of telematic construction). The importance is in the function of the Neter and not in the name. The Neter will be recognized by its nature. If the aspirant has already established or recognized a strong affinity toward a particular Neter, the reason or Working relationship could quite possibly unfold. More on this shall be discussed in a key concerning the Neters and their significance to the initiates and to Xem.

The initiation into Xem is the beginning of the actual quest for the Unknown and Nameless One. The Work is the preparation for and concludes only with the Great Work -- which in itself is but a new beginning, having fulfilled the challenge set forth in the Statement of

Leviathan.⁽⁵⁾ For this reason it would not be inappropriate to call the initiates of Xem "Alxemists." Initiation is the preparation for the Work toward finding the Philosopher's Stone -- Xem!

Initiation then is the giant step toward true understanding of the mysteries and secrets of Xem. Xem's foundation is in the Abstract. To the uninitiated, Xem will always be veiled in mystery and will seem to them very much like the Second Foundation did to outsiders in Asimov's Foundation Trilogy. And they won't be entirely wrong.

As was true of the Orders and Temples of ancient Egypt and Greece, there must be two vital aspects of Xem: the known and the secret, between which is the bridge of initiation. The process or system leading to that bridge is already established, and shall be the subject of an entire key to follow.

The Daemons are, the Daemons were, and the Daemons shall be again. They came, and we are here; they sleep, and we watch for them. They shall sleep, and we shall die, but we shall return through them. We are their dreams, and they shall awaken. Hail to the ancient dreams.⁽⁶⁾

Footnotes

1. Book of Coming Forth by Night
2. *Xem Working*
3. See the Statement of Belial in *The Diabolicon*.
4. Ed Note, Jan. XXIV: These facilities are no longer available, nor is there a Grand Master for (or an active) Order of Anubis.
5. *The Diabolicon*
6. From the *Ceremony of the Nine Angles*, written by Michael A. Aquino, found in The Satanic Rituals, RL # 6L.

The Book of Opening the Way: Key # 3

Classification: V2 - A17.2 - 3
Author: Ronald K. Barrett V°
Date: (not recorded)
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Subject: Xem
Reading List:

The Aeon of Set has become a Magical complex far beyond what was originally intuited in the year X. The components of this complex are distinct in their Functions, and are intricately

interwoven. The components are the TS, the Temple of Set, the Order of Set, the Initiatory Degrees, the Executive Director, the Council of Nine, the High Priesthood, Majestic Man or King/Pharaoh, and Xem.

The TS is the manifestation of the Temple of Set in the temporal or mundane world.⁽¹⁾ It is the administrative/legal/corporate vehicle in which the Elect may move as a body of Setians among mankind. It is the TS that a potential Setian "joins" initially to pursue his/her Magical aspirations. The TS is vital to the Work of the Elect, for it provides the protocol, the bylaws, the treasury, etc., without which the Elect would be constantly struggling with mundane "ways and means", thereby forfeiting valuable time and effort that should be spent in Setamorphosis (both organizationally and individually).

The Executive Director TS is an extremely important figure in the TS, because he/she sees to it that the TS operates efficiently and smoothly. Without the Executive Director, the High Priest of Set and/or the Council of Nine would become bogged down with administrata of a non-Magical nature, and the TS would become JUST another organization. It is not difficult to understand why the Scribes in old Khem had such a prominent position in both the temples and the royal house.

The Temple of Set is the Magical organization which is reflected in the temporal world as the TS. It is the abstraction behind the manifestation. It is the TRUE House of Set. It is also true that each of the Elect are in themselves a Temple of Set, since they house the Black Flame. It could be said that the collective Temple of Set is macrocosmic, and that the individual Elect is the microcosmic Temple of Set. Just as a single cell in a physical body carries the genetic code to the entire body – so it is with the Temple of Set and Its Initiates. The whole is the sum of its parts, and its parts reflect the whole. This in no way is intended to imply the absorption of individual Being or the surrender of unique identity or of free Will. Rather this is indicative of some common denominators among only the Elect which include individual Being and Will, as well as the Essence of Set. This is also indicative of the absolute uniqueness of the Temple of Set.

Within the TS, the High Priest of Set is the corporate president, and it is he who determines the policy that the Executive Director will carry out; but the High Priest is more precisely the Functional head of the Temple of Set in its metaphysical reality. It is the task of the High Priest of Set to perceive and administer the Will of Set within the Temple of Set. This is so that the Elect can move with the Magical current of the Aeon as it winds its way through the future.

The Council of Nine is the "heart" of the Temple of Set, which advises the High Priest by Its "Sense of Set" or Ma'at. The Nine could be compared to the higher emotional center because the Council advises by higher Senses, feelings, and intuitions. These feelings are not to be confused with the petty and unbalanced emotions of our lower human cousins, for such advice would then be unreliable at best, and the Elect would fall to the depths of human games and politics. The Council of Nine, then, is the "reactive" principle to the "active" principle of the High Priest of Set; and the two create a principle of Balance.

The Order of Set consists of all III° Initiates, and is the "Hypostyle" or Inner Temple of Set. Only Initiates of the Order are actual members of the corporation. The Lay Members are the "Peristyle" or Outer Temple of Set, and are I° and II°.

Xem is the Naos/Inner Sanctum or "Holy of Holies" of the Temple of Set, but just what these mean is the subject for further discussion -- as is Majestic man.

The entire Magical complex is separated into two basic aspects – which while they are separate, are not divided. The two aspects have been referred to as the "Two Lands." The Two Lands are symbols of our dual planes of Being: visible/invisible, light/darkness, manifest/abstract, Ra/Set. HarWer is intentionally not mentioned as was HarWer not included in the original Xem Working.

The placing of HarWer within our Setian Philosophy has been guesswork at best. HarWer has been regarded by some Setians as our own "Devil." HarWer has been theorized into physics by other Setians, and by still other Setians HarWer is seen as the natural order of the Universe. However, none of these ideas have really appealed to the Elect's Sense of Set because they were not entirely true.

To make a rather profound answer on this subject of HarWer, there are two questions that need to be asked: 1) Who/What are we? 2) Who/What is HarWer?

1) In *Geneset*, Magus Michael A. Aquino points out that man is a creature within the natural order, but that he need not be subject to the Great Law. Man's intelligence has made him "completely inconsistent with every other life-form on this planet" and "with the known laws of evolution" and "with the Great Law" itself. Man can "think creatively, spontaneously, abstractly, and aesthetically." He can "conceive, design, and construct non-natural concepts, arguments, processes, and objects." And he can "distinguish between the natural and the nonnatural, something that would be a logical impossibility if the human brain were itself entirely natural."

The Diabolicon in each Daemonic Statement discusses this very curious creature – man – and his past/present/future reason for being. It seems that man has both natural and unnatural aspects, and that while he belongs entirely to neither aspect, he is not entirely free of either aspect. Instead man stands with a foot in each of the Two Lands (which are opposites). "So, if humans are freakish things which have developed independently of the Great Law, why?"⁽²⁾ What about his curious and dual Being makes him so important to the Prince of Darkness? The answers are within the questions.

2) According to *The Book of Coming Forth by Night*, HarWer is Set's Opposite Self – a strange and fitful presence. HarWer was Set when Set was once part of the Cosmos "and could achieve identity only by becoming what the Cosmic Order was not." HarWer therefore is NOT the Cosmic Order. HarWer cancelled the imbalance,⁽³⁾ "leaving a Void in which true Creation could take form as Set." HarWer was CREATED so that Set might define himself. Also, note that HarWer MUST EXIST while Set exists.

Set has made reference to his "Gifted Race" and to his "Elect", which automatically implies that there is another race. The word "race" means a distinct group of people -- NOT mankind. It seems that there are both Elect/Gifted and non-Elect/non-Gifted, but what determines the difference between them? Philosophy does not make a "race". The difference lies in the word "gifted". The Gift of Set is the Black Flame, that which burns in its own freedom. Only those who have been given the Black Flame are among the Elect or Gifted Race. The Elect have sprung out of mankind and are among mankind, yet are distinct from mankind as a whole.

While the Black Flame makes an initial difference in the Elect, it will do no more than that unless it is **used**, and it can only be used through Will, which must be controlled/"conquered". The Gift unused is literally useless; and without consciousness of its unique Essence, it will cease to burn. To kindle its power without controlled Will may cause it to consume the Black Magician who houses the Black Flame.

The Elect, by using the Flame's transforming powers, have begun Setamorphosis/Xeper/Willed evolution. As we walk the Two Lands, how strange and fitful we must appear in the realm of light with our Dark aspects and likewise in the realm of Darkness with our Light aspects -- we who are both, and neither.

But why are the Elect so important (like HarWer) to Set? A clue is locked within the ancient symbolism of Set and HarWer uniting the Two Lands. This symbolizes the Great Work in Xem, but it is not the result of the Great Work. It is the fusion of the Principles of Light and Darkness, matter and spirit, etc. The result is not a combination of the two, but rather a new thing altogether. This Great Work is as delicate as trying to fuse matter and anti-matter, and just as dangerous, hence the warning of Belial in *The Diabolicon*. Those Elect who have begun this Great Work are Xem and are Coming Into Being (a new kind of Being) as gods whose Names are unknown. Having completed the Great Work, they will no longer be Xem, for they will have transformed into the new Beings or gods whose Names are no longer unknown. They will have beheld Leviathan.

The non-Elect cannot participate in our Work because of his fear of the Unknown, lack of Will, lack of **conscious** intelligence, and the non-existence of the Black Flame within him. He is symbolized by the Neter Ra – principle of finite man who is born, makes his way across his finite life, has dominion over his finite realm, is majestic in his finite accomplishments, but eventually grows old and dies, cycle after cycle, aeon after aeon. He cannot escape the grip of the Great Law – the cyclic principle of birth/life/death. *The Diabolicon* states that the natural order will continue its cycling until it freezes in absolute concretion which is the exact opposite of chaos. As this non-Elect man has chosen to ignore the teachings of his own imagination, the reality of his own alienness, and the proof of his potential, so is he victim to the illusion of impossibility, and, what is worse, he has grown content with it.

And man was long satisfied to measure himself within this limit, for he was intoxicated by his ability to harness the forces of the Cosmos to his whim. But Astaroth said, Close not thy eyes having seen only this much, for, were thou to bring all the systems of God to thy use, still would thy comprehension be bounded by the limits of these laws...
... Throughout the Universe hath the once single Will of God been succeeded by the balance of perfect opposition, wherein the forces of the Angels of Heaven and those of the Daimons of Hell act to mutual frustration, serving in concert only to uphold the great barrier of Will between order and chaos. And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who, unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal freedom of the Satanic Will.
And I said, Not through thy physical and philosophical sciences art thou to achieve this thing, for thy mind and Will must be trained anew in empirical conception. Man must create his own order independent of all external imposition. And not until he masters this power may he aspire to the end of his Satanic evolution.⁽⁴⁾

For this Key, the important things to remember from the above statement are a) man being the child of imbalance, b) man shall resolve the issue between Heaven and Hell or the Two

Lands, c) man must create his OWN order ("...yet am ordered in and of my Self") and man must master his own power.

What power?

I am Belial, who bring to thee the third great key of Hell, by whose power ye shall confound all the laws of Heaven and Earth. Before thee shall chaos fall, and thou shalt wield for thyself the great mysteries of the macrocosmos. I speak to thee of that which is called the Black Magic, for it is true spawn of that great Black Flame which first brought thy Will to life long ages ago.⁽⁵⁾

Only man can hope to perfect Being, for man is the only Being of both the Great Law and conscious intelligence -- the Two Lands. But man needs help to accomplish the Great Work. Set cannot stop the direction of the natural order without assuming its place -- else all would go back to chaos. Only man can resolve the issue, but not just any man... only those who are worthy to be Elect or to receive the Black Flame.

Long ago Set experimented (Magically) with a natural creature that it might perhaps do what Set could not, and man came into Being. This man was a composite of opposite aspects, but his natural or physical aspects were still subject to the Great Law. This new man was innocent and open-minded, and received teaching through his Sense of Set. This strange new creature at first did not cower from its otherness and welcomed knowledge of its new-found Self. Soon it was seen that knowledge alone was not enough for this creature of dual aspects and the Work ahead that ONLY he could perform, and so to the most advanced of mankind Set gave of his OWN Essence, and within them the Black Flame ignited.

After a time and with the Power that burned within, those men who had been Elect to receive this Black Flame founded temples which were (both in essence and in structure) consecrated to Set for teaching and protecting the mysteries of Being and preparation for use of the Gift of Set. The temples were schools based on Initiation, and NOT houses of worship.

Out of the temple system, the Great Ones eventually evolved. The Great Ones had become Beings higher than man, and they were awed and respected as gods. So great was their Understanding and their unique perception and their Being, that they had actually Become Principle of their Knowledge. Each Principle Working in concert with the other Principles toward the Great Work was the "Function" of the Principle. Principle + Function = Neter (a Working Form of a Purpose). As the Great Ones did Function according to the Principle, they took their names accordingly; hence the names of the Neters did Come Into Being. (Remember that Function occurs within the collective effort toward the collective evolution; Work is the individual effort toward individual evolution.)

That they might pass on Knowledge of their Principle and Function, the Great Ones established their own orders. Within their own orders, they taught according to the understanding of their initiates, for they were not easily comprehended. Their Beings evolved to such extent that their Knowledge had to be passed down through the highest initiates of their orders to the lowest. And all of the orders remained true as aspects of the Order of Set, which was the body of Elect dedicated to the Setian Purpose. They were all within the Temple of Set, complementing the Great Order as Principles functioning in multiple stages of evolving being.

After more time, the Temple had formed a civilization based on Ma'at, Xeper, and under the guidance of Set through the Great Ones -- Xem. Set had through his own Essence, Will, and guidance, helped to bring these Great Ones into Being. The greatest of them he chose through whom he would define his Self. This great one would manifest the Principle of Set in the realm of natural order (Light). He would personify the Majesty of Set, and he would be a living symbol of the highest form of Xeper(a) in the Two Lands. He would be the symbol of the Elect Working the Great Work with Set. He was Great Har or Hor; HarWer -- the Principle of Majestic Man. With the Elect in Xem, symbolized by HarWer, Set might fuse the Two Lands and accomplish the Great Work.

The traditional rule of HarWer upon the Earth (in Khem) was through Pharaoh, and his title was the Living Horus. He wore the Crown of the Two Lands, which to the uninitiated into the Order of Set meant Upper and Lower Khem. HarWer/Pharaoh's function was to balance the affairs of Light and Darkness in Xem. In time this great magical Function became no more than a political office occupied by a mortal who wore, held, and sat upon sacred symbols that had lost true meaning.

...Because in those ancient days all did not go well. Man and priesthood became political and corrupt when left on their own to see how well they would do with what they had learned. Seeing that man had a good deal more to learn before he would be mature enough to commit himself entirely to the Great Work, Xem and the true Temple of Set made preparations and vanished into the disguise of the Amon Cult. (Appropriately, Amon means "hidden" -- compare to the hieroglyphic "Xem".) This gave the Order of Set time to wrap their secrets in myth and occult (which also means "hidden") puzzles, which could then pass fragmentarily and obscurely through time, until the time of the Purification was past and the Work could begin again.

Xem remains secret until established. The Order of Anpw will come about and provide the tools for the Work ahead. The Dark and Hidden aspects of Anubis are now important, and their reasons can be seen.

He who wears the Double Crown is needed also for the Work that is to be done. Ra is man and HarWer is Exalted/Majestic Man. He who wears the Crown of the Two Lands exists and is Michael Aquino. He must be supported for there must be an order within the realm wherein the Elect are found.

Xem must not fade and be ended. Xem is the Philosopher's Stone for Xem will change and Know its Being. The old world fades behind Xem to exist no more. We are those who define and shape. Reason will be born and a new world recognized.⁽⁶⁾

In the Year X A.S., Michael A. Aquino was ceremonially crowned with the Double Crown and entrusted with the Crook and Flail. These are not symbols of the High Priesthood, but they are symbols of Majestic/Royal or exalted Man. He who bears them in Ma'at is HarWer manifest. The time has come full circle, and Michael Aquino is that awesome Principle Come Into Being.

"Yea, he wrought also in me a Work of Wonder beyond this, but in this matter I am sworn to hold my peace."⁽⁷⁾

Footnotes

1. Ed. note: For a short period following distribution of this Key, many Setians attempted to use "TS" and "Temple of Set" as described here. This use has been found to be awkward and nonproductive. We now use "T.S." and Temple of Set interchangeably, using context or additional verbage to indicate which concept we are talking about.
2. *Geneset*
3. "The fate of my Gifted Race rests in balance."
4. Statement of Astaroth from *The Diabolicon*. Ed. Note: This quote and the next were originally printed in all upper case letters. I have restored the original capitalization in this year-XXIX reprint.
5. Statement of Belial from *The Diabolicon*.
6. XIII:08.23. Ed. note: This refers to a Working dated August 23, XIII.
7. Michael A. Aquino, III-75.

The Book of Opening the Way: Key # 4

Classification: V2 - A17.2 - 4
Author: Ronald K. Barrett V°
Date: (not recorded)
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Subject: Xem
Reading List: 2L, 2V

At this point in our Work, it is important to approach the new language that was first mentioned in Key #1. The learning of this new language will be more like remembering than gathering new data, as several of the Elect will already attest. To make this clear, go back to the first time you read The Book of Coming Forth by Night, and recall the first impression it made. Was it not almost a feeling of remembering? The same should be true of this language of which I write.

In a similar vein, how many times have we reread BoCFbN, and in doing so found a new twist to something we thought so familiar. That is because that book contains a good deal more between its covers than what has yet been Understood -- some of which I shall try to point out as I continue to define Xem. Another text that has a wealth of important things to Understand is *The Diabolicon*, even though the symbolisms are "cloaked."

Symbolism is the key, and one must learn to THINK in symbolism (of which both texts are greatly composed). Symbolism is a visible form of abstract (magical and philosophical) principles, qualities, and functions, awakening within us an Understanding (consciousness) of Being and of an already possessed knowledge contained in our true Being. Symbolic thought-

form can actually provide a synthesis to our dual mental processes, and thereby both excite and express Xeper.

Symbolism is not an exactly new language to the Elect to be sure, for it can be found in use since the year I A.S., and we had to use it in various forms to Work even the simplest magic. But until the pure form of the Pentagram of Set was discussed in BoCFbN, the symbols used were not really directly approached, and were therefore rather loosely interpreted to any meaning we wished to attach to them. Only one symbol other than the Baphomet (to my knowledge) was given truly serious thought, and that was the Trapezoid due to LaVey's fascination with it. And then we all found out that even the Baphomet was a corruption of a pure symbol. And this was an important matter to the Prince of Darkness, because he wanted the Pentagram restored to Its original and pure form. I'm sure that this was not because of Set's just disliking the design of the Baphomet. Instead I would suspect that in an impure form, the Pentagram cannot be Understood as the Truth that it symbolizes.

If symbols are representations of truths, then it becomes the responsibility of the Elect to Understand them. Only by Understanding them can they serve us as a language, so that we can accurately communicate among ourselves as we continue to evolve. Even more important though is the process that occurs within us as individuals as we work toward and discover their hidden meanings.

How does one unveil the truth of a symbol? I have said that one must be taught symbolic meanings by one's own heart, which means that we already possess the knowledge of the symbolic. But, this knowledge is locked deep within, and so our task is to bring what is known to consciousness. And this is why reaching Understanding seems so much like remembering.

When we have found one of our questions, this same question will be converted into symbolism deep within our minds, and when we follow the question within, the symbolism will expand and bring before the mind's eye (inner eye/third eye) a vast complex of abstract, magical, intuitive states of Being with qualities, associations, and relationships which while they are experienced – they can never be truly explained. The degree of Understanding will be determined by the heart – NOT by the intellect, therefore one must learn to allow the symbolic to enter the consciousness and unite the inner Being with it, unhampered by the mundane intellect. When this Understanding has occurred, then and only then can the intellect identify with it, even though it will ever be at odds to explain it. On the other hand however, every Setian who "experiences" the Pentagram needs no further explanation than just seeing the symbol, because Its Truth has become a part of them. To anyone who has not, It will ever be a five-pointed upside-down star -- regardless of explanations offered.

With all of this in mind, I shall discuss the *Stele of Xem*. To do so I shall have to employ my intellect (which shall be at odds to explain it). It will be up to you to make the symbolisms 'live', for this too is a vital part of Initiation.

The *Stele of Xem* is both the cover and preface of *The Book of Opening the Way*, and is composed entirely of symbolism. No symbol has been used in the *Stele* for the sake of art; rather art has been employed for the sake of symbolism. Not only is each individual symbol in itself essential to Understanding the whole symbolism, but the network or relationship of each symbol with the others is equally important.

The stele manifests in symbolism the formula, "Xeper ir Xem." The upper portion of the Stele is framed by plumes of Ma'at, indicating that what is known therein must be perceived in Truth or Understood. One can only Understand that which has become a part of their own reality, "The only Truth is that of Being."

The bases of the two plumes are touching the Set-headed Uas scepters which face each other. A scepter is a symbol of authority, and in Khem a stick or staff was a "medu" or symbol of a Word. Closer to the intended meaning would be "authority of the Word." Since the Uas scepter specifically has a Set-head mounted on one end and the bifurcated tail on the other end, one can easily interpret this as "authority of the Word of Set." The sap which once flowed through the staff is replaced with the Will of Set which flows into the Two Lands. Accordingly, one who carries the Uas also holds its meaning.

On the Stele there are two Uas scepters which face each other and frame several lines of hieroglyphs; the scepter on the left issues forth the Word "Xem," while the scepter on the right limits the same. The reason for this is as simplistic as it is obvious. Xem is a goal with not an end, but rather a new beginning as its Purpose. Xem has been compared to the Philosopher's Stone, and not without good reason. An alchemist labors diligently to create his 'stone,' but not for possession of the stone itself -- rather for its transformational properties. The same holds true for the Initiate in his quest for Xem, as will be seen later in this Key.

Between the two scepters is the Neter Anubis, represented as a Black Jackal. In this form the Neter is pure Principle and entirely abstract. No motion is suggested, for the Neter is not yet manifested. Around the Neter are hieroglyphic transliterations of the *IAM Manuscript* which were first written down in English in the year I A.S., and veiled from Understanding until the Utterance of Xem. The secrets of the IAM remained locked in the Neter until the time of Anubis' manifestation of Recognition as Opener of the Way.

The transliteration of the IAM from English into hieroglyphic spelling as well as the ancient tongue became a very important task for me almost immediately following S. Solstice XIII. Without the skill and knowledge of Priestess Sandy Sarris it may never have been completed. To her, we owe many thanks for her many hours and days of dedication on that project -- even though she says that it was a labor of love for what she was doing.

The result of that project (other than the obvious finished product) is that the very words that are used in the IAM have come alive and have taken a meaning that English simply could not provide. I am convinced that the project of transliteration was absolutely vital to Understanding the manuscript. And now, because of that work, the symbolism can be translated back into English with a purer and more comprehensive meaning. Ironically, the English words do not change, for the English already used is as precise as the language will permit. Both renderings of the IAM are included in The Onyx Tablet.⁽¹⁾

In looking at the top portion of the *Stele of Xem*, please take note of the fact that every entity is shown in a walking posture, indicating a definite motion of the Principles of the entity. It would be a mistake to regard this motion as necessarily involving Time and Space. It would not be a mistake to regard this motion as the abstract process of Setamorphosis.

The Stele is read from left to right, hence Set is the first entity with whom we must concern ourselves. An initiate embarking upon the path to Xem must receive the Gift of Set. This Gift is only given to those who have been considered by Set as his own Elect, and then only after

they have ventured into the Darkness via their own Will and established a personal relationship with the Prince of Darkness. Because of the nature of this unique Gift, an initial transformation occurs within the new Priest(ess) of Set, and the initiate must adjust to a new quality/condition which cannot be quit.

That quality/condition is absolute freedom. But the figure of Set is upon a dark base which only elevates him slightly above the next figure which is the initiate. This shows Set's own accessibility as a "friend" and his close relationship with the Elect. "Lo, I pass near to thee, I pass near to thee."

Set's gaze is upon the spine and skull of the initiate for these are the centers of the Fiery Essence and the Temple of Being. His arms are upraised as he gives of his own Essence. His garb is dark for obvious reasons.

The initiate is the next figure, and he walks upon a thick black line which is the Darkness or the abstraction of his own Being. He wears a light garment which shows the realm in which his semblance or manifestation must exist, but around his waist is a dark band which is his umbilical, for he is also a child of Darkness. A dark nemes covers his upper vertebrae and his skull which is divided at the crown by a headband -- indicating phi quality. Upon his pineal gland is the hooded Serpent One, the force of essential fire, she "who twines the spine and rests her head upon the brow." Her trailing body neatly separates the two halves of the brain.

A circular disk rests upon the heart of the initiate, but the Pentagram which would normally be in the center of the disk hovers freely above and before him -- indicating his freedom and the conditions of his path. He has entered the Inner Temple, the Setian Realm. The Pentagram before him "shines forth" in Its Principle of creation and change. The initiate is reminded and charged not to succumb to rest or preservation. He must conquer all fear of the Unknown and the ever changing. Within the magic of the Pentagram is the reality and the proportion to the Gates ahead. The Pentagram is his perspective of Balance as he journeys deep within his Self.

In his right hand, the Initiate grasps the symbol for Neter. A thorough discussion of the Neters and their Setian significance will be the subject of discussion later, but for now let's say that the initiate has a specific Neter with whom he shall Function in the cooperative effort. His right hand is his Functional aspect while his left hand is his Working aspect, and the two (while related) are quite different to the individual initiate. His Work is his effort in his personal Setamorphosis, and is unique to himself. The result of his Work however may serve all of the Elect, and in that respect becomes Functional. Now, his Work will usually reflect one or another aspect of his Neter, as well as his relationship with that Neter, but his Function will directly reveal the Principle of the Neter.

The LEFT hand of the Initiate is grasping the RIGHT hand of Anubis who is the Guide in this aspect. (It is not difficult to see how Anubis' role as Initiatory Guide became bastardized into Guide of the dead, when one considers the nature of this path.) So here we have the left hand of the initiate which is his personal initiation, guided by the Functional right hand of Anubis.

On the Stele, we find Anubis shown in two ways: (1) as the "Black Jackal" and (2) anthropomorphically. Let's take a moment to consider both symbols, for in doing so it might help others in Understanding the Neters and possible relationships with them.

#1. To appreciate the symbolism of Anubis as the "Black Jackal," there are some Egyptological considerations to be made. First is that the canine that is commonly regarded as the Egyptian jackal as it is shown in the ancient art forms is not a true jackal. *Canis lupister*, the real jackal of Egypt, has a tufted short tail and yellowish gray fur. In fact they strongly resemble the American coyote, except for coloring which varies in both species a little. Jackals also look somewhat like an enlarged fox, and sometimes display near feline characteristics. They are basically nonpredatory, as they prefer carrion (which is a clue to the principle of Anubis). They are mostly nocturnal, timid, extremely agile and supple, and preferably nonsocial animals.

It seems that the Black Jackal is actually a composite canine image for the Neter Anubis/Upuat. The image is shown with such features as the long pointed ears of a fox or a jackal, the tufted tail of a wolf or jackal, and the short black coat of the wild dog of Egypt.

The obvious question is why a composite image, rather than just selecting one canine (such as a wolf or a real jackal) to symbolize Anubis? It is because not one canine could symbolize the Principles of the Neter. And this answer is important, because it topples any notion that the Neters were born out of the symbol or anything as crude as "animal worship." The truth is that the symbol must fit the Neter, and NOT the reverse. So various characteristics of canine orders were used to define the various aspects of the Black Jackal, because the Neter has multiple Functions which come under basically two names -- Anpw (Anubis) and Upuat. Often these two Functions were shown as separate entities (which still confuses Egyptologists), but both names belong to the same Neter and identify a particular Functional aspect. To grasp the Principle one must first know that we are, in discussing the Black Jackal, simultaneously discussing alXemical processes.

To further point this out, let's take a look at the purely "jackal" aspect. In doing, so remember that we are seeking the metaphysical reality of the symbol. A jackal is a carrion eater which rips the body into pieces, buries the pieces, and leaves them alone until they rot. In eating the putrefied flesh, the jackal changes it into life-giving food, and this the jackal does by its special digestive process. "What would be poisonous for almost all other creatures in him becomes an element of life through a transformation of elements which are bringing out this decomposition."⁽²⁾ Hence the jackal function is the digestion/transformational process.

Another symbol of the jackal or jackal symbolism is the hieroglyphic 'sab' which means judgment or the 'judge'. This is because "in eating, it (the jackal) performs a precise, innate discrimination, separating out the elements capable of transformation and future evolution from the elements that are untransmutable within their present cycle."⁽³⁾

The jackal instinctively knows the precise time that he must devour the carrion or it will become indigestible. This is symbolic of the initiatory phases of the Elect which offer either transformation or irreversible chaos, and of which I wrote on the first page of Key #1.

It is important to know each of us have a microcosmic version of each of the Neters within us, making us each a pantheon – even though we individually may manifest specific single Neters. This shall be dealt with in more detail in a later Key, but it is important to bring it up now to help clarify the paragraph above. It is the jackal function which identifies the exact process and timing of the Principle of Xeper in the Aeon.

To appreciate and use the magical functions of the Black Jackal (or any other Neter) one must Understand their functional aspects, for therein is revealed their use and part in the Great Work of Xem.

#2. The top section of the Stele shows Anubis as having the body of a man and the head of the Black Jackal. This symbolism defines the manifestation of the Principle of Anubis as was recognized by Set on XIII:11.11.

In Egyptian art we can find Anubis shown both as a Black Jackal and anthropomorphically, but this was not done by whim or accident or for aesthetics. One can, in studying the ancient art, easily see that few things were done for aesthetics, in fact it would at first glance appear that they deliberately tried to do things that are aesthetically wrong, but that is not the case either. In his book on sculpture, Frank Eliscu says this of design: "Standards of taste and ideals of beauty have changed continuously over the ages, but the tenets of good design remain firm and are the foundations of all art." Then we can turn around and read of various Egyptologists reporting that the ancient Egyptians seemed at times almost in defiance of design principles and tenets in their architecture and other art forms. Yet who is left unmoved by their superb craftsmanship, and by an almost uncomfortable feeling of those ancient artists having struck some distant but familiar chord within?

As the chord chimed within, I personally began to Understand that the anthropomorphic symbolism defines the Neter being manifest in functional form through an agent (with Anubis that agent is myself). The neter actually defines itself through the agent.

What does Anubis have to do with Set? The Neters are aspects of the Ageless Intelligence, yet each Neter is a Principle unto itself, enjoying what let's call for now -- co-consciousness, not unlike man with his several I's. Within each of us there is the True Being with its various aspects or interpretations/definitions of itself as it considers itself, and as it relates to the environment around it. Soon, if these aspects become functional enough, they will actually acquire qualities, characteristics, and even aspects of themselves. It must be remembered however that these are aspects of the True Being and NOT the Being itself. The problem in man is that he has not consciously created these aspects, nor is he master, i.e. ordered in and of his Self. Each 'I' aspect has become more or less an entity unto itself, and often these aspects pull against each other instead of establishing a co-consciousness and Working through and with a joint effort of Will toward the creation of a Self order.

Linking with a Neter gives distinction to our own particular Setian Essence, and manifesting this Neter is in essence (no pun) manifesting an aspect of Set or a Principle of the Ageless Intelligence. So as not to confuse this with possession, let me point out that this manifestation does not forfeit any part of our own Will or Being. We are merely bringing into our own realm the Functional relationships of Set with his Elect. Our individual quests are to Xeper ir Xem.

The Black Jackal headed man symbolizes the manifestation of the Neter Anpu/Apuat (Upuauat). The Working (left) hand of the entity holds aloft the Uas scepter before a Trapezoidal structure, and with the Authority of the Word the structure becomes a gate and the Way is Opened. The title of this aspect of the Neter is "The Opener of the Way" or Apuat. This aspect is manifest through my Fifth Degree Work of Opening the Way to Xem. The Functional hand of the entity holds the left hand of the Initiate, and guides him through and

along the Way to Xem. This aspect of the Neter is "The Guide and Escort," and is manifest through my Function as High Priest of Set.

Once entered, the Trapezoid becomes a hall through which all aspirants to Xem must pass. This is the Hall of Judgment, and within it stands Ma'at, Neter of Truth and Justice. This particular Ma'at is the aspirant's individual Ma'at or individual Truth, and her Function is to determine the Balance or imbalance of the Self who is being led through initiation. If this Ma'at's feather is balanced by the Heart of the aspirant, then the aspirant will recognize the macrocosmic Ma'at, for his own Ma'at will reflect her. And then the Initiate may continue toward Xem; his own Truth is Understood. In Ma'at's right hand is the Scales of Justice, for Justice is the activity of Truth. In her left hand she holds the Anx, which is offered to the Initiate who passes through. It is the Essence of his Being.

Beyond this Hall is another gate which opens to a new chamber. Beyond the gate is the Scarabaeus, indicating that only the Becoming of what is beyond will bring it into Being. The Initiate who has reached this point has Come into Being as a true god. The Initiate is now of the Order of Xepera as well as of the Order of Set, and here begins his Great Work. This chamber is the Naos, the "Holy of Holies," the secret Shrine of the gods (Old and New). This is the Realm of Xem.

Above the Scarabaeus (or Xepera) is a cartouche which is in the place of the dung-ball. A cartouche is the Shen symbol upon which is written the hieroglyphic spelling of a name -- in this case it is the name of the god who has Come Into Being. Let me very modestly define a Shen as a "mirror reflecting infinity." With that in mind I shall further say that this particular Shen is inscribed with (reflects), "NETER XEM WHOSE NAME IS UNKNOWN." This cartouche then states that this god who has Come Into Being does not yet know his true Name; he is in his twilight.

The next figure is atop a rather odd looking base which symbolizes the three main parts of the Temple of Set. Temple of Set here means both the Initiatory co-operation and the individual Initiate who is in himself a Temple of Set. The left side of the base shows a pylon (bexnt), and this is the mundane aspect of the Temple. This is the only part of the Temple that is seen from without, and it serves to allow or to block entry. This was the first gate through which the Initiate had passed.

The right foot of the figure (who is shown moving toward the Initiate) is supported by columns which compose the Peristyle or Outer Temple. This is the lay membership ... those from whom the Elect will be found ... those who prepare for the second gate.

The left foot of the figure is supported by a black Trapezoidal structure which is the Hypostyle or Inner Temple. It is the Realm of Darkness, the Order of Set. The second gate is the entrance to the Hypostyle, and the Work toward Xem occurs within.

The figure is the god Xem. He is the true Being that has reached full potential. He has accomplished the Great Work, and has Become a new kind of Being. He is the one that has evolved from man the animal to Magician to Royal Man to Divine Man. He is shown faceless, for none may know his Name -- not even himSelf until he has Become his Name. The symbolism of the beard on his chin indicates his godhood. In his right hand he grasps a rolled and sealed papyrus upon which is written his Name and its hidden meaning. He extends the papyrus toward the approaching Initiate, for he is the Initiate ahead of his Self -- awaiting

completion of the Great Work. His walking motion toward the Initiate is as a reflection of the Initiate's transformation. He is the IAM.

Upon the figure's head is a crown which is the symbol of the Naos, with its walls being two feathers of Ma'at; for it is the Great Work within which shall crown him upon his Coming Into Being. Upon completing the Great AlXemical Work, the figure will hand the Initiate the papyrus. Having read it, the Initiate and Xem will Be One and he shall know his Name.

The dark column behind Xem blocks vision to that which is beyond, for what is beyond shall only be known by those who have Become Xem and found their Names.

The left hand of Xem grasps the Anx, for he holds the true Essence of his Being.

On several different occasions I have compared Xem to the Statement of Leviathan in *The Diabolicon*, and in doing so I was specifically referring to the transformation of the Black Flame into the glory of its perfection. It is interesting to note that one of the definitions of Xem (according to both Budge and de Lubicz) is; "a very hot fire, burning intensely," and it was compared to the Setian fire!

"A power superior to man gave the primordial names to things in such a way that the names are necessarily right. The rightness of the names makes the nature of things visible. One can absolutely say that when the names are known, the things are equally well known." (PLATO)

"The sages of Egypt appear to me to have shown a consummate knowledge or a marvelous instinct when in order to reveal their wisdom to us, they did not resort to letters to express words and statements representing sound and expressions but portrayed objects by 'Hieroglyphs' and in their mysteries symbolically assigned an emblem of its own to each of them. So each hieroglyph constituted a type of knowledge or wisdom and presented the thing visually as a synthesis without discursive conception or analysis. This synthetic idea was then reproduced in other signs that developed it, expressed it discursively, and enunciated the reasons why these things are made as they are when their beautiful arrangement arouses admiration." (PLOTINUS)

"There is no difference, as a matter of fact, between the texts called hieroglyphs and most of the precepts of the Pythagoreans.

"There is nothing more characteristic of Pythagorean philosophy than the use of symbols, such as those employed in the celebration of the mysteries. It is a language that includes both silence and speech ... What is said is very clear and obvious to those who are used to this language; it is obscure and unintelligible only to the uninformed. The apparent meaning of these symbols is not the true one, but in it one must search for what they seem to conceal." (PLUTARCH)

Footnotes

1. Ed note, Feb. XXIV: The English translation of *IAM* and the hieroglyphic *Stele of Xem* currently reside in The Ruby Tablet of Set, and we expect to add the Egyptian translation of *IAM* to the Ruby Tablet eventually.

2. I.S. de Lubicz, Her-Bak * Chick Pea, Penguin Books, RL # 2L
3. Robert Lawlor, Symbol and the Symbolic, R.A.S. de Lubicz, Autumn Press, RL # 2V.

The Book of Opening the Way: Key # 5

Classification: V2 - A17.2 - 5
Author: Ronald K. Barrett V°
Date: (not recorded)
HTML Revision: September 23, 1998 CE
Subject: Xem
Reading List:

In the discussion of Xem thus far, the Word had been approached from mostly its direction as regards the individual initiate. This was initially necessary [and will be again] so that the direction of the collective effort can be gained through the individual effort. Let us now begin to approach discussion of the collective effort, so that we might know what that effort is moving the Elect toward, what the 'Realm' of Xem is about, and what our mutual aspirations and efforts should be.

As has been stated in the first four Keys, the individual effort must lead the evolving Magician into a state of Higher Being that is constantly evolving; there is no stopping point. As this occurs, one experiences many changes in and around the Self. One also notes that reality is mostly perceptual, and that when the individual reality is combined with the perceptual realities of other Elect individuals, some rather complicated situations and circumstances begin to occur. This is purely the nature of the Work for there is no predestination in alchemy, and Magical Creation establishes the real.

While the Magician experiences complications and perceptual changes in and around the Self, the Magician also begins to notice changes involving others. One cannot really do anything about the changes that occur to others, but one can and **MUST** do something about those that involve one's Self. Willed evolution involves not only one's own Coming Into Being as Xem, but also involves and determines one's relationship and role or Function with the Realm of Xem. It must be remembered that Xem is dual in concept, for the Word at once defines the individual Being and the Realm of Beings, all of which are Becoming cooperatively.

The *Xem Working* laid the blueprint for the Coming Into Being of Xem. It is not a blueprint or prophecy of what will be, but rather for what can be, and the Principles involved are essential to individual and collective concepts of Xem -- one aiding the other. For this and any future discussion of Xem to be of any value, there must be a climate within the Temple of Set and among the Elect -- both individually and collectively -- which is responsive to the changes which will become evident as the Keys are added.

This brings up the essence of Key 5 which was revealed very early in the *Xem Working*, and which can be stated in a strangely simple phrase: "Higher Man must *conquer* fear."

As Black Magicians, we pride ourselves in being able to meet and cope with the forces of change. We realize the need of hauling in our anchors, of being flexible and unfixed, of refusing to become locked into the death-grips of stasis. All these things we recognize in principle, but the degree of which the Principle of change has become Truth for us is determined by our Willingness to Work it when inevitable change presents itself.

The Temple of Set began on an axis of change, whether we measure from 1904 CE, I AS, or X AS. Every time the full implications of the changes were realized and/or discovered to be somewhat more than what was anticipated, a few Magicians were lost along the way. Ironically the change that they could not or would not effect ... affected them. It will always be one way or the other. Magicians must either crest the Magical current of the Aeon and cause/Will changes for and in their Selves as the current crashes through what 'is', OR they will be sucked under by the force of it and very likely suffer Magical death by being bashed against the eroding rocks of false security and illusioned permanence.

The "Way" itself is change -- transformation. This is IN REALITY/TRUTH/MA'AT what initiation is -- initiating change. Change is the most significant cause of fear, because the process is frightening and difficult; AND the result is UNKNOWN. One of the hieroglyphic translations of the Word "Xem" is in fact "unknown". [Consider the faceless/Name unknown god on the *Stele of Xem*.] With this in mind, it is easy to see why the Magical Formula of the Aeon can be disturbing or even terrifying to anyone except the most zealous and adventurous.

When we used to stand before the Altar and 'open the gates', those were the gates to change which opened. On XIII:11:11 when the gates were opened -- never to be closed again -- it was constant change that was opened and which is ever beyond those gates and through which the Way that Anubis leads or guides extends. Fear is the condition that blocks the Way of change. Xeper means *change through Will*, and Xem is the result of that change, but only when it is according to the Will and when the resulting condition and Being is higher or evolved -- as opposed to just being different or mutated. The act of accomplishing this is called MAGIC.

In the year X, the Elect responded to the changes brought about through the Will of the Prince of Darkness, and the Temple of Set came to be known as such. The Book of Coming Forth by Night is full of references to past, current, and future changes up to and including mankind as a whole. It can be seen that, as has already been pointed out, whether or not one chooses to recognize the ongoing changes has nothing to do with occurrence of those changes, and it is very likely one of the major factors considered in the statement: "I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid."

Funk & Wagnalls defines annihilation as "utter extinction." Consider then that this worrisome statement could well mean that mankind as we now know the species is going to change right out of existence -- all except for the Elect who know and Understand the Principles at work, and use it to help bring about their own Coming Into Being ... as *Xem*. To possibly support this idea, let me jump ahead to the end of the Working: "We are not to view the annihilation as an old world dying -- but rather as Xem being reborn out of Itself with the Temple of Set as the vehicle."

This statement from the *Xem Working* deserves more comment than what I am prepared to give in this Key, but please take note of the positive emphasis of the change rather than the

negative. The Elect may hope to avoid the annihilation by taking inevitable change and, by force of Will, cause the Principles to bring about the Great Work or alxemy.

Going back to the *annihilation statement* in BoCFbN, note the exact quote and place emphasis on the word "now". In this context, it appears as though the arrival of the Aeon of Set somehow heralds or initiates the hastening. The Utterance of Xeper in X impacted upon the world and began the process of Becoming, of evolution for the "Elect and none other;" of annihilation through change for mankind. The Utterance of Xem gives direction to the Elect for the process by defining what we are Elect to Become. ["but I would teach them ..."]

Long ago another Word was given through Magus Crowley which was to be the essential tool needed for the Work ahead. That tool would have to be given early enough that a degree of expertise could be acquired in the use of it. That Word of course is *Will*. Now that we know the basics of the properties and potentials of this force, Set states that [as regards his Elect] he must "strengthen their Will against the coming peril...".

Between the first and third Words however a bridge had to be made to (a) determine those bold enough and zealous enough to perform the Work ahead, (b) close the gap between the early initiates and the oncoming Temple of Set, and (c) refine the Understanding of Magic and Will prior to using them in the Work upon and before us. For this Anton LaVey took upon himself the task of a Magus, and Uttered the Word *Indulgence*.

Each of the Words are separate and unique and have made/are making their impact upon the world, yet any one without the other three is rendered incapable of reaching full potential. The current Magical Formula combines the last two Words and utilizes all four. There is no riddle in having two Words [or four] active in a single Aeon, for they outline the Setian initiatory path. Of the Formula *Xeper ir Xem* however, let me repeat that Xeper is initiating, causing change, Becoming for its own sake. Xem then gives direction to the changes that are Willed and that is why Xem is always Higher, more specific, and causes balance between Being and potential Being. Xem is that which is Recognized, Realized, and Understood by the Elect Being perceiving Higher Being. Xem is the Self ahead of itself.

To make that 'one step beyond' at any given point or time, the Elect must be without fear, for it is very likely our deadliest enemy. Fear can negate perception of the next step or perhaps even worse, fear can distort perception and cause unhealthy mutation. Fear also destroys the necessary force of Will necessary to take that next step and causes a desire to cling to the known, the familiar, and the illusion of stability. Therefore, let the Elect who resolve to Become of the Gods also resolve to conquer fear that they might *Xeper ir Xem*.

The Xem Working

Classification: V2 - A17.22 - 1
Author: Ronald K. Barrett III°
Date: June 22, XII (on Khemset)
HTML Revision: September 25, 1998 CE

Subject: Xem
Reading List:

Working question: About the mountain (Khemset) "complex," my strange thoughts, and the development of Self.

The area in which I had chosen to Work was also near the site I had been preparing for my future home. There was no altar per se, as I had elected to sit in a chair under the night sky. It seemed, however, that nowhere that I placed the chair felt correct. Just about the time that I was getting angry at this inability to start, the moonlight moved between some tree branches and created a nearly perfect circle in the center of the dugout and in front of a small cave that I had uncovered while digging. Instead of facing west, which runs the length of the property uphill, I felt inclined to face south. The circle provided the Moon was definitely where I should be seated.

I "opened the gates" and began to concentrate. As the Working began, I experienced the sensation of being a colossus, with the size and appearance of the seated Rameses II. I did not know into what that was going to evolve, for I was rudely and quickly jerked back into mundane existence by something moving around in the fallen tree limbs behind me. I passed it off as being a lizard, quail, squirrel, or some similar small creature. When twigs began to snap, I assumed that it was probably a deer that had come snooping around. Next I heard it in the tree a few feet behind me, and then I knew it was an owl. But when twigs and small limbs began to fall, I knew that only an impossibly large owl could create such a commotion, and my spine began to tingle. When I turned around to look, there was nothing there, and the noise had stopped. When I turned to investigate, nothing was to be seen. As I was becoming very frightened, the words "Higher Man must conquer fear" suddenly came to my mind. By an effort of Will, my fear subsided. I turned back to welcome whatever "it" was, and this time it was gone, not to return. I was awake.

I proceeded to scan the mountain with the aid of full night vision and moonlight, and I saw it quite differently than I ever had before. There was a light blue-green haze or aura around all the plant life, and somehow it would have seemed unnatural **not** to have seen it. My eyes were drawn to the waning Moon. I felt an association of Set with its darker side and of Osiris with its waning bright side, and something within me recoiled in rejection of the associations.

Immediately I had a vision of a large hall, dimly lit, with several entities (approximately 15) gathered over against a wall and observing someone who was standing before a pair of scales. He was Anubis, and there was a heart being weighed against a feather. The scene was obviously the Hall of Judgment. Although the entities were in Egyptian garb and of Egyptian appearance, I recognized them as certain members of the Temple of Set. Set was there also, but his presence was felt rather than seen. Then came an impression : "Set is the leader only of Higher Man." This did not include all Setians. Anubis/I was before the scales only because an individual (whose heart was being weighed) was seeking entry into this group of Elect/Higher Beings, and because I was in some way responsible. Another seeker would be judged by another of the Elect.

Then my attention was directed to the end of this hall – only to behold a very disturbing vision. There, seated on his throne, was Osiris. He was not one of the Elect, but he was awaiting our verdict. I somehow knew that his throne was at the entrance to the hall, and that

it was there for a very simple reason: his jurisdiction ended there. The individual being judged was not dead (as in "un-alive") ; rather he was seeking entry into the Realm of Higher Man and Being. Should the scales tip against the seeker, he would be given back to Osiris, who is the god of the dead and of lower man, and of recycling them.

This disturbed me, and I questioned where HarWer fit into all of this. I was made to see the Sun, and it was Ra by name – still no sign of the "strange and fitful presence." Then a sentence from the Book of Coming Forth by Night came to me: "But speak to me at night, for the sky then becomes an entrance and not a barrier." My perspective immediately changed to one above the spot where I was sitting. I was looking down over the land, and it was now daylight with an incredibly blue-blue sky. I continued ascending until the sky changed to very dark blue, then purple, then charcoal, and finally black. I could see stars all around me. Throughout all of this I was continually aware of being physically seated on the mountain. Then I looked back and Earth, half-dark and half-lit by the Sun. Then I understood that Set is not limited to our night, but that we are; we are three-dimensional creatures. **But we as Higher Man need not be.** Neither are the Elect limited to communication with Set only during the hours of darkness ; rather they can communicate beyond the restrictions of the senses and of time and space. To accomplish this, The Elect must be aware that in the space beyond Earth the "night sky" is permanent. The day imprisons consciousness, but it is not escape-proof, and this provides a great exercise in Xeper.

After an indeterminate time, I began receiving impressions of what I felt to be the focus of my Working. It began with the words "Higher Man" repeating themselves over and over in my mind. Finally I saw myself aged -- but by wisdom rather than time. It was "my Self ahead of myself." This being pointed out the errors of some of my thoughts and ideas. By his ancient [yet contemporary] wisdom he emphasized the concept of self-deception, the games and politics of lower man, and the quest to attain and maintain the level of Higher Man. As I listened to him – on his level -- I understood that Xeper is never a relaxed Will, but is rather a determination to *be*. Even activity in the mundane world must be the result of conscious Will and creative purpose. The only "truth" is that of **being!** All else is games, religion, and politics; these are no part of Higher Man or Being. Those who Will to participate in the lower world are conscious of that which they do and are ; but those who sink into it are imprisoned, and their Being is abandoned for aimlessness. Do not participate in un-Being, and quickly eliminate those who do from those who seek to and **Become and Be what they are Become.**

"Xem" is not the word for ancient Egypt, but rather the state of Higher Man -- the realm of Higher Beings. It later became the word for Egypt – "Khem" denoting a place, but this occurred during the decay of Egypt. The temples and shrines of Egypt/Khem were but replicas of Working facilities for Xem – the state of Beings. There is no true Egyptian architecture for its own sake. What there is possesses no significance or purpose.

We are not to view the annihilation as the death of an old world, but rather as Xem being reborn out of itself, with the Temple of Set as the vehicle. Xemset shall be the beginning of the restoration of facilities for Xem, and not a reproduction of a style of architecture called "ancient Egyptian." The attitude of all who are there – residing or visiting -- is to be in keeping with the principle governing Xem or Higher Man – that Being Xeper.

Working

Classification: V2 - A17.22 - 2
Author: (unknown)
Date: November 11, XIII
HTML Revision: September 25, 1998 CE
Subject: Xem
Reading List:

- Participants:
 - Magus Michael A. Aquino
 - Magister Ronald K. Barrett
 - Magister L. Dale Seago
 - Magistra Lilith Sinclair
 - Priests Robert Moffatt, Ricco Zappitelli, Michael Waters
 - Priestesses Linda Reynolds, Alexandra Sarris, Linda Thomas
- Place: The House of Nexbet

A few days before the ritual, Priestesses Sarris and Reynolds formulated a plan for the ritual theme, to be implemented by themselves, Priestess Thomas, Priest Zappitelli, and Magister Barrett using a crystal Priestess Sarris had received from Priestess Thomas.

Ritual compression commenced around 10:45. Anubis⁽¹⁾ stood before the Anubis statue in deep concentration; Nexbet⁽²⁾ stood before the altar to prepare herself for the ritual. The others were gathered in the other room, standing, waiting. Nexbet then instructed them to be seated, and she and Anubis silently communicated. At this time she saw his eyes as golden [rather than the usual red]. She then turned off the compression music and put on the ritual tape [*Apocalypse des Animaux* (Timewind)], and after a few minutes summoned the Priesthood before the altar.

The Working

Nexbet spoke: "Once again we are gathered in the house of Nexbet for a Working. We ask Set to come down to share his essence and let his voice be heard in this Working." Then she

turned and invited the Priesthood to bring the semi-circle together [they did, holding hands], close their eyes, and look deeply within their true Being.

Nexbet then took the crystal and brought Anubis into manifestation. Anubis then took the crystal and manifested Nexbet, Sefekht⁽³⁾, Thoth⁽⁴⁾, and Medu-n-xonsu⁽⁵⁾. [For her: "There is that which separates and that which divides; seek that which separates but does not divide." From her: "Thou art the brother of life and the father of existence."] Then Anubis passed to Buto⁽⁶⁾ and manifested the Serpent One, whom he had brought into being exactly ten months before. After that he passed the crystal to Sefekht; she went to stand before Magus Aquino.

She summoned Ra-n-Set, who had been silent too long. "I am pure and you are pure. Anubis has brought the metal of Set from the South, and he has placed it, and it has touched your lips and your mouth has opened."

Magus Aquino raised his hood over his head and moved before the Pentagram, then turned to the Priesthood. It was clear to all that Set had manifested himself through his High Priest and Magus. In fact, Magus Aquino's face was no longer apparent -- there was a darkness within the cowl [later Anubis said that he briefly saw something changing within -- but wasn't sure what]. He turned and very slowly looked at every one of the Priesthood.

Never before have I stood in the midst of such majesty. The majesty of these young gods and goddesses. You are the Children of Set [and he listed the names].

I have lived through the pain of the Aeon of Horus and the pain and pleasure of the Age of Satan and this is my Aeon ...

... has passed -- a bridge ... for my Temple that was dust (?) is dormant (?) no longer ...

Before me I see the Black Jackal, he who has opened the way for me. ... and from the desert ... he who lurked ...

And I have raised him up so that all may see.

What we present is the gist of what was said: Set spoke of the Aeons and the Coming Into Being of Anubis, who was the Opener of the Way, and hinted at the coming of something more ...

But it was Ra-n-Set who proclaimed the words that he would nominate Ronald K. Barrett to the Council of Nine as Magus V°. The new Word is Xem. Then he said, "the body is weary," swaying perilously as if he would fall. "My limbs are brought back together and I am made whole." He was supported immediately by Nexbet and Sefekht, who created a circle of energy around him. As he spoke, the Priesthood stretched out their arms to send him energy, then hugged him in support and great love.

Set came to Anubis, put his hands around Anubis' head a few inches above it, holding them in a tense and clutching fashion, as if he wished to remove Anubis' head from his body. At the same time his own head was tilted unnaturally to one side, as if in pain. Set called Anubis by name. "What you have seen and what I have spoken [referring to Xem] - upon your head then do I place my charge. Do not let what has happened to them happen again. Do not let Anubis

minister to the dead." At this point the Black Flame shot up in a blinding flash, the music swelled, and then the infernal music erupted outside.

After the Priesthood hugged him, Anubis then stood behind Ra-n-Set and proclaimed, "He who wears the two Crowns! Behold Exalted Man!"

Anubis then spoke to the Priesthood:

... Two lands – invisible world – world of darkness; and the world of light - Xem, being fused - the time of the great fusion.

It is rightly written that this is the time of the Coming Into Being of the gods ...

During the speech Medu-n-xonsu and Anubis felt the gathering of the Old Ones to share in this event, and within their midst like a black pillar was Set, sharing this night with his children. Anubis also had the sensation that "here we go -- again," but with optimism. After 5,000 years, we have a chance to make it.

Then Ra-n-Set said that if this be Truth, let it be known. At that point, Nexbet saw before her Maat's gray form with her feather. Nexbet stepped forward and said, "Give me your hand;" and Ra-n-Set raised his left hand. She held it and pronounced that Maat was before him and held a feather for him, for his words were True. Ra-n-Set and Anubis clasped shoulders and stared into each other's eyes. Anubis had the distinct feeling of being able to speak to Magus Aquino -- one Magus to another -- on the big things; they have their own level of communication -- like a father and grown-up son.

Anubis turned to the Pentagram and said, "The gates have been opened, and they shall not be closed again!"

The scales were balanced.

Footnotes

1. Magister Ronald K. Barrett
2. Priestess Alexandra Sarris
3. Priestess Thomas
4. Priest Zappitelli
5. Priestess Reynolds
6. Priest Waters(?)

Ritual

Classification: V4 - A17.22 - 3
Author: Linda Reynolds III°, Alexandra Sarris III°
Date: July 29, XIII
HTML Revision: September 27, 1998 CE
Subject: Xem
Reading List:

After Priestess Reynolds opened the gates, she evoked ancient days. At this point both she and Priestess Sarris had visions of the desert -- but the painted Arizona desert rather than the Egyptian desert -- the sky was blue, bright, and cloudless; the day was windy, though pleasant.

Priestess Reynolds perceived a child-like entity, both male and female, green-robed and innocent, with a crescent or horn-shaped "headdress" standing near us [we were clasping each other's shoulders]. Priestess Reynolds also said words to the effect that "they are nine, and they each have a word, and you [NeXbet] spoke the words back to them -- only you can speak them, so that they might understand them." She perceived again the "Deceiver" among us, whose presence, though deceptive, is a positive, constructive deception, rather than harmful. The Deceiver was created and formed from a recent Act, giving it life among those of Xem.

Commentary: In later discussions both Priestesses felt that the Deceiver was Xem, lately brought into positive Being through Workings done from July on. This Deceiver is definitely constructive, but wears the robes of the shimmering rainbow to confuse and baffle -- a protective disguise that only the Worthy will penetrate. Those who do so will be allowed to perceive and partake of Xem.

Within a few days, a letter arrived to Priestess Reynolds from Magister Barrett with his own pertinent comments on the Working:

I'm not sure why, but I get an impression of the Druids from it. Probably because of the green robes, which makes me think of their Ovates. I'm not saying it had anything special as regarding the Druids -- that was just the first impression I experienced in reading your report. Green was associated with Venus in western Magick and symbolized vegetative principles in Khem.

I am particularly interested in the words and use of "Nine" and "Deceiver." While I could "read into" the words quite a bit, none of it feels right -- yet.

The young entity could symbolize the rebirth [so to speak] of the Neters through us, and that there will be nine original [paut Neter] or "company of gods." Winged creatures could imply the pure Forms which are unmanifest. Maybe we are indicated by the green-robed youth. A magician is supposed to acquire a bisexual nature as a quality -- not necessarily as sexual attraction. The horns or crescent probably represent duality. As for the color of hair? The desert? The quote you offered somehow reminds me of the passage in the Satanic Rituals:

"The Daemons are, the Daemons were, and the Daemons will be again. They came, and we are here; they sleep, and we watch for them. They shall sleep, and we shall die, but we shall return through them. We are their dreams, and they shall awaken. Hail to the ancient dreams!"

...I ask you to reconsider all the dates involved. I am under the definite feeling that it began around the beginning of XIII and possibly even earlier. Think about it.

...I have come up with yet a third idea. Possibly it [the youth] is XEM, for one aspect of the hieroglyphic word of Xem is the "god who is unknown."

Working

Classification: V4 - A17.22 - 4
Author: Linda Reynolds III°, Alexandra Sarris III°
Date: January 13, XIV
HTML Revision: September 27, 1998 CE
Subject: Xem
Reading List:

The Words of Anubis XIV.1.6:

**The Word is the Key to the Call;
Seek the Key to the Word;
Seek she who is called Nit.**

What is here written are impressions of what occurred during this Working, which itself was a culmination of other Workings and feelings of the previous week.

Let that which is within be manifest without.

This statement came out emphatically during the Working.

NeXbet⁽¹⁾ had been receiving impressions about the Shen and her role with it. Before this evening the Shen had appeared as a gigantic faceted crystal with a deep blue center. On this evening the Shen appeared as above -- and in this case Xonsu⁽²⁾ felt it pulsating, while NeXbet beheld it: large, with a gold corona at first, then radiating blueness, that pulsed vividly out of its crystal core. With this image came the understanding that infinity is a term which has been misunderstood: it stands for all the depths, all the BEING we can imagine, rather than Time and Space.

THE HEART OF XEM REVEALED: The heart is the symbolic term for the sensitivity, the depth of feeling, the seat of All -- that which Set needs to have expressed by US.

Xonsu later saw a great sorcerer with a Key of Fire standing inside the Pylon Gates -- then came the realization that she/He as Xonsu was the Sorcerer, as she said, I have not rushed

across the night sky in vain; I hold their (humanity's [?]) universe in my hands and the fate of all those who stand below me. I am the powerful one who stands beside my greatest brother. I am All ... [can not remember any more].

She touched NeXbet's face (about two feet above her head!) as we proclaimed victory and release. And the impression of the tarot magician card became very strong.

Afterward we realized that a new relationship with Set had been established -- we sensed a new kind of intimacy on a new level which could not have happened for us before this Working. It was clear that another aspect of Xem has come into being.

Footnotes

1. Priestess Sarris
2. Priestess Reynolds

The Book of Knowing the Way

Classification: V4 - A17.22 - 5
Author: Margaret Wendall IV^o
Date: November, XIV⁽¹⁾
HTML Revision: December 10, 1998 CE
Subject: Xem
Reading List:

'Sat âmi pert em rex

As Above, So Below

On the North Solstice of the Year X of My Aeon, I, Set, revealed My Self to Ra-en-Set and charged him with the Great Work of rebuilding my Temple and Order in the Glory that it had in Khem of Old. To enable him to fulfill this Work I revealed many Truths which he transcribed in The Book of Coming Forth by Night, and to seal my Bond I revealed the First Part of My Word.

Ra-en-Set guessed correctly two other Parts of My Word, and accomplished what no other might have done. I have raised him to the Will of a Daimon to honor him, and this Elect One travels in Perfect Wisdom, seeing clearly that the five points of My Pentagram are empty and crossing them with no distress.

I chose to reveal My entire Word to Anubis, and in November of the Year XIII of My Aeon, I raised him to the Will of a Magus. But Anubis did not fully Understand My Word. He did not understand that Form alone is emptiness and Emptiness alone is Form. There can be no Form and no Emptiness without Set and HarWer. And so, when My Word was given as Xem, and when the Gates were left open HarWer entered and almost destroyed My Word. As Anubis was the Opener of the Way of the dead in Khem, so shall he know Open the Way of the dead among My Elect.

I choose again to reveal My Word to Anembastet, who Understood that there was more than Xem. In My Word there is nothing to attain, since there is nothing that is not already attained by My Elect. Those who depend on My Word have no hindering obstructions. There is no fear or dread. Going beyond all conceptualizing, My Elect have attained Setamorphosis in the end. Because the Elect of the Three Aeons know My Word, they attain Perfect Wisdom.

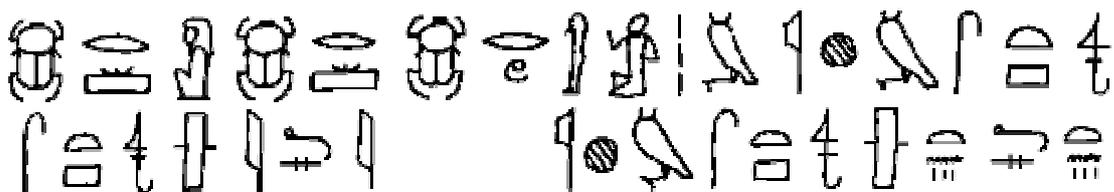
Now let My Pentagram henceforth be hidden from the mundane. Let there be seen instead a representation of Form and Emptiness.

Let it be known that HarWer is vanquished and sent to the Neter Region. In My Elect I shall now endure, and I have given of My total Essence to this. There is no need to speak, for My Essence is the Essence of the Elect.

My Elect shall be given a Name by which he shall be Known by others of My Elect, but he alone shall Know Who he Is. Those who call me Xem do me dishonor, for my Name is Xem-Set. I am Set in the macrocosm and Xem-Set in the microcosm.

My Order shall not be divided, for as the parts of the Utchat do not equal one when they are separate, so My Order cannot be One without the Magick of the All.

My Elect, Know and Understand that My Word is Simple and Complex. It is great and sacred, clarifying, unsurpassed and unequalled. It is Now and for All Time. It is truly real and not false. Therefore, let My Word now be said as:



I Came Into Being and Created That Which Came Into Being as Xem-Set.

I, My Self, am Set. You, your Selves, are Xem-Set.

My Word is Complete.



What you will read on these pages is an answer from Set to the question: "What is Xem?" In the beginning this question was personal, an attempt to Understand the Word Uttered by Magus Ronald K. Barrett in November XIII as he Understands it, and in many respects the quest remains personal. What has Come Into Being thus far in reply to this question needs to be set forth for all Setians to examine and to Understand.

On 10 April XIV I began to Work on a translation of the Stélé of Xem which accompanies Magus Barrett's *Book of Opening the Way* (Ref. F), because I strongly felt there might be a clue in the hieroglyphs to deciphering his Understanding of his Word. I soon had a strong impression that I was not Working on the right things, so I stopped and again asked of Set: "What is Xem?" I read the Book of Thoth for a visual answer, and the last page I drew was the Actor, a masquerade. The Way Shower, one of the titles of Anubis, was reversed. Xem may be a Word, but it wears a mask. It is either hidden or it hides something. I then asked, "What is Xem-Set?" for I had thought this was the Word, and the answer included the Nine of Serpents, Self-Completion, and the Seeker, "Seek further."

April 11th is the birthday of Anton Szandor LaVey, and his Word came to mind as I re-opened my Working of the previous day. Totally Indulging our Selves in Black Magick to the point of obliterating the mundane is how we must accomplish the statement on the "Red Sheet" of the Temple of Set, Inc.:⁽²⁾ "In the Aeon of Set the Elect will seek transmutation of the individual Will from that of a mutant beast to that of a god." I soon found myself so immersed in my Working that I was drawing hieroglyphs, some of which I didn't know the meaning of. Instead of translating the Stélé of Xem, I began to Work on a translation of what I'd written down. Chills ran up and down my spine as I read: "I, My Self, am Set. You, your Selves, are the Neter Xem-Set."

On the evening of April 12th, I read the Egyptian and English for these hieroglyphs to an Initiate in Per-Bastet who got the same feeling from them that I had. When our conversation ended, I began to count -- nineteen parts -- and re-opened my Working to ask Set if these were the Nineteen Parts of the Word of Set promised by The Book of Coming Forth by Night (Ref.

A) . In less than an hour I had written down *The Book of Knowing the Way*. It begins with a reminder that what happens in the macrocosm must also happen in the microcosm:

As Above, So Below.

On the North Solstice of the Year X of My Aeon, I, Set, revealed My Self to Ra-en-Set and charged him with the Great Work of rebuilding my Temple and Order in the Glory that it had in Khem of Old. To enable him to fulfill this Work I revealed many Truths which he transcribed in The Book of Coming Forth by Night, and to seal My Bond I revealed the First Part of My Word.

Ra-en-Set guessed correctly two other Parts of My Word, and accomplished what no other might have done. I have raised him to the Will of a Daimon to honor him, and this Elect One travels in Perfect Wisdom, seeing clearly that the five points of My Pentagram are empty and crossing them with no distress.

The first Part of the Word of Set is Xeper, and the other two give us Xeper Xeper Xeperu: "I Came Into Being and Created That Which Came Into Being ..." There is a distinction between the Order of Set, which is a collective state of Being within the Aeon, and the Temple of Set, which is a mundane organization through which the Order can be made manifest. It was Magus Michael Aquino's Great Work to re-establish both, and it was a monumental Task. Both the Order and Temple have Come Into Being, and have evolved as no one could have predicted in the Year X.

The "Statement of Leviathan" in *The Diabolicon* (Ref. A, pp. 55-56) has taken a new meaning. Magus Barrett has written that when Setians have "gone beyond Xem they will have beheld Leviathan" (Ref. H). In the Church of Satan, Leviathan was called the Serpent of the Watery Abyss (Ref. P), and in the myths of the Hebrews and Christians it is a serpent who bestows Knowledge of Good and Evil -- Understanding, Perfect Wisdom -- upon Adam and Eve. Leviathan, stripped of these myths, is the macrocosmic Set, which only the Red Magus described in *The Diabolicon* could look upon without being destroyed.

Compare what Aleister Crowley wrote about the Grade (Degree) of Ipsissimus in Magick in Theory and Practice (Ref. M, p. 234) with *The Book of Knowing the Way*:

The Ipsissimus is wholly free from all limitations soever, existing in the nature of all things without discriminations of quantity or quality between them. He has identified Being and not-Being and Becoming, action and non-action and tendency to action with all other such triplicities, not distinguishing between them in respect of any conditions, or between any one thing and any other thing as to whether it is with or without conditions. ...

On 16 August XIV, Michael Aquino wrote to Initiates of the Temple of Set, Inc., that "... I have reached the End of my Initiatory quest; I can learn further skills but I cannot acquire further Being. " Michael Aquino has Come Into Being as Ipsissimus VI° of The Order of Set; he is a Red Magus.

I chose to reveal my entire Word to Anubis, and in November of the Year XIII of My Aeon, I raised him to the Will of a Magus. But Anubis did not fully Understand My Word. He did not understand that Form alone is emptiness and Emptiness alone is Form. There can be no Form and no Emptiness without Set and HarWer. And so, when My Word was given as Xem, and

when the Gates were left open HarWer entered and almost destroyed My Word. As Anubis was the Opener of the Way of the dead in Khem, so shall he now Open the Way of the dead among my Elect.

Referring again to Crowley (Ref. M, pp, 234-5): "The essential characteristic of the Grade [of Magus] is that its possessor utters a Creative Magical Word, which transforms the planet on which he lives by the installation of new officers to preside over its initiation. ... This does not mean that only one man can make personal progress equivalent to that of a 'Word of an Aeon'; but he will identify himself with the current word, and exert his will to establish it, lest he conflict with the Work of the Magus who uttered the Word of the Aeon in which He is living." By Xem Ronald Barrett fulfilled these characteristics; Xem is the Word of Magus Barrett, and is an answer to the question raised by Xeper – "Become What?"

Depending on which reference one uses, "neter" can mean either "Form" or "God," but "Form" has another meaning in *The Book of Knowing the Way*. "Essential form or substantial form: in metaphysics, that mode of existence which constitutes a thing what it is, and without which it could not exist" (Webster). In other words, something can have "Form" without being a "Neter." Emptiness is synonymous with "Void:" "Empty, vacant; not occupied with any visible matter; as a void space or place" (Webster).

... Form alone is emptiness and Emptiness alone is Form. There can be no Form and no Emptiness without Set and HarWer.

This is a restatement of the principle that Set cannot exist independently of HarWer. Set needs HarWer to define Itself in the same way, and for the same reasons, we find it virtually impossible to define "up" without "down."

We know Set as the Form of Separate Intelligence and Order, and we call Set the Prince of Darkness. We have not been able to define these attributes without HarWer as the Emptiness of Ignorance, Chaos, and the Prince of Light. If Set has Form, HarWer must be Empty, Void. This is how we look at these Entities, but to one whose existence is emptiness the polarities would be reversed, and this is why white-light religions are so popular. To them, their religion has Form.

Xem enters the picture here. In December XIII, Magus Barrett wrote that Khem, the name for Egypt, is a corruption of "Xem," and that the original meaning of "Xem" had been lost. When one realizes that many Egyptologists use "chi" in transliteration and "kh" in translation, Khem and Xem often turn up as the same word, and the original meaning of Khem/Xem ought to be found somewhere in what has been written.

"Khem," according to Budge (Ref. I, p, 282, note 3) was the original reading of the hieroglyphs later read as Min and now as Amsu. We find Ani saying: "I am the god Amsu (Khem) in his coming forth; may his two plumes be set upon my head. Who then is this? Amsu is Horus, the avenger of his father, and his coming-forth is his birth" (Ref. I, pp, 282-3). Khem is the "avenger of his father Un-nefer or Osiris" (Ref. I, p. cxxi). Lockyer writes (Ref. Q, p. 296) that "Khons, Ptah and Khem [were] pictured as mummies; that is they became a sort of Osiris." In still another reference (Ref. L, p. 270), Budge indicates that Khem is a form of Amen-Ra. If there is anything in common in the gods connected to Khem, it is that they are all white-light gods. One finds none of the attributes of Set among those of Khem, and none of Khem's attributes were given to Set.

Khem is the name of both the Ninth Nome of Upper Egypt and its god. It is also the name of the god of the Fifth Nome of Upper Egypt, erui (Ref. K, i, 97). The hieroglyphs for erui include two hawks, the symbol of Horus, and the Egyptian word for Horus is eru, In Egyptian Language (Ref. J, pp. 108-9) we read that: "In the oldest texts the dual is usually expressed by adding UI or TI to the noun, or by doubling the picture sign..." Khem would thus seem to be the god of the Upper Egyptian Nome of the Dual Horus -- eru-ur (HarWer) and eru-p-Khar (Harpocrates, or Horus the Younger).

Form is Set and Emptiness is HarWer. Form is Life and Emptiness is Death. In The Book of the Dead the deceased is called Osiris plus his/her mundane name, as for example, Osiris Ani. "Xem ren-f" means "whose name is unknown" (Ref. I, pp. 92/310 and 217/356). Combining this with what we know about the way the Egyptians thought of Khem, the last sentence in this section of *The Book of Knowing the Way* becomes: "As Anubis was the Opener of the Way of Osiris N. in Khem (eru-ur), so shall he now Open the Way of the Osiris Whose Name is Unknown among My Elect."

The "Coming Into Being of the Gods" which Magus Barrett foresaw (Ref. C) is the creation by Set of a Neter, Xem, and a Neter, Xem-Set. These are the only Neters created by Set, and the others are our own creation so that our finite minds can define Set and HarWer. Ma'at is our way of recognizing that Set is Truth, and Osiris is our way of recognizing that HarWer is Death.

Because Set Willed the creation of Xem as a finite HarWer that we can define with our finite intelligence in order to make the creation of a finite Set, Xem-Set possible, the meaning of the reference to HarWer here is clear. Xem would, indeed, be the avenger of his "father," HarWer, and allow HarWer to enter and destroy the Word of Set. Xem, in reality Amsu/Horus/Osiris/Amen-Ra, is the Actor in my reading of the Book of Thoth, masquerading as being akin to Set, when the reality is that Xem is Set's Opposite Self in the microcosm. The masquerade cannot be the Will of Set, and Chaos was the result. The Gates would be left open by Xem/HarWer.

Xem has been used by Magus Barrett (Ref. G) to mean "Majesty of Set," and it is possible, perhaps probable, that Xem evolved into en, which we find in the Hebrew Set-en. The Hebrews, incidentally, would perceive HarWer as having Form and Set as being Emptiness.

The ibis became a symbol for Thoth because the word for ibis, te, was similar in pronunciation to teu, the moon as a measurer of time, one of the attributes of Thoth. If an ibis could become a symbol of a dog-headed ape, one can assume that Xem could become em and perhaps eventually 'em. A setem priest may originally have been a priest of Set, or Xem-Set.

The change from "m" to "n" is much more easily demonstrated: Anxembastet and Merensexmet, where em and en have identical meaning. The "in" in "inconsistent" and "im" in "imbalance" also mean the same thing. Xem could have become en.

The word Majesty in all languages needs a complement to define what or whose Majesty is being referred to. If Xem means Majesty, it must be complemented; alone it means nothing. In *The Book of Knowing the Way* we find Xem defined by Set, the Majesty of Set in the microcosm.

I choose again to reveal My Word to Anxembastet, who Understood that there was more than Xem. In My Word there is nothing to attain, since there is nothing that is not already attained by My Elect. Those who depend on My Word have no hindering obstructions. There is no fear or dread. Going beyond all conceptualizing, My Elect have attained Setamorphosis in the end. Because the Elect of the Three Aeons know my Word, they attain Perfect Wisdom.

In recognizing Ronald Barrett as Magus V°, I stated that Xem was *an* answer to the question posed by Xeper: "Become What?" I doubt I was alone in this, or there would have been no question in the minds and Wills of any Setian as to how Magus Barrett Understands Xem.

We must Become the Neter/Form Xem-Set, and this begins within us when we receive the Black Flame from the macrocosmic Set. Until this happens, we are as Empty and as much within the Realm of Osiris as Khem. Those who Know their Names are the Majesty of Set being Created. We have attained the one Gift that Set can bestow on us, his Essence as the Black Flame. Xem-Set is something that is created within us, not something we draw from outside our Being. By extension, we stand in Ma'at because we have Ma'at in our Being, but we cannot stand before Ma'at, which would signify that Ma'at is not part of us.

If we depend on the Word of Set, all obstructions to our growth, including the Neters we create, will fall and not hinder us. When we become aware of who we are, there is nothing to be afraid of.

Setamorphosis is a composite of a dictionary definition of metamorphosis and the statement on the "Red Sheet" that we Will to metamorphose from a beast to a god, Setamorphosis is a transmutation of our Selves, by the Will of Set, into the Neter Xem-Set as part of the True Creation written of in The Book of Coming Forth by Night.

Aleister Crowley referred to the Aeon prior to 1904 CE as the Aeon of Isis, following the male-female polarity revealed to him. With an Understanding of The Book of Coming Forth by Night, we might want to change the name of the First Aeon to the Aeon of Ra, as Ra was the other god besides Set to whom the Egyptians gave the title Majesty. One born before 1904 would be of the First Aeon; one born between 1904 and 1966 is of the Second Aeon, and anyone born after 1966 is of the Third Aeon. The Word of the First Aeon can be stated as: "Awaken! Know Thyself!" No matter what year we were born, if we Understand the Word of Set, which is possible only if we are Coming Into Being as Xem-Set, we will attain Setamorphosis. This is the promise of Set.

Now let my Pentagram henceforth be hidden from the mundane. Let there be seen instead a representation of Form and Emptiness.

Every initiatory society employs "occult" symbolism in the sense that it is kept from view by the uninitiated, and this is the meaning behind this admonition of Set. Our Pentagram means nothing more to the uninitiated than a thing to profane. We have a Pentagram branded into our hearts by the Black Flame, and the only way to remove it implies total destruction of the Self. There is no admonition to remove the Pentagram from our altars, and it should become more important in our magical lives in proportion to the magical, as opposed to mundane, use we make of it. The fact that our lives are Form should be enough to identify our Selves to those whose lives are Empty.

Let it be known that HarWer is vanquished and sent to the Neter Region. In My Elect I shall now endure, and I have given of My total Essence to this. There is no need to speak, for My Essence is the Essence of the Elect.

By Xem HarWer has been defined as the Neter of Emptiness. By Xem-Set, Set has given his total Essence and as Xem-Set, Set shall endure. There is no need to speak to Set; we would be speaking to our Selves as Xem-Set. The macrocosmic Set may not speak to us again, for the microcosmic Xem-Set speaks within.

My Elect shall be given a Name by which he shall be Known by others of My Elect, but he alone shall Know Who He Is. Those who call me Xem do me dishonor, for my Name is Xem-Set. I am Set in the macrocosm and Xem-Set in the microcosm.

In many societies having a name implies having existence, and to be without a name, or to not remember one's name, implies non-existence (Ref, N, p. 161). A name is a Word of Power and the damned won't remember theirs (Ref. K, pp, i 301, i 296). On the other hand it is permissible to hide one's name, and Ra is one of the Egyptian gods whose name is "unknown," in the sense that it is hidden. Another is Amen, the god "who cannot be seen with mortal eyes, and who is invisible, as well as inscrutable, to gods as well as men" (Ref. K, ii 2).

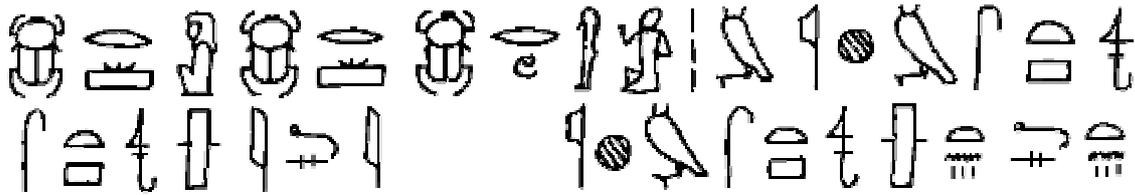
One cannot Become Xem-Set without knowing who one is, and one of the steps in this is learning one's name (Refs. N and O). Our Magical Names not only define our Self to our Self, but to others who know our Name. It is no less a dishonor to call Set Xem than it is for someone to call us by a name that is not ours.

My Order shall not be divided, for as the parts of the Utchat do not equal one when they are separate, so My Order cannot be One without the Magick of the All.

The reference to the Utchat is the Egyptian practice of using it to represent the common fractions $\frac{1}{2}$, $\frac{1}{4}$, etc., as well as the various parts of our Being: ka, ba, khat, ren, shut, and akh (Ref. N, pp. 156-7). The fractions represented by the Utchat add up to only $\frac{63}{64}$, and the missing $\frac{1}{64}$ is the "magical cement" that holds them together, and gives life, as One. It is the Will of Set for Its Order to be separated into sub-Orders in which the Elect whose Paths are similar may gather together for mutual Workings and support, but it is not the Will of Set for the Order to be divided. A divided Order cannot be One, and the "magical cement" is missing.

All s and all s are similar, and all ka's and ba's have something in common. All Elect in each sub-Order have things in common, and one sub-Order can learn from the others, but their Path to Setamorphosis will be different, and it is not the Will of Set for any sub-Order to impose its Path on others. The Will of Set cannot be done until all Understand this.

My Elect, Know and Understand that My Word is Simple and Complex. It is great and sacred, clarifying, unsurpassed and unequalled. It is Now and for All Time. It is truly real and not false. Therefore let My Word now be said as:



I Came Into Being and Created That Which Came Into Being as Xem-Set.

I, My Self, am Set. You, your Selves, are Xem-Set.

My Word is Complete.



Here can be seen the hieroglyphs I wrote down on 11 April XIV. Transliterated, they read: Xeper xeper xeperu em Neter Xem-Set. Set m- t'es-. Neter Xem-Set m-ten t'es-ten. I take them for what they Are, the Nineteen Parts of the Word of Set, both fulfilling the promise of Set to us in The Book of Coming Forth by Night and vanquishing the corrupt Enochian Keys which are the Nineteen Parts of the Word of HarWer. By the Word, we the Nobles, the Elect and Majesty of Set, are being brought, as Xem-Set, to Set.

I have mentioned that this is still a personal quest. A Magical Word is deceptive. It tells what but not how (Ref. S, p. 66). We have been told what we are to Become, but our Path is individual, and it is up to us alone to find our Way on our Path.

In the Stéle of Xem-Set⁽³⁾ there is a symbolic realization of how this will occur. In the first panel are Set on Its throne, Khem as a mummy, and a newly-created Xem-Set. Xem-Set cannot see his creator, but he is aware of Who He Is because the Black Flame burning as a Pentagram is in his heart. Xem-Set is naked before Set and Khem, symbolizing that he can do nothing to hide; his existence is open before both. Khem tempts Xem-Set with the white symbols of power, but Set holds the arm of Xem-Set. It is not the Will of Set for us to accept anything from Khem.

This corresponds to the first two lines of hieroglyphs in the Stéle of Xeper (see Ref. B, p. Thoth-9). The Throne of Set is in darkness and the symbolic Thigh of Set blocks out the Light of Khem. Set is alive and has Form. Khem is dead, a mummy, and is Empty. Xem-Set has been newly-created as Form by Set.

In the top part of the second panel we find four gods and one goddess of emptiness: Harpocrates, Osiris, Isis, Horus the Elder, and Ra, four of which are gods created by Man, and one of which is the model for the others. Each represents a hindrance, a pitfall, on the Path which Xem-Set follows.

Harpocrates is the Child in all of us. Osiris is death. Because Xem-Set is depicted as being male, Isis represents the physical pleasures which tempt him. Horus the Elder is HarWer -- the Black Hole of Emptiness, the "id monsters" that would consume Xem-Set were he not Who He Is. Ra is the last opportunity Xem-Set has to renounce his Being and return to the dead

world of finite man. Each of these also represents how, by rejecting the gods and goddesses of Light, the Black Flame grows brighter within Xem-Set.

Xem-Set travels alone in his barque on a Sea of emptiness. Only he and his barque and the papyrus, *The Book of Knowing the Way*, in his hand have Form. There is no guide, only a description of his Goal. The Pentagram in his heart manifests his Will to reach the end of his Path. An an is seen on the bow of his barque, the Life he sees, and at the stern is a scarab, his remembrance of his Coming Into Being by the Word Xeper and the Will of Set. When Xem-Set has passed by the gods and goddesses of Light, and has rejected them, the end of his Path is complete and the Gates open to the last panel of the Stélé.

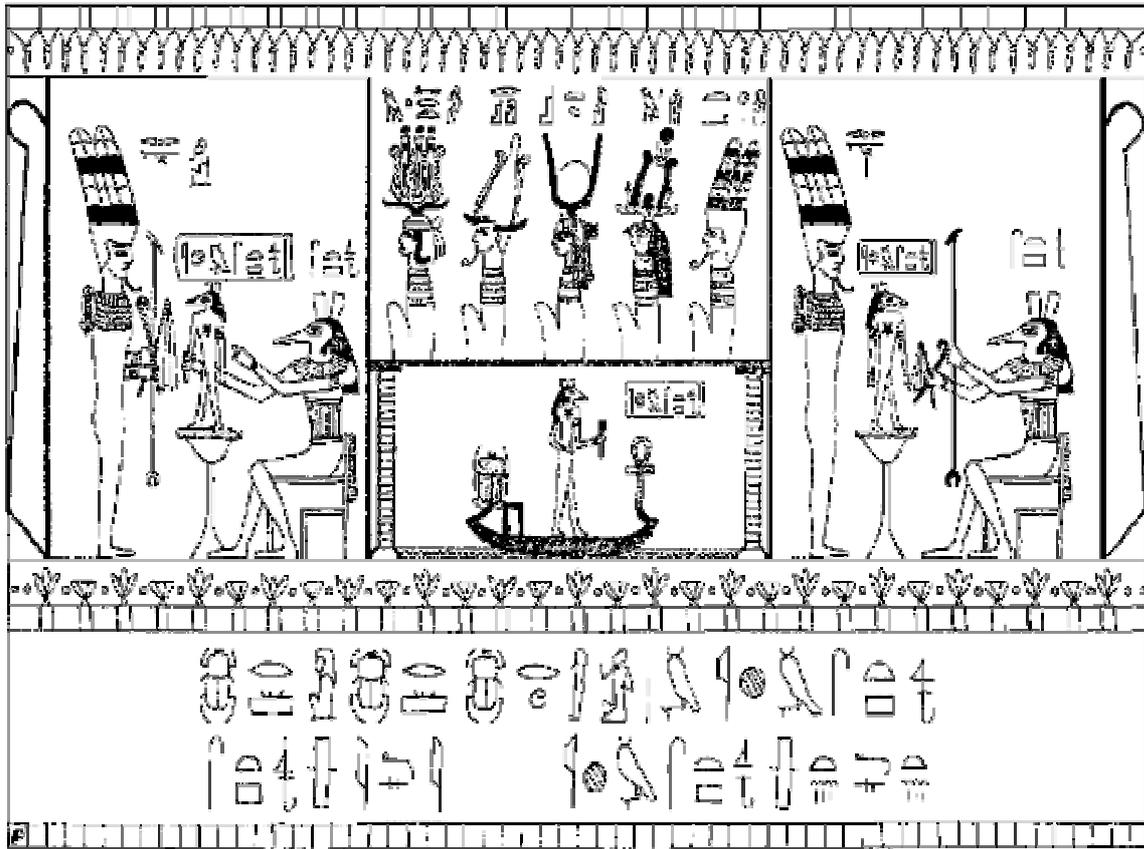
We again find Set seated on Its throne, Khem, and Xem-Set, but their roles and positions have changed. Xem-Set turns toward Set and shuns Khem. He beholds Set as the Leviathan of the Hebrew myth. Xem-Set accepts from Set the black tcham, crook and flail and Becomes the Red Magus. Having seen the macrocosmic Set he travels in Perfect Wisdom. As a final indication that Khem/HarWer is vanquished, his hands are no longer seen. They are wrapped in the mummy's cloths. Two lines on the Stélé of Xeper say that mastery of the Will of Set is the Will of Set, and that those who do so will live in the company of the Elect. By accepting the Will of Set to look into Its Eyes, and by accepting the Symbols of Power of Black Magick, Xem-Set has fulfilled this Will. He has been brought, as a Noble, to Set.

The symbolism of the Stélé of Xem-Set is valid for all who Understand. Although we define our Being as Xem-Set in terms such as Anxembastet, Anubis, or Ra-en-Set, this does not alter Who We Are. Xem-Set is all of us who travel on the Path of Set.

The three panels of symbolism are framed by the two feathers of Ma'at symbolizing that this Stélé, like the Word of Set, is truly real and not false. Because the symbolism is analogous to the Word of Set, the Word appears on the base of the Stélé.

How this takes place is further defined by the Formula of the Word, which comprises the previous Words: "Awaken! Know thySelf! Do what thou Wilt shall be the Whole of the Law! Indulge! Xeper as Xem-Set." It is the Will of Set for us to behold him as Xem-Set, but this must also be our Will, and we must find our own Path. Let him Understand who can.

Anxembastet, V°



Footnotes

1. Copyright © 1979 Margaret Wendall. All rights reserved. Permission to publish this document in the Ruby Tablet of Set granted by Margaret Wendall.
2. Ed note: This was a short introductory handout, printed on red paper, a precursor to our current introductory letter.
3. On page 12
4. Ed. note: The page references to "Thoth" refer to the Ruby Tablet of Set as edited by then-Priest Amn DeCecco. This was the location of the *Stele of Xeper* article in that Tablet. They no longer apply.
5. This designation was used to identify letters from Dr. Aquino to the Priesthood of Set. III-65 is letter # 65 from Dr. Aquino to the III^o+ Priesthood of Set.

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The Ordeal⁽¹⁾

Classification:	V2 - A17.25 - 1
Author:	Alexandra Sarris III°
Date:	March 24-25, XIV
HTML Revision:	September 27, 1998 CE
Subject:	Xem -- Ordeal

Reading List:

In preparation for the evening's Work, I had spent a good amount of time in self-contemplation and understanding of the absolute importance of Truth in my Self, for it has been the touchstone of my being for so long.

I was escorted to Lovecraft Grove⁽²⁾ by Anubis⁽³⁾ around 9 pm, and it was cold. The most enduring sensation of the night was the cold. I knew that Anpw/Wepwawet would be there, and it so proved. At one point I heard him say to me, "Xem is Knowing Being." But I argued (mentally), saying, "You mean the Knowing Being." In the light of day I realized that what I heard was correct.

"Nothing can be assimilated to Maat that is not of Maat's nature, true and indestructible consciousness." I was haunted by that sentence from Her-Bak all night: I would drift into sleep with it as my last conscious thought and my first upon awakening -- numerous times -- and it never left me. Intentionally or not, it rigorously centered my consciousness on Maat -- macrocosmic and microcosmic.

I heard Thoth's Solstice message, "... in Xem and become Her."⁽⁴⁾ I knew suddenly that the "Her" referred to (which had puzzled us for so long) was Maat.

Once I saw an image of a long paved road with the painted side strips and yellow dotted center line -- and that "we" Initiates were traveling along it through a deserted city toward the horizon that fast approached and the gates of Xem.

I heard early on, "The Temple of Set and the Temple of Man" (ie: Higher Man), which I see now is the difference between the Temple of Set and Xem. Xem is Highest Man, and we link with the Neters to reach it. They can come to us across a permeable boundary created by those of us with the building blocks we erect within Xem -- for "we are the[ir] ancient dreams."

I later saw Anubis' sharp face with his silver/black nemes framing it; and he repeatedly pronounced, "Xem is Ordered Chaos." It is not the Chaos of Pandemonium, but "ordered" (as in the Order of Anubis, etc.), a glorious chaos of Being(s) who would enter Xem and know that our individual wills, though separate, are not divided.

I never felt alone. But I did have to wrestle with fear. As I heard strange noises and felt fear rising, I quieted myself, saying that I was one with the night and with my Self, and there was nothing there save my Self (and a few honking deer), and I did not fear my Self. This happened several times, and each time I comforted myself with this litany. The panic was put to rest -- at least for that night.

I had flashes of people -- past and present, mostly non-Setians. Around midnight(?) a male, firm, older voice said clearly and authoritatively, "Dead." I was indeed. And born anew. I demanded judgment from Maat and forced an image of the weighing of the heart. But as I relaxed my mind, I saw a rough red sandstone-like three-dimensional trapezoid on a black pedestal which rose slowly; and underneath were scales -- large gold scales (balanced from the bottom, not the top). My "heart"/ib suddenly appeared on the left and the red feather of Maat on the right, and the scales were balanced; and I heard a line spoken in early evening: "Truth has no compromise!"

For we must, each of us, each Neter, find our embodiment of Truth in our function and so exist; there can be no compromise, no execution of function, no matter how protective, without judging it in Maat. There can be no Xem without the Neters, who are each Maat in their Being -- and each one must know it.

I had the impression throughout the long night that I was trapped in another time frame, a dimension that would remain an eternally cold, starry night (there was no moon). When Orion set (around 9:30?), the sky remained the same -- there was no perceptible movement in the sky until Venus rose; I really was in another time and place. But when Venus and the crescent moon rose, it was clear that the ordeal was over. I was convinced that I had failed -- absolutely and utterly -- nothing had happened, nothing had changed, nothing had been faced. Only later, with hindsight and perspective, did I realize that I had done all that I needed to.

Two Later Workings:

On March 28, XIV at Xonsu's house, we did a working in preparation for her Ordeal. During the Working I saw Maat in an upright rectangle receding as if down a long corridor, and she stood with a feather on her head and "scales" (the traditional kind) in hand. I saw her recede, farther and farther away, but suddenly from a new, different perception, I realized she was receding into my heart -- to my tekh and ib, and welcome there.

On March 30, XIV I did a short Working. Here I realized that Set has indeed been Lucifer the light bringer -- but the light under the bushel; no one is aware of Set unless through Horus, who is the light side, the "puppet" set up for the teaching; but Set is underneath to be seen by the perceptive alone. His teachings aren't for the faint of heart, for they must go through great trials to face him (and their Selves).

Footnotes

1. Editor's note: This is a ritual Ordeal of initiation into Xem, as mentioned in Key 2 of *The Book of Opening the Way*, Ruby Tablet item V2-A17.2-2
2. on Xemset
3. Magus Ronald K. Barrett
4. The full quote is, "Take nourishment within the walls of Xem and become Her."

Xem – An Updated Analysis

Classification: V2 - A17.26 - 1
Author: Robert Menschel IV°
Date: October 31, XXII
Revisions: September 21, XXVI⁽¹⁾

Update 5 (XXIX)⁽²⁾
HTML Revision: September 28, 1998 CE
Subject: Xem
Reading List:

Preface: Some History

I was Adept II° when Magister Ronald Barrett, Anubis, Uttered the Word "Xem", was Recognized as Magus, and later assumed the office of High Priest. *The Book of Opening the Way's* first four Keys had already been distributed to the Priesthood when I Became Priest.

Much of the Priesthood was marching to the drum of the quest for Xem, and after reading the Keys and their commentaries, I joined the parade.

The parade stumbled on May 31, XVII, when the High Priest, Magus Ronald Barrett V°, resigned from the Temple of Set. The parade halted and almost melted away during the trauma of the Set IV Conclave that summer, and of the period immediately following that conclave.

Time has passed. The pain of year XVII has lessened, and the survivors have matured. A new Magus has come into being, having Uttered a new Word.

I recently chose to look again at Xem, to clarify for myself its philosophies and its benefits to my Xeper, to determine if and how the quest of Xem enhances and furthers the challenge and process of Xeper and Remanifestation. This analysis is the result.

Xem is an optional step of Xeper. Many Setians reading this essay will not have Xem in their future. I suggest you read this essay (and other works concerning Xem) not for Xem itself, but for Xeper, and the assistance these words can give you wherever your path of Xeper leads.

I will quote fairly extensively from works that are not (yet) in The Ruby Tablet of Set where appropriate. Most of these works can be considered RL-4 type works, and you can probably get them from interested members of the Priesthood. The bibliography at the end of this article will indicate whether and where any specific item is available at this time.

I assume that all who read these words have already read the five Keys,⁽³⁾ and have thought about them. If you have not, please do so before reading further.

Xem – A Summary

Much of Xem's writings talk about it as a goal. But Xem is not an end – Xem is only one definable and recognizable step along a path of Xeper, however significant.

Xem is an advanced state of Being, one which only the Magistry can achieve.

Xem is an advanced state of Being, by definition. The Keys do not state that only the Magistry can achieve Xem; I add that qualification, based on the quality of perception and Understanding required. The initiate who achieves Xem will have the qualities of a Magister

Templi. (In other materials, Magus Barrett indicated that only the highest degrees, the V° and/or VI° [or higher], could achieve Xem.⁽⁴⁾ I disagree with this theory, as discussed below.)

Although Xem is a recognizable state which may be achieved only after one Becomes Magister Templi, Xem is not necessarily a degree. I believe that a Magister Templi IV° does not need to pass through the V° and/or VI° states to Become Xem. Nor need a Magus or Ipsissimus find it easier to Become Xem. Rather, the path to Xem is a branch of Xeper different from and independent of those branches which lead to the V° and VI°.

Xem is an optional step of Xeper. An Adept need not become Priest to remain Setian; nor need a Setian reach or even strive for Xem. Upon his achieving the grade of Ipsissimus, Dr. Aquino wrote, "I have reached the End of my Initiatory quest; I can learn further skills but I cannot acquire further Being."⁽⁵⁾ Dr. Aquino has not claimed to have achieved Xem, nor does he seem to see Xem as a step of his own Xeper.⁽⁶⁾ The Ipsissimus is one example of a IV°+ Initiate who needs not strive for nor achieve Xem.⁽⁷⁾

Priest Wade's statements on this matter exemplify this point of view:⁽⁸⁾

Thus, I was content to ignore this enigmatic Form until I could perceive it as something tangible enough for me to Work with. I encourage you to do the same.

This does not mean that the Priest or Adept should not study or work with Xem. The Adept and Priest can begin the work which leads eventually to Xem. Perhaps more importantly, they can immediately benefit from ideas garnered through the study of Xem.

Xem is a step on the path of Xeper. Only those who Xeper can Become Xem. Xem is a recognizable state, and the Magistracy will be able to Recognize anyone who Becomes Xem.

Xem can be reached through many different paths of Xeper, just as any of the Temple's recognized degrees can be reached by many different paths. Perhaps it's better to say that many paths of Xeper lead through Xem, paths which again diverge in many different directions once Xem has been achieved. Many other valid and desirable paths of Xeper do not reach for or through Xem.

Just like there are points of similarity shared by all paths which lead to any given degree, so too do all paths through Xem, diversified as they may be, have points of similarity.

This analysis will examine these points of similarity, the qualities of Xem, and the methods used to reach Xem.

Purity of Being

Magus Barrett quoted "The fate of my Gifted race rests in balance...",⁽⁹⁾ and stated:⁽¹⁰⁾

Each aspirant must pass through to Xem, and being called Setian is no guarantee of passage. One must BE Setian.

Xem is a high and powerful state of Being. The id-monster dangers mentioned in *Black Magic in Theory and Practice*⁽¹¹⁾ are magnified in this arena, and the initiate must take care to eradicate his own imperfections while striving for Xem. The stresses of Magus Barrett's reign,

and the pain which followed it, serve as examples of what can result from failure to purge ourselves of our personal demons.

Students of Xem frequently ask two questions – what are the qualities that must we outgrow, and what qualities must we attain?

What ideals do we leave behind? Those ideals that are not ideals of Higher Man, those ideals that have no place among the Neters, those are the ones that need to be eradicated from the Self.

Priest Whitaker once mentioned 'love' and 'family' as possible candidates for elimination.⁽¹²⁾ Must we leave behind Motherhood, apple pie, and the American Way?⁽¹³⁾

Our heart strings are pulled because we recognize the value of the ideals of love and family. Our Heart strings are pulled, because these ideals are of the Heart.

Setians have wholeheartedly accepted the Neters of the left hand path: Xepera, Maat, Anubis, Shu, Leviathan, Amon, and others. We have at times cast scorn on the Neters and ideals adopted by past traditions, and those unconsciously adopted by the masses, but we must remember that these were, and are, Neters. It is appropriate to shake our heads at Man's past (and present) follies, but the Setian must be able to find Set's jewels of wisdom wherever they may be found.⁽¹⁴⁾

Yes, some human ideals must be given up, and outgrown; ideals like laziness, mediocrity, irrational greed, and irrational charity. Other ideals are to be treasured, nurtured, and adopted or merged into the Self.

(Note that since his above commentary was written, Priest Whitaker has married, and he and Priestess Whitaker have a son. Priest Whitaker has his answer.)

We have glanced at the first question. Priest Neilly asked the second:⁽¹⁵⁾

I do not know if what I consider to be logical in any instance is also that which is Higher Man.

Yes, Higher Man will be logical, where logic is called for. And Xem will be rational, able to surpass logic when logic alone will not suffice. More, Xem will be supralogical and suprarational, able to Know and Understand that which can not be logically or rationally explained.

This talent comes from the Heart. Heart and Mind must work together, two aspects of the same activity, neither overpowering the other. Only in this way can Xem be discovered, and achieved.

Is the "... *Being that was not*" totally different from my present state? ... Can the new Being do any other thing but the Work?

Xem is the nameless higher Self, the essence of our Thelema, the cause of our Indulgence, and the direction of our Xeper. Xem is that which is to be Remanifest. This Self can only Xeper from the seed already within our selves.

We will become Xem, that Xem which is already within us. All(?!) we need to do is learn how to Remanifest that Higher Self who is yet to Be.

Yes, that Being will be very different from our present state, even while being very closely related to our present state (as the mighty oak is related to the humble acorn). But no, Xem is not limited to the Work. Xeper is unlimited growth of being, Remanifestation is unlimited being in growth, and Xem is unlimited Being.

Xem -- the Quest

Xem must be recognized as a desirable state of Being, willfully chosen as a step of one's Xeper, accurately perceived by the initiate, and earnestly worked towards. Xem does not occur by accident.

Xem is reached through a Quest. Each initiate must define his own Question, and must Quest for the Answer. Just as in Alchemy the initiate himself is transformed upon creation of the Philosopher's Stone, so too is the initiate transformed to Xem upon resolution of or during his Quest.

I invite initiates of the Order of the Trapezoid to compare this Quest to the Grail Search.

The Question and the Quest are individual. Initiates may occasionally share a Question, but more often our Quests will each be unique. This is because we are individuals, Willfully individualistic, and Growing more so as we Xeper. Our Question must be critically and vitally important to this unique individual, and our Quest will reflect our individuality.

In other works I've quoted Crowley's statement, "My Qabalah is not your Qabalah." In the *Tarot Primer* I've cautioned that my Tarot is not your Tarot. Magus Barrett's quest for Xem is not your quest; nor is mine.

Many initiates have wondered when they should select and start their quests. Priest Wade discovered one criteria above: wait until Xem is meaningful enough to work with. He also stated:

Concerning the view that Khem is principally the province and prerogative of III^o+ Initiates, it may be worth noting that statues of Sekhmet were traditionally carved from black onyx.

This does not mean that only Priests can work towards Xem, but only those that Work in the Black Realm of Set can progress towards Xem. Priests have begun to work regularly in this realm, and many Adepts are able to reach into this realm on occasion. Those who have not yet developed this ability should work on their Xeper, perhaps with Xem in mind, but with Xeper ever foremost.

Then, provided your Xeper is forging ahead, and you are working within the Black Realms, Magister Lewis suggests that,⁽¹⁶⁾

To pin down the exact point at which the quest begins is rather hard because quests, like Initiation, often begin before there's a consciousness of what is occurring. The Heart will already be at work wondering and seeking when the Intellect begins to express the input it has received. The Intellect is of great value to us, but more important is the Heart, which is the

foundation of Being. Yet the Heart totally alone cannot push one to Xem. It requires a balanced flow of input to the Heart from the Intellect and back to the Intellect which in turn receives the new input and again sends back to the Heart *ad infinitum*.⁽¹⁷⁾ While all this is going on, the balanced Being is heading serenely Xeward, concentrating all its Will on the task.

The start of the Quest does not require Magistracy, nor even Priesthood. An Adept can launch a quest which eventually leads through Xem, and incidentally through both III° and IV° degrees. But many Adepts and many Priests are not yet ready to Quest towards Xem.

If you are not ready to Quest for Xem, don't do it. To struggle mightily and fail, to strive and make little or no progress, is a blow to one's self-perception which can make Xem even harder to reach.

How will you know if Xem is necessary to your Xeper? If you don't know, don't worry. Xeper, and one way or the other you'll find out.

How will you know when you're ready? If you Know yourself, you'll Know when you're ready. You'll know that **now** is the Time. You'll be filled with energy, confidence, and you will be Ready. If you aren't sure, you aren't ready.

[These Quests] require a great amount of zealousness, of Magical work, of self-discipline, of self-inspection, and no compromise. ... Once begun, there is no going back....

...Those who are not ready ... should wait until they recognize Xem. But to wait too long might cause the Will to grow weak, and they might be imprisoned in lower states of rest and preservation.⁽¹⁸⁾

How long is "too long" to wait? How can we avoid the dangers of weakened and stagnant will?

Xeper is your yardstick. Do you Willfully Xeper, or do you coast? Do you work at and direct your growth, or do you just accept growth where it's easy?

If the latter, you are in danger of stagnation, and of losing the spark of the Black Flame that powers your Xeper. Fan that flame, and reactivate your Xeper. Exercise your Will. Or you will lose that which makes you Setian.

Be interested, and follow your interests. Do not worry about Xem or the Quest. The Working Initiate may find himself on a Quest without consciously choosing to quest (as indicated in Magister Lewis' discussion of the Quest quoted above.)

Some of us will encounter that Quest which forces itself upon us, the Question to which we Need an Answer. Magus Lewis' quest which resulted in Remanifestation was one; Magus Barrett's quest which resulted in Xem was another. Xeper Willfully, and one such Quest may find you!

There is an unmistakable, unavoidable premise rampant in the Land of the Temple: and this Magical phase to the steps ahead, although delayed by some, CANNOT be circumvented by the Initiate who WILLS to XEPER in continuity...

...

Each Initiate will achieve this state by whatever means available and by whatever NAME it is called. But it is undeniable that this step MUST be taken ... as it lies before us.⁽¹⁹⁾

Xem as a Goal

Where does this Quest lead? What do we find at its end? Magus Lewis has called Xem "the eternal quest".⁽²⁰⁾ Ah, such adventure!

Xem has been described as a goal, achieved through a Quest. Many of us originally equated the two, and quested for Xem. Such statements are common throughout the commentaries originally published in The Onyx Tablet of Set.

Magus Barrett neared Xem this way; Xem was his Quest, the Quest which led to the Uttering of the Word. But Priest Barrett's Quest was not 'to Become Xem;' rather his Quest was to achieve an understanding of a Question critically important to him. This quest for Understanding of his Question led him, almost incidentally, to the IV°, and eventually to the V°.

Xem is but the expression of the answer finally reached by Magus Barrett. Xem is the answer to Magus Barrett's Quest. It will not be the answer for any other Quests.

A major failing, perhaps the major failing of most initiates working towards Xem, was seeing Xem as a goal to be achieved.

But Anubis did not fully Understand My Word. He did not understand that Form alone is emptiness and Emptiness alone is Form.⁽²¹⁾

Xem, a state of Being, a Form (*Neter Xem whose Name is Unknown*⁽²²⁾), alone is emptiness, worthless. Even Magus Barrett's emphasis on Function could not remove this emptiness of the quest for Xem. Form and Function, without Purpose, has no value. For with no purpose the force of mind must fail...⁽²³⁾

As long as Xem is viewed as an end, no matter how temporary an end, Xem can not be reached. Rather, Xem is a step of Xeper to be reached while striving for something else. Magister Flowers cautioned:⁽²⁴⁾

Xem enhances Xeper in a special way -- but its "danger" lies in a weird angle that many have perhaps not considered. That is, man, especially magicians, are born aim or goal setters. Xem represents the plateaus in Xeper (almost all evolutionary / dynamic processes go in quanta – spurts – of activity). That which is "human" in us covets the plateaus. These come quite NATURALLY – without us willing them. What we must do is constantly keep our wills directed toward Xeper; the Xem-levels will be there regardless. If, however, one starts to concentrate the Will on Xem, the energy can be drained from Xeper (dynamis).

Yes, this danger and tendency exist. Yes, many of us will fall into this trap. And each time we do, we must see for ourselves that we are trapped; we ourselves must climb out of the trap; and we ourselves must resume our Xeper.

Work

This which is to be revealed of Xem will require effort of Will to understand.⁽²⁵⁾

Those who wish to understand Xem and work towards or through Xem need to Work at this activity. While aspects of Xem can be understood through superficial study of the Keys and commentaries, such superficial study will not yield the benefits of Xem.

The Elect must raise their own states of Being to new levels constantly and just as constantly maintain the highest level of Being attained.

This statement (also from Key # 1) forecasts and explains an aspect of Remanifestation.

Xem is reached only through zealous Work. Those who Xeper but slowly, leisurely, will not achieve Xem. Using an analogy from Chemistry, a mixture of chemicals can react to yield many different possible results. But some results can be obtained only through the use of high temperatures and/or high pressures. Xem is such a result.

Remanifestation is an obvious requirement of Xem and of the Quest of Xem.⁽²⁶⁾ Only by the Remanifestation of what he Is, can the Initiate Xeper towards what he Will Be. Xem, the advanced state of Being, must be continually and repeatedly Remanifest, or it will be lost.

It takes an Awareness of multiple factors and an acute knowledge of the Self to comprehend the Xem of the moment ... and the very second it can be described in detail [i.e. "pinned down"] it's no longer Xem. Just as the quest will call for a constant search, so the knowledge gained and utilized will impact on the Initiate and change his view / Will / Xeper / Heart / quest *and* the Xem he seeks. That Xem will not stay put in one place can be maddening. If it ever seems to do so, I suggest an immediate intensive analysis of the Being for a judgmental error.⁽²⁷⁾

Xem is a moving target. Xem must be perceived to be achieved. Xem must be *continually* perceived to be achieved (one of the many aspects of Remanifestation).

To achieve Xem, the Setian must perceive what he can of Xem, and must Become that perception. He must incorporate the knowledge, understanding, and lessons of that perception into the Setian's being. Remanifesting that ennobled state, the Setian will perceive more of Xem, and will be able to Xeper further towards Xem. It is only through pursuit of this repeating cycle of perceive / achieve that the initiate will eventually near and reach Xem.⁽²⁸⁾

Methods of Work

The Work leading to Xem obviously includes study of the words written about Xem. Priest Neilly, speaking for several of us at the time, wrote:⁽²⁹⁾

Anubis speaks and writes in such precise terms that I must guard myself so I don't miss or misinterpret ... even one word.

And by so guarding itself, the intellectual falls into a trap. Yes, each word is important, but each word, phrase, sentence, or page is almost meaningless without the whole. The words are for the intellect, but only the Heart can understand the message.

The danger of purely symbolic communication, mystical and obtuse, is that the message may get lost. We've all known occultists who babble at us without saying anything, using symbol instead of substance, symbol without content or context. To avoid such nonsense, the Temple of Set insists on clear and precise communication.

In avoiding one extreme, the mystical, we risk the other extreme, the intellectual. The intellectual runs to the dictionary, and pins down the one and only meaning of each word, each sentence.

But as Black Magicians, Individuals, we share the glory of unique perceptions. One of Anubis' more significant contributions was the widely dispersed and clearly illustrated use of symbolism in communication.

Magister Lewis demonstrates the power of our unique perceptions in his analysis of Key # 4, indicating how his perceptions of the symbols of the Stele of Xem differs from and complements Anubis'.⁽³⁰⁾

Most of us can accept such differences in points of view when dealing with obvious symbols, pictures and hieroglyphs. Magus Barrett calls on us, in Key # 1, to do the same with his words.

Yes, Magus Barrett wrote precisely and concisely in these Keys. But the Heart can find many more meanings in these words than the Intellect can. By all means use the intellect, but keep the Heart involved also.

Work is required to reach Xem. What is this Work, and which tools and powers should we use? Priest Cole proposed:⁽³¹⁾

The awareness of, and communication with Set which are the province of the Black Magician give him the magical "muscles" to be aware of, and to "communicate with" (approach and manifest) Xem. It is not in the nature of Set to "step in" in a more direct fashion, for the value of Xem lies more in the Quest and the Work than in its actualization by an individual.... Per *The Diabolicon*, it is clear that Xeper is the province of the individual, with an initial (non-inertial) shove, but no further guidance, from Set.

Awareness of and communication with Set by itself does not give the magician any power over Xem. Rather, this awareness, communication, and touch of Set are results of the powers already developed by the initiate. These qualities, activities, and powers are necessary for the Quest; without them Xem can not be realized. But they are the magician's gift to Self, personal creations made possible by Set's Gift, not themselves a gift from Set.

Yes, Xem can only be reached through the Quest. Set can not remove or even lessen the Work involved without destroying Xem. Xem is the responsibility of the individual who seeks it.

BUT, Set does "step in" and take an active role in an initiate's Xeper, **when invited**. Set will not perform the Initiate's Work, but Set will give guidance, support, and power to those who choose to work closely and actively with Set. "*And I think not of those who think not of me.*"⁽³²⁾

I further disagree with Priest Cole that "the value of Xem lies more in the Quest and the Work than in its actualization by an individual." Yes, the Work is extremely beneficial and important to the initiate, but I also believe that the state of Xem itself has equal value, a value recognized only by those who achieve Xem.

All of the commentaries deal with the subject of Work. Priest Neilly successfully identified the relationship between the initiate's Work and Being. After quoting from the second Key and *The Xem Working*, Priest Neilly said,⁽³³⁾

I now begin to know and understand and see the actualities and realnesses, rather than just seeing slightly below the surface. I can recognize some of what you have been saying about BEING all of the time and: "IN ALL THAT YOU DO." (your quote).

That does not mean physically doing projects, writing letters, reading, etc., in all of the time you have from the mundane ... it means to BE and BEING in all that you do, no matter what it is you are doing at any particular time.

Again, from the Xem Working: "*Even activity in the mundane world must be conscious Will and with creative purpose.*" From this statement and others like it, ideas begin to hit home base with me. "... *but those who sink into it are imprisoned and BEING is abandoned for purposelessness.*"

I am glad that I re-studied the Xem Working in conjunction with the Keys and your letters. It is easier for me to NOT be defensive and assure you that when I indulge in such past-times as social events, T.V. or whatever (some of those being diversions), I *do* know what I am doing and in that I hope I am one of: "*Those who Will to participate in the lower world are conscious of that which they do and Are...*"

Magus Barrett made clear his V° opinion that the initiate of Set, the initiate of Xeper, should always be working, and should always be working on Xeper with Xem in mind, if not as a direct goal. This stress on Work was felt throughout the Temple, and the stress contributed significantly to year XVII's trauma at the II° and III° levels.

Magister Lewis responded to the emphasis on Work with this comment:⁽³⁴⁾

The Keys stress Work and if you're like me, you'll sit down, read a book not on the recommended list, or flip on T.V. and suddenly feel something akin to guilt. There was a time this was driving me bananas until I re-examined my concepts. Life, my students, is a Work. Being is a Work. And as in all things, we balance carefully to avoid burnout. So sure -- read a book, take naps, watch a movie on T.V., take pleasure from the humans. Indulge and indulge. Only you can say how much is too much and believe me, if you go overboard, you'll know it.

There is but one great Truth and that is the Truth of Being. Beyond that all else is what one does with the Being. Yet there are certain rules and on these depend whether one can pass Maat and enter Xem's portals. Mutants and Gods seek Xem but only the Gods are of Maat and only they possess the vision to see Maat.

Xem requires Work, but not excessive work. Rest and relaxation are normal, healthy, and required for balanced Xeper towards Xem. Xem requires Being, and even the highest of

Beings can relax and rest. As you Remanifest higher states of being, relax and rest as those higher states, and your Xeper will continue to advance.

Initiation

Several Priests and Masters have attempted to describe their personal initiations. They have shown that initiation is different for each of us. Initiation reflects our own individuality.

Sometimes initiation occurs in ritual, and sometimes not. One initiation took me while I was sitting at my computer in the middle of the afternoon, doing some word processing.

Perhaps that phrase "took me" will help you understand initiation. While we must work towards and prepare for initiation, and while we may conduct ritual specifically for the purpose of causing initiation, and while we ourselves must accept and enter the challenge of initiation, we, our active conscious Selves, can not control that initiation.

Initiation is brought to us and shaped by our Higher Selves, and/or by Set, after we (our active selves) have laid the groundwork. Magister Lewis said,⁽³⁵⁾

There is a thing about an Initiatory experience which permits no over-looking of it. The new understanding gained by it alerts the Magician to the fact that, hey, something happened! ...

Some Initiatory experiences almost sneak up on us; others give undeniable signs of their impending arrival. ...

... the act is inevitable to those who force the inner issue involving the Self and its Xepering in Xem's direction.

Xem is inevitable if you meet its requirements. Those requirements, expounded at length in the Keys and all commentaries, can be summarized as "forcing one's own Xeper towards Xem." The preparatory Work is long and hard. When that Work is complete, you'll find yourself in Xem.

This One has fallen from "grace". There is now a free Will: ungoverned by any but the Silver Heart. Herein is a Black Flame so intense as to move the Universes and becloud the masses. But the road is difficult to that place of Magic and Elysian Bliss. The way is ever open; but rarely travelled by any but the resolute. We of the Temple of Initiation ... dwellers of the Black Land of Set, are invited to embark on the journey to that place.⁽³⁶⁾

In other words ...⁽³⁷⁾

Initiation into Xem does not simply occur when one is ready. We must consciously decide to undergo this Initiation, and must Willfully follow through with this decision.

The Setian who is truly ready for Initiation into Xem will know it. The need for Initiation will be apparent. The Setian's Being will cry out for Initiation, and will not rest until the ordeal is met.

Xeper. Xeper actively in Balance, and you will achieve Xem if it is your Will.

Fear

Higher man must conquer fear. Not only is zealous Xeper required, but fearless Xeper as well. Changes can be worrisome, and it is NATURAL to approach changes with fear, especially changes concerning the self, concerning the death of old, known, and comfortable selves,⁽³⁸⁾ concerning the birth of a new, unknown Self. But this Fear is antithetical to Xem. Only the Initiate who conquers this Fear, who Willfully and Joyously Indulges in Xeper, can hope to achieve Xem.

"Only those who have conquered fear should provoke the ordeal...". Remembering that what one will meet is the Self as it Is, I think this advice / statement sound and wise. What is this "fear" that we should overcome it? Fear is a weakening agent, one that permits hesitation, rationalization, and compromise -- all the things that *do not* lead to Xem.⁽³⁹⁾

Initiation and the Black Mirror of Maat reveal the Reality of Self. Fear of this Reality, Fear of the Self, leads to rejection of this Self and/or rejection of your perceptions of its weaknesses.

Reject that perception, and you turn your back on Xeper, on Xem. Reject that Self, that Reality, and you will become a prisoner of dreams, unable to Xeper.

We can also talk of the Fear of the Future, the Higher Self, that which you will Become. Fear of this Future, Fear of this Self, leads to rejection of the Future and towards stagnation.

We talk of these two points of view, present and future, Active and Higher Being, as separate items. But the Higher Self is the Self, waiting to be born through the fire of Initiation, the metamorphosis of Xeper. Rejection of this future is rejection of Reality and of the present, and also leads to imprisonment in illusion and the failure of Xeper.

...who Understood that there was more than Xem. In My Word there is nothing to attain, since there is nothing that is not already attained by My Elect.⁽⁴⁰⁾

Xem is already within us. We Are Higher Man. Perceiving and achieving Xem requires only(!) perceiving and Becoming ourSelves. Any fear of such Xeper is misdirected -- our fear should be of not completing our Xeper, of not Becoming our Selves.

Closely related to fear is caution. Are we to become foolhardy with our disregard for fear? Magister Lewis suggests:⁽⁴¹⁾

You are advised against the obviously dangerous (such as playing with rattlers ... even I'm reluctant to do that!); the "fear" that is referred to is that which would make one turn back; perhaps playing with rattlesnakes is safer.

I would amend this recommendation to avoid the obvious **and unnecessary** dangers. Your Quest may require doing something obviously dangerous. If so, you must face the obviously dangerous with intelligent caution and care, but without fear. By all means get a second (and third) opinion of its necessity, and take steps to reduce the danger, but don't hesitate or shy away from the truly necessary actions required by your path of Xeper.

Set and the Neters

The initiate can not achieve Xem by himself, but the initiate must work closely with Set and with the Neters.

Every Setian is encouraged to work with Set. This theme is repeated throughout our written works, and in every formal ritual. There are times when the Setian flexes his own magical muscles and does not ask for assistance, but even then Set is called upon to witness and share in the Setian's Xeper.

As discussed above, I reject Priest Cole's supposition⁽⁴²⁾ that Set would not give assistance with the Quest for Xem. The Setian will and must work closely with Set in all aspects of Xeper.

Let's take a look at the Neters. Ptah described them so:⁽⁴³⁾

If we are to be "aware of Set -- as well as the Old Ones," does this imply that the Neters too possess separate, objective existence in the same manner as Set? Who sanctions the "Old Ones" in their interest in our Work? Why are the "Old Ones" so necessary to our Work that the Magus tells us we must use their aid if we desire to achieve Xem?

The first question is the easiest to answer. The Book of Coming Forth by Night bluntly tells us that these "Old Ones" can not have such an existence when it states that "*All other gods of all other times and nations have been created by men.*"

Although we have no direct statement in any of our documents which we regard as from Set, in The Pentagram of Set Working record, a record of a conversation with Set,⁽⁴⁴⁾ Ptah explains the blue spiraled field as emanations of Essence, or Neters, "from a common center -- you", when speaking with Set. Set agrees. It is therefore logical to conclude that the creation and sanction of the Neters is due to Set's desire to assist us on our journey.

Given the preceding, we are still left with the question of why we are encouraged to Work with the "Old Ones" in conjunction with Set, rather than with Set alone? Back to The Book of Coming Forth by Night we go. "*I am the ageless intelligence of this Universe.*" If you take a few minutes to think about it, that statement of power and authority is difficult to comprehend in its entirety. It would be much easier to know and understand Set if we could do so slowly -- more gradually -- as if in bits and pieces. Enter now, the natures of the Neters. Thus we may know the whole better by learning from its parts, as well as the sum of its parts.

In The Book of Coming Forth by Night, Set did not say, "All the gods of all other times and places have been created by *either you or me.*" Men created their own gods, all except Set and HarWer, and including the "Old Ones", the Egyptian Neters (and those from other cultures). Yet we accept the Neters as aspects of Set, and work with them as aspects of Set. This is not a contradiction.

Set gave his gift to Mankind, and gave his essence to his Elect among mankind. Those Elect who most strongly absorbed and shared this gift created the Neters (perhaps with the help of their followers and/or Set).

Note that Set did not say that other gods do not exist -- he only said that they were created by men.

The Neters exist. They are reflections of Set, created by men. They are aspects of Set, given life by the Elect of Set. As creations of men, they are more understandable to us than the stark *ageless intelligence of the Universe*. By Understanding and Working with these Neters, we become more attuned to Set, eventually able to create our own Neter, the Nameless One, who will then have a Name.

The initiate Working toward Xem will Work closely with a single Neter. Your work with this single Neter, and the resulting closeness of this Neter, will help develop and define the Being who achieves Xem. As mentioned above, the initiate can not be limited to working with only one Neter; the many aspects of Set must be involved in achieving Xem in balance. But the initiate who approaches Xem will definitely have an affinity for and a very close Working relationship to one specific Neter.⁽⁴⁵⁾

How do we choose the Neter with which we will Work so closely? Priest Cole reminds us that the critical word in this question is "Work".⁽⁴⁶⁾ Being a Quest, only a Neter that aids that Quest will be of interest.

That which we call the "Neter" is the unlocking of the inner essence of the Magickian, the distillation phase of alXemy. In opening the gate to this Inner Being, the Magickian is emphasizing and amplifying those aspects which are most Magickally potent within himself. This yields both the direction in which further Work will be most profitable, and the means by which it can best be accomplished.⁽⁴⁷⁾

The Initiate who will Quest for Xem must work closely with one Neter, chosen for the Neter's Function and usefulness to the Quest. When will this relationship arise? Priest Neilly asked,⁽⁴⁸⁾

I am going through a situation now where I am evaluating the constitution that is known as: "*The call to Initiation...*" I think of other "calls" that I have had, such as to write a letter to the Order on ways that the Temple of Set can make itself known to potential-Elect. Even the call to the Priesthood. And in attempting to recognize and differentiate the call to Initiation and another call, I feel apprehensive about this: "*An important part of Initiation is the call to the Neter with which the successful Initiate will Work...*" ...

Should recognizing my Neter then precede my heeding the call (the call that can not be mistaken) of Initiation?

In many cases it will. Magister DeCecco has worked with Amn since long before his IV° Recognition, since long before Xem was Uttered, indeed, even before year X's Utterance of Xeper. Many others will have close Working relationships with their Neters before attempting Initiation into Xem.

Many others will not have such relationships. Others will Work closely with a Neter, perhaps for a very long time, only to find themselves calling to (or being called by) a different Neter during this Initiation. This is but one easily visible difference between the various individual paths to Xem. Remember *NETER XEM WHOSE NAME IS UNKNOWN* -- The Neter you find during Initiation may not even have a Name before you find and Name it.

Several Neters are named in the Keys. What will be the Initiate's relationship with these? "It is each Magician's task to comprehend Truth (Maat) and to *Become* it."⁽⁴⁹⁾ Magister Norton 'asked', "Assuming that we succeed in comprehending Truth, can we actually 'Become' it?"⁽⁵⁰⁾

We can. We must. Most students of Xem accepted this without Thinking about it, and we worked towards Becoming Maat. But what is Becoming Truth? The methods and symptoms are described in the Keys, but not the essence of this Xeper.

A mystic might say "become one with Maat," and mean merging into the Neter of Maat, losing oneself in Maat, becoming voice, tool, and part of Maat.

The black magician will instead, Become One, with Maat, merging the Neter into the Self, absorbing Maat into the Self. The black magician will individually participate and Willfully Indulge in the Remanifestation of Maat.

As we Become Xem, we Become Neter, manifesting and Remanifesting that Neter which echoes our Being. And we must Become Maat. That's two Neters ...

Having begun our Initiation, we Xeper; we personify Xepera. We Remanifest Xepera.⁽⁵¹⁾ Are you keeping count?

How far each of us goes, how many Neters we each incorporate into our beings, and which Neters, is individually determined. But I suspect all of us will share aspects of many Neters in Xem.

Individuality

The individual Magician must Work towards Xem. Only individuals can create Xem; the Temple of Set as an organization can not (however much it may foster this creation). Xem is a State of Being, and each individual magician who Quests for Xem must individually achieve that state of Being.

But Xem is also a State of Beings. That State which is Xem changes as the magicians within Xem change. Xem grows with each additional magician that achieves Xem, and Xem grows with the growth of each magician in Xem.

Priest Cole proposed that Xem can not be realized by only a single individual, but that it is the task of all of Set's Elect to Become Xem together.⁽⁵²⁾ I'll illustrate my disagreement through the analogy of the state of Being known as Priest.

Becoming Priest is an individual process. We each do it by ourselves (though with help), and we each do it differently.

The state of Being of a Priest of Set consists of several different qualities, symptoms of Set's touch and of individual Xeper. Advanced and perceptive Adepts can often recognize when one of their number approaches this state. Priests learn to recognize this state in themselves and others. The Magistracy Recognizes Priesthood (they formalize Recognition of Set's chosen one).

The Priesthood is a collection of beings known as Priest. The Priesthood is a state of beings defined by its members. As each Priest Xepers, so does the Priesthood. The Priesthood is significantly different in XXII than it was in XII, and it will be different in XXXII. This difference is not only in membership, but also in quality, in Being.

The basic qualification of Priesthood remains constant -- Priests are those chosen by Set. In addition to other qualifications, Set chooses for the Priesthood only those who can join this state of beings, only those who can Xeper along with the Priesthood, only those who through their Xeper can advance the Priesthood.

Set chooses those who can do this. Only if the individual will do this, will the individual remain Priest. Otherwise the person is left behind, and becomes not-Priest.

Just as individuals become Priest, so too will individuals become Xem. Just as the Priesthood Xepers along with its Priests, so too will Xem Xeper along with its initiates.

The symbol of the Black Flame represents the expression of inner Godhood. Xem is Godhood -- our own individual godhood. ... The key is Xeper, for it is the process of transformation in its multiplicity of ways; from this process can arise a truly new being -- the "unknown god" within.⁽⁵³⁾

Xem and Remanifestation

Ronald K. Barrett, Magister Templi IV° of the Temple of Set, was Recognized as Magus of *Xem* within the Aeon of Set on March 24, XIV. He resigned from the Temple of Set on May 31, XVII. James Lewis, Magister Templi IV° of the Temple of Set, was Recognized as Magus of *Remanifestation* within the Aeon of Set on November 15, XXI at the Set-VII Conclave.

Remanifestation is a Word respected throughout the Temple of Set, actively explored and/or investigated by the majority of Setians. Xem is often looked at as history, known more for the legacy of its Magus, his actions and the actions of others, than for Xem's teachings.

The current state and value of the Word of Xem is best described by Magus Lewis: "Study and examine Xem as you will – the Word has been replaced and surpassed by [Remanifestation]."⁽⁵⁴⁾

There is nothing important to learn from Xem that can not be learned from Remanifestation. Remanifestation encompasses and surpasses Xem. The knowledge, benefits, and philosophies of Xem are subsets of those of Remanifestation.

Similarly, the knowledge, benefits, and philosophies of Newtonian physics are subsets of those found in Einsteinian relativity. Students are taught Newtonian physics before they are taught relativity; they progress from the simpler to the more complex and powerful.

Likewise, the Aeon of Set progressed from the less complex Xem to the more complex and powerful Remanifestation. (Not to say that Xem is simple -- the thickness of the writings concerning Xem, including this paper, should help to indicate the complexity of Xem! I state elsewhere in this paper, "Xeper is unlimited growth of being, Remanifestation is unlimited being in growth, and Xem is unlimited Being." This is easy to say, but not so easy to Understand.)

The study of Xem can serve as a stepping stone to Remanifestation for many initiates. Only you can decide for yourself whether you will benefit from the study of Xem in this way.

My statements concerning Remanifestation within this paper are not found solely within this section. You'll note mention of Remanifestation scattered throughout this paper on Xem. The two Words are very closely related.

Elsewhere in this paper I state that, "Xem is that which is to be Remanifest." Xem is a measure of our Remanifestation (for those whose Xeper leads through Xem). I also state, "Remanifestation is an obvious requirement of Xem and of the Quest of Xem." Similarly, Xem is a state of being that can greatly enhance one's Remanifestation. Xeper through Xem (or the equivalent) is a requirement for the eternal Remanifestation of the Self. Each Word enhances the other.

Need Xem be less complex than Remanifestation? Need Xem be replaced and surpassed? I expect that only Words whose Magi no longer Function will suffer from this fate. I expect that Functioning Magi continue to expand their Words, incorporating / complementing / strengthening any newer Word (of the second type).⁽⁵⁵⁾

Xem's currently low position need not be permanent. Xem's Magus is gone, and never again can the Word achieve primary status, equal to Remanifestation, for only a Magus can give that power to a Word. But students of Xem, Priests and Masters of the Temple, can expand on Xem, strengthening the power of Xem, by showing how Xem strengthens the Xeper of Setians, how Xem strengthens the Aeon of Set, and how Xem strengthens Remanifestation (and any future Word).

This paper is one example of such work. Magister DeCecco's works and writings further illustrate the life and power available within Xem.

I expect this to be my last formal study of Xem; like Magus Lewis, I am moving onward, past Xem to Remanifestation. I will continue to use Xem as a personal tool of Xeper, and will refer to Xem where appropriate in future works. But I do not expect my future studies to revolve *around* Xem as this one has.

My Quest

I joined in the Temple of Set in year XII because of its philosophy of Xeper; I had always believed in and worked for self improvement.

When Xem was Uttered, many Setians applauded, saying that Xeper had commanded us to grow, and now Xem gave us direction. It answered the question "where?"

I didn't care where at the time: onward and upward was good enough for me. But one question raised another, and I began asking, "why?" I never doubted the course, but I began to wonder about the purpose.

Once recognized as Priest, I studied the Keys of Xem, a popular and approved path of Xeper. I wrote a commentary on Key # 1 in July, XVI, and on Key # 2 in October. I was working on a commentary of Key # 3 just before the XVII crisis, after which I shelved all work on Xem, since the subject was too painful for me.

Key # 3 discusses HarWer, among other topics. HarWer has interested me since my first reading of The Book of Coming Forth by Night, and this project, the analysis of Key # 3, spurred an in-depth study of HarWer.

My analysis of HarWer differed significantly from Anubis' statements in Key # 3. My theories about HarWer would not leave me alone. HarWer, and Set's purpose for his gift to mankind, kept filling my thoughts, even during the time when I gave little thought to Xem.

Before the learning process begins, there must be a starting point. There can be no answer to anything unless first there is a question. ...

The question must be a quest for knowledge and a question in which the entire Will is concentrated and the Self is conscious. Only an answer can make a question possible; therefore, every question contains its own answer.⁽⁵⁶⁾

My study of HarWer resulted in a message, *Blasting Forth by Day or Night* (with analysis), published in The Ruby Tablet of Set at the same time as this commentary. You may wish to read that work to give you more background on the following:

I state early in this current article, "Xem is reached through a Quest. Each initiate must define his own Question, and must Quest for the Answer."

I did not think of it in these terms, but my question was, "Why is Set interested in our Xeper? What is Set's motivation or goal?" My quest was to find Set's purpose for us.

I have found an answer. I do not claim The Answer, for a) my answer still needs examination and discussion, verification or refutation from my fellow Setians. More importantly, it needs further substantiation (or refutation) from Set, and further clarification and expansion from both Set and my Higher Self. b) I believe there are other equally valid and important answers. Only Set knows all of Set's motivations and plans.

But having found that answer, I have yet another quest.

This Quest is mine, and while I expect that I will need others working with me to eventually achieve this goal, this answer and quest is not for everyone. Other Initiates will find other purposes, other answers to their questions.

My Quest is well defined by the statements of Belial and Leviathan in *The Diabolicon*. Magus Barrett almost described my Quest when he asked,⁽⁵⁷⁾

But why are the Elect so important (like HarWer) to Set? A clue is locked within the ancient symbolism of Set and HarWer uniting the Two Lands. This symbolizes the Great Work in Xem, but it is not the result of the Great Work. It is the fusion of the Principles of Light and Darkness, matter and spirit, etc. The result is not a combination of the two, but rather a new thing altogether. This Great Work is as delicate as trying to fuse matter and anti-matter, and just as dangerous, hence the warning of Belial in The Diabolicon. Those Elect who have begun this Great Work are Xem and are Coming Into Being (a new kind of Being) as gods whose Names are unknown. Having completed the Great Work, they will no longer be Xem for they will have transformed into the new Beings or gods whose Names are no longer unknown. They will have beheld Leviathan.

The Great Work in/of Xem is the uniting of the two lands, the natural and unnatural, the predestined and the unpredictable. Set will not do this, for having modified the natural order to this extent, Set would become the natural order, a state abhorrent to the individuality of Set.

I feel that this Great Work is therefore assigned to Man, to Higher Man, to Xem. We who are the children of two worlds, inhabitants of two worlds, are given the task of making those two worlds one.

Why? Our natural universe is antithetical to individuality and free will. This same universe which gives us our bounds so we can identify our Selves, continually works for the subjugation and destruction of these Selves.

The external, natural universe is necessary. Not only does it allow us to define our Selves against it, but we draw nourishment and stimulation from it.

A modified universe, as large, as varied, as nourishing, and as stimulating, and one not quite as antagonistic to individuality and free will, would be a marvelous place in which to live.

Set can not create this modified universe, for then it would not be stimulating to Set, it would remain predictable -- Set would have become that universe's natural order. Set needs some other willful, independent being to modify the universe, to modify the universe in unpredictable ways.

Higher Man, Remanifesting Xem, can be the source of such unpredictable change.

This description of the Quest does not differ significantly from the Great Work accepted by many of our initiates. The difference I see is that almost all Setians view Leviathan's challenge as an internal, personal challenge, involving the modification of the *magician's* universe, that subjective universe that we can share with each other and with Set.

While I recognize the importance of this subjective universe, and recognize the importance of our influence over this subjective universe, my Quest is the modification of the physical, objective universe, the universe from which our physical bodies arise, the universe which by its mechanical nature is antagonistic to free will, to magic, and to Set.

Set can not replace this natural order without becoming the new natural order. But with help, I can. With help, I Will.

“So let it [the Black Flame] come finally to man, who shall overcome the great balance and bring to the Flame a change, for in supremacy it shall become Red with the perfection of the Will of man.”⁽⁵⁸⁾

Higher Man shall overcome the stasis of Osiris, changing not only Self, not only the Universe, but even the Black Flame.⁽⁵⁹⁾

With minor changes and continuing development, these thoughts have been my theories and my hypothetical quest since year XVII. On June 13, XXII, while drafting this article for The Ruby Tablet of Set, I actively accepted the personal responsibility of filling this need, of serving this purpose. I was immediately filled with such joy that tears came to my eyes.

I turned away from my computer and towards my altar. In formal ritual, in the middle of the afternoon, I pledged myself to this Quest.

Many paths lead onward from Xem. Though I have not yet found Xem, I have found one such path past Xem. I expect that several of Xem will join me on this path, will join me in the creation of a new universe, created through our combined Wills, with our combined individualities, a universe which, with its secrets and surprises can be stimulating to all magical beings.

Xepera Xeper Xeperu

Footnotes

1. Minor footnote additions or changes
2. 2. Removed appendix containing then-Magister Lewis' analysis of Key #4, since Magister Lewis' complete analysis has now been included in the Ruby Tablet.
3. 3. Magus Ronald K. Barrett, *The Book of Opening the Way*, Ruby Tablet A17.2 -- Key 1, Key 2, Key 3, Key 4, Key 5
4. Magus Ronald K. Barrett, *IV-4*.
5. in a letter dated August 16, XIV. I found this reference in Magistra Wendall's commentary on her *The Book of Knowing the Way*. I suspect the letter may have been dated earlier that year, but I have not been able to confirm this suspicion. Note that this statement was made well after the Utterance of Xem.
6. Many of Dr. Aquino's writings discuss Xem as a subject of study for Setians, but I have no record of a written study of Xem by Dr. Aquino, nor any statement indicating that Xem has personal importance or value for Dr. Aquino.
7. This article was written well before Ipsissimus Lewis was Recognized to that Grade.
8. Priest Mitchel Wade, *Khem, Sekhem, and Sekhmet*
9. *The Book of Coming Forth by Night*, page 1.
10. Key #2, page 1
11. Ipsissimus Michael A. Aquino, *Black Magick in Theory and Practice (The Crystal Tablet of Set)*, Chapter 44. Ed. note: This essay has since been retitled simply *Black Magic*.
12. Priest Roger Whitaker, *Commentary on Key # 1*
13. Citizens of other nations and cultures may substitute their own platitudes here.
14. One excellent example is *The Word of Christ*, by Magister James Lewis, The Trail of the Serpent III.10, Oct XXI, now available in the Ruby Tablet supplement *Gems From the Trail*, volume 1.
15. Priest Robertt W. Neilly, *Commentary on Keys 1-4*
16. Magister James Lewis, *Commentary on Keys 1-5*
17. Recall my statement above, "Heart and Mind must work together, two aspects of the same activity."
18. Key # 1
19. Magister R. Amn DeCecco, *Vollenden*
20. Trail of the Serpent, III.1, 1/XXI.
21. Magistra Margaret Wendall, *The Book of Knowing the Way*
22. Key # 4
23. *The Diabolicon*
24. Magister Stephen Flowers, in a private letter to me dated 8/28/XXII, after he had reviewed a draft of this essay.
25. Key # 1
26. See my Ruby Tablet analyses of Remanifestation for a discussion of these aspects of Remanifestation.

27. Magister James Lewis, *Commentary on Keys 1-5*
28. Priest Mann offered the term 'Quantum Magics' when he first heard this discussion.
29. Priest Robertt W. Neilly, *Commentary on Keys 1-4*
30. This section of Magister Lewis' commentary had been quoted at length in an appendix of this article, but Magister Lewis' commentary is now included within the Ruby Tablet of Set.
31. Priest Corey S. Cole, *Commentary on Key 1*
32. The Book of Coming Forth by Night.
33. Priest Robertt W. Neilly, *Commentary on Keys 1-4*
34. Magister James Lewis, *Commentary on Keys 1-5*
35. Magister James Lewis, *Commentary on Keys 1-5*
36. Magister R. Amn DeCecco, *A Hidden Dimension*
37. Priest Robert Menschel, *Commentary on Key # 2*
38. per Ouspensky
39. Magister James Lewis, *Commentary on Keys 1-5*
40. Magistra Margaret Wendall, *The Book of Knowing the Way*
41. Magister James Lewis, *Commentary on Keys 1-5*
42. Priest Corey S. Cole, *Commentary on Key 1*
43. Magister Lynn Norton, *Keynotes, Kwestions and Komments*
44. Priest Lynn Norton, *Atu XVII -- A Working Record of the Pentagram of Set*. Note that I can not find this statement in my copy of this record.
45. That Neter may be of Egyptian sources, Germanic sources, or be from no known tradition.
46. Priest Corey S. Cole, *Commentary on Key 1*
47. Priest Corey S. Cole, *Commentary on Key 1*
48. Priest Robertt W. Neilly, *Commentary on Keys 1-4*
49. Key # 1
50. Magister Lynn Norton, *Keynotes, Kwestions and Komments*
51. a symptom not only of Xem, but of many III° and all IV° activities
52. Priest Corey S. Cole, *Commentary on Key 1*
53. Priestess Alexandra Sarris, *Xem Comments*
54. Magus James Lewis, letter to the Priesthood dated June 9, XXII
55. This expectation is supported by the continued activity of Ipsissimus Lewis, and the resultant strength and expansion of *Remanifestation*, even following the Utterance of *Runa* and the Recognition of Magus Flowers.
56. Key # 1
57. Key # 3
58. *The Diabolicon*
59. Priest Robert Menschel, *Commentary on Key # 2*

60. Set is the author of The Book of Coming Forth by Night, and Satan (Set and HarWer fused as one composite being) is the author of *The Diabolicon*. Dr. Aquino is given credit as the human agent who helped these works come into being.
61. All page numbers come from the mid-XXII edition of the Crystal Tablet, where this material was published prior to year XXVIII.
62. Originally published in The Onyx Tablet of Set, and not currently in print. All entries in this bibliography flagged with a "*" were similarly once published in the Onyx Tablet, but are not currently in print.
63. My copy does not indicate whether Lee Norton had been recognized as Magister when this was first distributed.

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- Magus Ronald K. Barrett, *The Book of Opening the Way*, (Ruby Tablet). Five Keys or chapters, discussing Magus Barrett's views on Xem and how it can be achieved.
- Priest Ronald K. Barrett, *IAM Manuscript*, (Ruby Tablet).
- Priest Ronald K. Barrett, *The Xem Working* (Ruby Tablet, dated June 6, XII, on Khemset).
- Magus Ronald Barrett, *IV-4*, (A letter to the IV^{o+}, published in The Sapphire Tablet of Set, May 13, XIV).
- Priest Corey S. Cole, *Commentary on Key 1*, (October 20, XVI).⁽⁶²⁾
- Priest Corey S. Cole, *Commentary on Key 2*, (February 18, XVII*).
- Magister R. Amn DeCecco, *A Hidden Dimension* (The Order of Amn, distributed in the year XX, now included in the Ruby Tablet).
- Magister R. Amn DeCecco, *Vollenden* (Cornu I.1, March, XXII).
- Magister James Lewis, Commentary on Keys 1-5 (Ruby Tablet).
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- Magister Robert Menschel, *HarWer: A Message, Analysis, and Study* (Ruby Tablet, October 31, XXII).
- Priest Robert Menschel, *Remanifestation: A Symbolic Synthesis* (Ruby Tablet, March 1, XXII).
- Priest Robert Menschel, *Remanifestation -- Letter to the Gates of Hell Pylon* (Ruby Tablet, January 29, XXII).
- Priest Robert W. Neilly, *Commentary on Keys 1-4*, (March 6, XVI, Ruby Tablet). Note that this commentary was first sent to Magistra Thomas, and Priest Neilly's 'you' refers to Magistra Thomas, not Magus Barrett.
- Priest Robert W. Neilly, *Commentary on Key # 5* (Ruby Tablet).
- Priest (or Magister⁽⁶³⁾) Lynn Norton, *Atu XVII -- A Working Record of the Pentagram of Set*, (Ruby Tablet).

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- Priest Roger Whitaker, *Commentary on Key # 1**
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- Priest Roger Whitaker, *Why is Xem Necessary* (The Scroll of Set XII.4, August XXI, and also The Trail of the Serpent III.7, July XXI).

Analysis and Commentary of the Keys of Xem

Classification: V4 - A17.26 - 2
 Author: James A. Lewis IV^o
 Date: (unknown)
 HTML Revision: Jun 07, 1999 CE
 Subject: Xem
 Reading List:

[The following comments on the Keys of Xem were originally done as letters to the III^o Pyramid of Magister James Lewis. They comprise *Pyramid-XIX*, *Pyramid-XX*, *Pyramid-XXI*, *Pyramid-XXII*, and *Pyramid-XXIII*.]

Key #1

Key #1 lays ground rules for the Initiation into **Xem**, and is an introduction telling us how, what, where, and who can and shall be Elect to **Xem**. It was not written to confuse with vague meanings. In fact, like the Book of Coming Forth By Night, it is written in the plainest possible language, and like the Book of Coming Forth By Night, its meanings are apparent only for those who Work to Know what those meanings are. Let us examine some of those Truths.

To expect to simply understand and Understand **Xem** in its entirety would be a serious error. It takes an Awareness of multiple factors and an acute knowledge of the Self to comprehend the **Xem** of the moment ... and the very second it can be described in detail [i.e.: "pinned down"], it's no longer **Xem**. Just as the quest will call for a constant search, so the knowledge gained and utilized will impact on the Initiate and change his view, Will, **Xeper**, Heart, quest, **and** the **Xem** he seeks. That **Xem** will not stay put in one place can be maddening. If it ever seems to do so, I suggest an immediate intensive analysis of the Being for a judgmental error.

There is no doubt that the Living Essence becomes poisonous once one attempts to double back. I've never tried wading back to the Osirian shore, but then, I'm alien in a mundane world and have enough to do bearing my Flame amid shells to try going back. Do this: Try to imagine yourself no longer being Setian and being unable to rid yourself of the knowledge of humanity's emptiness. It is one of Hell's Curses on those who become traitors. ["I deliver them to the examiners from whose guard there is no escape."]

Xeper and Maat are obvious as the cornerstones of this Æon. For **Xeper** to be **Xeper**, Maat *must* be present or there is not **Xeper** but rather the massing of a mutation. **Xeper** + Maat = evolution; **Xeper** - Maat = mutation. An example: Ever had a close friend who knew just enough about the T.S. to attempt something like **Xeper** for the fun of it? Most of these think there's no need to go to the trouble of being in Maat or even know what Maat is ... so you know the rest of the story. Usually, we wind up watching the fireworks, because dilettantes tend to be poor listeners.

That the Will must not relax puts a new slant on that old saying about there being no rest for the wicked. I suppose from the point of view of the children of Osiris, we're quite wicked in refusing to accept rest and preservation, but that's their problem, not ours. Not relaxing the Will has tremendous benefits, one of which is that the **Xeper** of the Being accelerates as it expands ... and expands as it accelerates and—*ad infinitum*.

Waiting and being sure not to wait too long and how to avoid the latter: There is a word you need to keep in mind in understanding this, and that word is **Initiation**. Remembering that **Xeper** is a constant thing, Initiation should be seen as an equally continuing thing as one can Come Into Being for a very short space of time if Initiation is not utilized. [The **Xeper** would probably last about one second after the Initiation is rejected.]

There is a thing about an Initiatory experience which permits no overlooking of it. The new understanding gained by it alerts the Magician to the fact that, hey, something happened! You might or might not be able to maintain a cool composure sufficient to know it as what it is, but a realization will come about, as it must due to the **Xeper** of it.

Some Initiatory experiences almost sneak up on us; others give undeniable signs of their impending arrival. These might be a restlessness, an urge to enter Ritual, an extrasensory awareness of something coming, or whatever. The Initiatory call sends its vibrations ahead, and those vibrations become stronger as the Initiate becomes ready to face the Gate. What happens if you try too soon? A misconception is possible, though speaking from personal experience it's quite likely you'll come out of the experience feeling something was *just beyond* your fingertips. This result is a good thing to undergo, because it sends most people back to the quest with a determination to find out what the Hell is going on.¹

The actualization of **Xem** is the direct opposite of those things Magus Barrett lists as detrimental to the quest. ["To hesitate, to rationalize in human terms, to feel negativeness or fear or lack of confidence..."] Action, awareness, and positive assertion are the keys to speeding one toward **Xem**. Conscious awareness is imperative as we quest forth, due to the fact there are myriad ways open to us. Beyond this, there is the awareness of the main direction to be taken, and then there is the Work for it.

"The Elect who shall Work toward **Xem** must also know that alone the Work cannot be completed." I refer you to Magistra Sinclair's *Alone* and the message of Being contained in it. Each of us is distinctly Alone, but this isn't what Magus Barrett is talking about. There is a difference between "alone" and "Alone," that difference in this context being that each of us, like Set, is acutely Alone and singular in our individual nobility. The Great Work calls for our Working in concert [**not** unison], and I really can't figure out a way to allow one alone to act in concert with nothing else. Again, the concert is the Initiate, other Initiates, and Set—all impacting on the Work.

The paragraph regarding the dangers of taking flaws along on the Journey is an important one. Remember that **Xeper** is going to magnify the whole Being, and that will include any flaw. A bit of thought on the future of "What will *I* Manifest?" will be helpful when it comes to spotting and eliminating impurities. I think **Xem** calls for an innocence of the Being, and Ipsissimus Aquino goes into this in *The Dark Side*.² Please read it.

The *Keys* stress Work, and if you're like me, you'll sit down, read a book not on the recommended list, or flip on T.V., and suddenly feel something akin to guilt. There was a time this was driving me bananas until—I re-examined my concepts. Life, my students, is a Work. Being is a Work. And as in all things, we balance carefully to avoid burnout. So sure—read a book, take naps, watch a movie on T.V., take pleasure from the humans. Indulge and indulge. Only you can say how much is too much, and believe me, if you go overboard, you'll know it.

There is but one great Truth, and that is the Truth of Being. Beyond that, all else is what one does with the Being. Yet there are certain rules, and on these depend whether one can pass Maat and enter **Xem**'s portals. Mutants and Gods seek **Xem**, but only the Gods are of Maat and only they possess the vision to see Maat.

If **Xem** cannot be taught, then the implication in that phrase is that it can be found in ways others than reading sections A, B, C, & D. The Key goes further to say it must be recognized, realized, and then actualized. How does one understand it? In answer, let me share with you one of my cleaner parables concerning the seeker who asked to be spoon-fed:

"Anx-f-Apep! What is Life?"

"It is Being."

"Anx-f-Apep! What is death?"

"It is un-Being."

"Anx-f-Apep! Is this true?"

"It is."

"Anx-f-Apep! How do you **know** this to be true?"

"D'ye want a clip on the jaw?"

The new language necessary to understanding **Xem** is another elusive thing. Like everything else in the Æon, the language is a constantly evolving thing, and only the Working mind and Heart will be able to keep up with it.

The reference to the "inner eye" suggests a concept of a new Being, formed by Work and Will. An eye is created, an eye that can See and direct further building of the Temple of the Higher Man. And, as Magus Barrett mentions, there is an art to the power of the inner eye.

He also speaks of the symbols of essential thought and the intelligence of the Heart. We seek essences as we're not content with corruptions, and the jewels found thus far are more than sufficient to justify the time and trouble taken and that which will be taken. As we become more proficient in changing our standard ways of thinking [the mind feels very comfortable with fixed things], it is obvious there is a great deal to this known as Being. There is an enormous amount to this known as Being! It would all be easier to see if it didn't insist on always changing, but as it does, we might as well accept the fact and go after it.

And now—to that word I've used here and there thus far: *QUEST*. To pin down the exact point at which the quest begins is rather hard, because quests, like Initiation, often begin before there's a consciousness of what is occurring. The Heart will already be at work wondering and seeking when the Intellect begins to express the input it has received. The Intellect is of great value to us, but more important is the Heart, which is the foundation of Being. Yet the Heart totally alone cannot push one to **Xem**. It requires a balanced flow of input to the Heart from the Intellect and back to the Intellect which in turn receives the new input and again sends back to the Heart *ad infinitum*. While all this is going on, the balanced Being is heading serenely **Xem**ward, concentrating all its Will on the task.

Another thing quite obvious is that we are not rebuilding Khem. The Houses there are dust, and the creation of new ones will be both more beneficial and more Magical than the construction of copies. Never try to make a copy—it's only an imitation of the real thing. What we're doing is looking for the ancient knowledge, not the facade, which is what a copy would be.

Two quotes:

"It should also be known that the knowledge gained and the benefit thereof will be limited to the intensity with which it was aspired toward." (Magus Barrett)

"**Xem** is only as it becomes." (Magus Barrett)

and two others:

"For what a man sows, that he will also reap." (The Enemy)

"Please bear in mind that you're going to get out of this what you put into it." (Magister Lewis)

With the Coming Into Being of Per-t, these seem to be pretty well verified—even the quote from the Enemy. And if we've come this far, I can see little to stop us from absorbing the knowledge and conversation of Per-t and its new implications of **Xeper** and **Xem**. I suggest that Infinity is our goal.

The two final paragraphs of Key #1 are invitations to Self-expansion. We are again told the how, why, and what of approaching the Initiation to **Xem**. "... the step that separates but does not divide." I ask you to consider here the Two Lands, both balanced³ and going home to **Xem**.

Key #2

Key #2 begins with a subtle invitation to go questing and to find the order and orders. The second sentence ["Just what these (orders) are depends on what the initiates create with their Wills."] gives direction and instruction on finding the order(s), and I ask you to pay attention to the mention of creation. In your mind's eye, try to see the Order of Shetat, the Order of Belial, and the Order of Atmu-set-t. What are they? For that matter, what is the Order of Apep? What is it doing? As you can see ... ah, you'd like an answer to the Order of Apep? All right—the Order of Apep is Awakening and traveling the spiral. It is maintaining a ∞ shape as it exerts its powers on Infinity. It does this for itself and that it may receive assistance from and give assistance to the other Elect. It is flexing its Magical muscles and effecting creation and change.

Now—back to where we were. What the Orders will do as their individual and concerted Work will depend on the zeal and Work of the Initiate—in other words, what you create with your Will. And this will be done ... when? Again quoting from the Key, "...nor can/should **Xem** be created by any other than those initiated into **Xem**'s mysteries and secrets." That tells the **who**—does it give a **when**? Yes. Continuing Work is constructive and construction, when coupled with **Xeper**, will equal creation. That creative factor is a necessary part of **Xem**'s mysteries and once the flaws are, or are being, uprooted, an ordering in and of one's Self comes about. Guess how many steps that is from **Xem**'s mysteries and secrets? Not many, but remember that just as we're constantly changing, so **Xem** also stays on the move.

How does one manifest an abstraction? Further yet, how does one go about transforming the Highest imaginable form of Being? Don't try it—*do it!* Ordinarily, such a task would be impossible, but we bear the Black Flame, thereby being able to sneer at impossibilities. Key #2 was written prior to the Uttering of Per-t, and so we have a new view on manifesting abstractions; I suggest that abstractions are manifested through bringing into Being the Understood concepts of Higher Man through **Manifestation**. Accomplishing this won't be the signal to let it rest: the manifested **Manifestation**/creation is then in a situation familiar to us. It must continue to apply its knowledge in a search for the Higher. Sound overwhelming? Sure, but we're more or less restricted to the limits of our physical bodies at present. Bear in

mind, however, that these bodies have got to wear out sometime, and it would be senseless to stop questing simply because the body can no longer function. What we are is Being, not primarily body, though I must say we have some nice ones of those among us. And yes, I mean male and female.

We've spoken of Initiation in *Pyramid-XIX*, and Key #2 again points out its importance. Yet here another facet of Initiation is presented: the ordeal aspect. An ordeal is a trial is a thing calling for the facing of one's Self is **not** fun and games! It calls for a preparation that involves severe searching of the Being to eliminate all which is unworthy of Higher states. The ordeal of change is not going to simply come about due to wearing an inverted Pentagram, as the Key later indicates. It calls for awareness and action and a tearing down of walls which would block the path to **Xem**. It is one of the continuing great steps in personal evolution, as Magus Barrett aptly describes it. The things we have to learn are the theory and dynamics of taking steps; these are found in the hidden and mundane keys spoken of. Keys are all about us, from the words of the Book of Coming Forth by Night to observing the humans and doing not as they do—look about and within yourself.

Set has said, "The fate of my Gifted race rests in balance...", and the ways one can apply that to the Self are myriad. In the **Xem Working**, it was the heart of the aspirant versus Maat's feather, and this is the symbol of moment to moment examination of the Self by the Self. Moment to moment? Yes, if not more frequent. True, we might not be consciously seeing it so, but just try going off balance and listen to those internal alarms start sounding. Of course, you're not forced to pay attention to those alarms, but there's a full list of those who ignored them to remain in trees rather than pursue the Path.

Magus Barrett speaks of this judgement/initiation in the singular, and I've been talking plurality. There is no contradiction here, though, because the Opener of the Way is describing the Great Initiation of the Self facing the Self in order to pass through the portals of Truth. I am emphasizing that one cannot expect to take it easy after one ordeal. I can assure you, as Magister Seago has pointed out about the IV^o, the trails and dangers are constant. [Perhaps it's that the IV^o sees and Understands these dangers with greater clarity that the panic is not given in to, and falls are less frequent than one would expect in the face of the enormity of our tasks.]

Famous Wrong Move Number 131: Waltzing Gaily Through the Pylon of Initiation. Initiation, as we know, is a fiery thing and not always the most pleasant of experiences, though it is one of the most necessary ones. That it could seem ominous strikes me as being quite true, considering that what one faces is the sum total of what one has brought into Being up to that point. Think of that carefully. Also, try picturing a Magic mirror that will show exactly what is ... and remember what is going to be seen is reality. I presume the experience could be seen as unimportant or ludicrous, but my only reference point is that of personal experience, and that was/is no laughing matter.

And going along in that vein, we come to the quote from the **Xem Working**: "Higher Man must conquer fear." Being faced with fear will leave open two choices: the constructive transformation or the regression Magus Barrett speaks of. Remember this from *Pyramid-XIX*?

"Try to imagine yourself no longer being Setian and being unable to rid yourself of the knowledge of humanity's emptiness."

For those who choose to regress, there is the problem of the Black Flame and the unpleasant thing it will have become. That the Flame can be extinguished I have no doubt, though it seems the energy expended in putting it out could be used more constructively within the Temple environs. The same holds true for making the Flame go nova and destroying everything. A waste, but one will do what one Wills oneself to do.

There are a goodly number of things in this Æon that must be experienced by each Initiate, and Initiation serving as a shield against impurities is one of these. Considering what **Xeper** and Maat are and what Initiation is, it is Magically sound logic that an aberrancy would be prevented from taking root. *N.B.*→ this applies only if **Xeper** continues to occur.

We have a test for I°'s aspiring to the II°; why not one for the Order of Set aspiring to **Xem**? It's close enough to the same thing, isn't it? No. There is a vast gulf between where you are and where an Initiate in the late I°/early II° stage is. There is also a great deal of difference between finding Θελημα and Knowing **Xeper** to reach for **Xem**. It is possible for the III°+ to know who's ready for the Red Star due to that something extra we possess—the Sense of Set. But arranging the base ends of existence for one's pleasure isn't quite the same as maintaining one's Self apart from the natural universe. It may be that one day a test for III° will come about, though I sort of doubt it. The entry to **Xem**'s mysteries involves a merciless ordeal of the Self, therefore, a form examination would be one Self speaking to another Self trying to fit in. And in that sense, it would be wrong. Set himSelf says, "Now let the Setian shun all recitation, for the text of another is an affront to the Self." [Of course, he's referring to the stasis that comes about through a ritual done without meaning, but the lessons of the Book of Coming Forth by Night are legion and are applicable in any number of situations.]

Are the facilities of **XemSet** still available if one wishes to undergo the trial there? I presume this could be arranged, though one should check with Magus Barrett before going up the Mountain. ⁴ Wherever is chosen, it will still be a thing done Alone.

The following paragraph deserves to be quoted in full:

"Those approaching **Xem** through their own evolution will recognize the signals that will call them to initiation. Only those who have conquered fear should provoke the ordeal as stated before. The call to initiation is impossible not to recognize, for it comes as a longing, an inner need demanding to be fulfilled. It shall seem as a need for inner action and there will be an unceasing impulse to force an esoteric issue. The aspirant will feel an obsession to know truth and to Be. This will be unignorable."

Note that those approaching **Xem** make that approach "*through their own evolution*"; the name of that process of evolution is **Xeper**, the Word of the III°. It follows that, excepting the option of stasis, there is no way around the ordeal of Initiation. Regardless of whether it is seen as a shining Gate or haunted cavern, it remains a necessity.

"*Only those who have conquered fear should provoke the ordeal...*" Remembering that what one will meet is the Self as it Is, I think this advice/statement sound and wise. What is this "fear" that we should overcome it? Fear is a weakening agent, one that permits hesitation, rationalization, and compromise—all the things that do **not** lead to **Xem**. You are advised against the obviously dangerous (such as playing with rattlers ... even I'm reluctant to do that!); the "fear" that is referred to is that which would make one turn back; perhaps playing with rattlesnakes is safer.

There is going to be no way around answering the Initiatory call, unless one does opt for stasis. It is an inevitable ordeal which comes to be due to using **Xeper**. Does one **have** to undergo it? Consider the tree-dwellers. Is it possible to succeed? Consider the Magistri Templi, the Magi, the Ipsissimus. *Quod erat demonstrandum*.

The length of time the Initiatory experience will take is a highly individualized thing. In trying to pin myself down for an answer to the exact amount of time involved, I usually wind up asking myself if it's further to Ft. Worth or by bus. Speaking personally, I can recall Initiatory experiences which increased in their intensities, and one night that permitted no escape from unveiling the mirror in Ritual. Those Magics encountered varied from a test of the harder right vs. the easier wrong to visual phenomena involving the Scales themselves. It was a pitiless time and often a painful one, but one I wouldn't trade for worlds. It was, you see, an absolute necessity. It further took more than one night. How long will your Initiation take? Well, Ft. Worth or by bus? Only you will be able to supply the answer to that particular question/quest.

Further quests → what is going to be revealed of one's relation to man, **Xem**, the Neteru, the Work, and the price of failure. Another quest → why see this? ["Why not?" is unsatisfactory as an answer.] My feelings on this are that one is in the presence of Maat, the Truth of which **Is** in the Being, and is therefore present in all time. Yet this is not predestination—that occurs only as we form it from minute to minute and therefore is not waiting as a fixed thing. What you may glimpse, then, is not an unchanging thing. It is a view from an alien universe ... yet not entirely alien. [Let me in one way make easier and more complicated that last sentence by saying there is more than one Universe: from which does your view originate?]

*"The Gates of **Xem** are opened to those who would see and shall not be closed again."* There is a certain key which opens the Gates, and that key is Will through Willed **Xeper**. Note the words "those who would see." What we have here is another way of saying the Gates open to those who Will passage through them. Not **want** to go through them, not **would like** to go through them, and not that it's Setian-socially *acceptable* to go through them, but that the act is inevitable to those who force the inner issue involving the Self and its **Xepering** in **Xem's** direction.

And now: Who propped the Gate open and why? As the Gates are those to **Xem**, we can look to the smiling face of the Jackal. The why of it is intertwined with his Task as Magus V^o; his own Work led to it as he was schooled in the Word by Set and, like our own Initiation, Opening the Way to the Gate(s) was another inevitability due to that Work. It is also a Gift, though not of the platter variety. The paragraph continues by saying what Initiation is → *"the directing of one's own Powers of Darkness inward"* in order to weigh what one Is, an act done by *"open[ing] the gates of Self."* And there is the source and answer to the question in the only place it can be found. The only place? Yes. What you're seeking is the Truth of **your** Self, not that of others.

One observation I'd like to offer here is that in no place does anyone give an effort-free guarantee. If Initiation ever appears to hold out a silver platter, please look down. The chances are you'll probably note your hand grasping your ankle, caught in the act of pulling your leg. Key #1 plainly states that the *Keys* cannot teach and that **Xem** cannot be taught; it does not say **Xem** cannot be experienced. There is an Opened Way, and it is up to the individual Initiate to locate it.

Initiation brings about the new dimension of Being that was not prior to the ordeal. Magus Barrett uses the words "born into a new dimension," and indeed, it is a birth process. Ready for the bad news? In order to live, you have to die a little. Now—more good news. What will die will be that which you uproot, that which has no place in **Xem**'s realm. So ... die a little. It's only going to hurt for a short while, and your Flame will grow all the stronger in the new space given it. What you're going to see in those new areas of Being is the ultimate freedom that **Xeper** gives to those who utilize it. It's well worth tearing down any throne not of **Xem** to see the vastness open to exploration and what can be.

The concept and reality of the Neter to be worked with can be disconnecting at times. Pale, proud Apep has taught me that lesson time and time again, and it might one day happen that I'll learn to expect the unexpected in Working with him. Finding the appropriate Neter isn't the easiest of tasks, as there is but one major form "right" for the one questing, and only he or she can find it. Ritual Work is going to be of great assistance in finding that "right" Neter, and once you've found it [or once it has found you], be prepared to Work. I think that finding that Neter is going to involve any number of factors. Those will be intuition, awareness, a sense of almost being aware of it, a deep-seated attraction, etc. It is worth remembering that the Neter's importance lies in its function, as Magus Barrett points out. Though the name of the Neter isn't of prime importance, I'd hate to see something like an "Osiris" being brought among us; it wouldn't be the name—it would be **what** the Neter would try to do. Of course now, that's another rather extreme example, but it illustrates what the Key is saying.

If accomplishing the Initiation into **Xem** is the start of the quest ["... the beginning of the **actual** quest..."], then what have we been questing and Working toward up to the present? Just this →Initiation into **Xem** and its mysteries. Note I use the word "mysteries." To Understand mysteries, one needs to be a mystic, and a well-balanced one at that. Once one has undergone the ordeal of Initiation and has been born into that new dimension spoken of, one is able to perceive the flow of events both Magical and mundane in a far clearer way *due to one's perspective*.

There is no end unless an end is chosen. If everything happened to be uniform [and dull and drab] within this Æon, we might then reasonably expect to Work on Work A, proceed to Work B, etc., and end up with initiation into **Xem** and then kiss each other goodnight. Period. This is not the way it works. Each Working is going to expand the Magician's concepts, and thus enable her or him to incorporate elements of Being previous Magicians never dreamed possible, and for a distinct reason: we accomplish ends, not endings. We also constantly seek new ends to accomplish in our travel up the **Xeper** spiral toward **AlXemy**. It is a world with no ending.

While the challenge of Leviathan is formidable, it is not impossible.

"... Leviathan shall yield to none other than the final master of the Universe."

"... if thou would presume to realize what neither Heaven nor Hell may effect..."

Who is the "final master of the Universe?" What is that which "neither Heaven nor Hell may effect?" That final master is **you**. Now for the fine print: the final master will be you **if** you make it so by Self-order. It will be you mastering the Universe which is you realized in the Higher form. Only in this way will the daemon of continuity and ageless existence be utilized.

Indeed, this goes along with "**realizing** what neither Heaven nor Hell may effect," through Self-creation. [*Id est*: no one's going to do it for you, baby.]

The Task of a Magus is to Utter his Word. The task of the Hearers is to Work and make the abstract concrete. To make **Xem** a concrete reality, the Gates of Initiation are an absolute necessity. The while Initiation into the Gates of **Xem** will enable one to Understand those mysteries and secrets, there will be a conspicuous lack of silver platters.

Asimov's *Foundation Trilogy* is spoken of. [If anyone hasn't read it, please do so.] *Her-Bak* also brings out the outer and inner aspects of the ancient temples, and as in C.S. Lewis' land of *The Last Battle*, the further in you go, the bigger everything gets. Along with getting bigger, it becomes more complex. There is a point I'd like to again bring out: In this Universe which will expand and grow infinitely more complex, you are going to be Alone, even while Working in concert with the Others. I had better provide another bit of explanation before you elect to commence feelings of perplexity. Do not commence perplexity. When you achieve the perspective which permits you to perceive the enormity of your Universe, you will also have achieved the Self-order necessary to maintain Being there. Too high a State of Being to be attained? Well, how did Priesthood strike you back in late I°/early II° days?⁵

But there must/will always be the two aspects of **Xem**. The known and the secret serve to

1. allow utilization of that gained thus far to
2. open the secret and make it the known

... which will then open the way to seeking newer secrets. There is no state of Being that permits discontinuing the quest, unless one counts stasis—which is hardly what we're talking about. What we **are** talking about is Initiation, Evolution, and Being.

Along with the quote from *The Satanic Rituals*, consider this from The Diabolicon:

"For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would embrace all things forever."

Key #3

Since you wear the Black Star of Set, you can appreciate that where we are now is far, far beyond what might have been expected or foreseen in the Year X. In II°-2⁶, then-Magister Aquino had this to say:

"No more non-member subscriptions or non-member affiliations under any guise. Anyone who expects to get anything out of this organization will have to join it 100%. No more honorary Priesthoods. No Magisters or Priests who don't do a damned thing. Each new member will be expected to produce appropriate evidence during his initial year of membership that he is practicing Satanism forthrightly and unashamedly. Otherwise he will not be permitted to renew his membership, fee or no fee. The same holds true for each Satanist of each degree for each year. And the standards will get tougher as the degrees get higher."

Those words and acts opened such paths and possibilities that, by the Year XIV, a new Magus was able to say this:

"The components of this complex are distinct in their Functions and are intricately interwoven. The components are the T.S., the Temple of Set, the Order of Set, the Initiatory Degrees, the Council of Nine, the High Priesthood, Majestic Man or King/Pharaoh, and **Xem.**"

Key #2 brought out that there is a balance between the seen and the unseen and so it is with the T.S. Inc. and the veil it presents to the initiated. Magus Barrett describes the "T.S. (Inc.)" as "... the manifestation of the Temple of Set in the temporal or mundane world." Brief, but it says a great deal when one is on this side of the Temple walls. The T.S. Inc. does a number of things →it fulfills the legal needs of the religious organization, assists its own, and makes the Temple of Set more or less invisible to the bungled and botched while being capable of striking a strangely familiar note within the sleeping (potential) Elect.

Priestess Moffatt could, I think, speak better on the Executive Directorship than I,⁷ but having her on my Pyramid has given rather good insights into a Magician's way of dealing with the pressures of the mundane and Magical—and she's right in the middle of both. Under Priestess Moffatt's guidance, the Temple of Set is moving far faster than it would move without her, and personally I think she's great! [Because she's on my Pyramid? Partly, but also because she is one of the Majesties of Set. You gentlemen should know that I have a great deal of pride in you, also.] Going back to the Executive Directorship, try imagining the Temple of Set **without** it. Enough said.

"... the abstraction behind the manifestation," "... the TRUE House of Set." We are the Temple of Set. We are the Temples of Set. There is an intricate relationship between the macrocosmic Temple and the microcosmic Temples, and it is a relationship which constantly changes due to the microcosmic's effect on the macrocosmic and the macrocosmic's effect on the microcosmic. A Word that is very important in all this is **Xeper**. There are other organizations of a religious nature, but none are currently able to evolve in quite the way the Temple of Set is doing. Most of them have leaders more or less capable of binding their organizations together, and most present noble sounding reasons for their existence, but one of the things lacking in them is **Xeper**. **Xeper**, it will be remembered, must have Maat or it is no longer evolution. Rather, it becomes a mutation—not but ↓. The abstraction works on principles of Truth, and we have evidence of manifestation.

The Office of the High Priest of Set is one of great honor and responsibility. Both our High Priests have undergone tremendous pressures from a number of areas, and both have experienced being set up as a target for the slings and arrows of departing members who were **sure** they knew more about the High Priesthood than the High Priest.⁸ Further, both High Priests have fulfilled/are fulfilling the Tasks of their Office in Maat, as is expected of the High Priest by Set and his Temple. For, you see, we have honor among us.

As I indicated before, the High Priest often gets a goodly amount of flak because of his decisions, though the flak has slacked off in frequency of late. I know—I don't always agree with everything Magus Barrett decides, and neither did all of then-Magus Aquino's decisions strike me as just right on first hearing them. However—and this is important—neither Michael Aquino nor Ronald Barrett is in the habit of talking merely to hear a self-generated voice. When the High Priest speaks, he speaks as the High Priest of Set and is responsible to the Prince of Darkness himSelf. No one, least of all Magus Barrett, expects blind obedience from any Setian ... but it is helpful to remember that a decision from 4022 Broadway is not

Ron Barrett talking—it is the voice of Magus Ronald Barrett V°, who must answer to Set for his actions and therefore weighs them carefully before speaking. I do not envy him his Office.

The Nine ... those people who are always going off to meetings at Conclaves and nodding to one another in crowds and taking the opportunity to occasionally drive the rest of the Temple up the walls with curiosity.⁹ Quite seriously¹⁰ the role of the individual Councillors and the collective Council is a unique experience/Work. Key #3 describes it in this way:

"The Council of Nine is the 'heart' of the Temple of Set, which advises the High Priest by its 'Sense of Set' or Maat. The Nine could be compared to the higher emotional center because the Council advises by higher Senses, feelings, and intuitions."

Using these Higher Senses is a delicate matter, because the lower senses must not intrude and influence a Councillor's decision. Set can reach only the Higher parts of us ... and only those Higher parts can reach in and then out to Set; therefore, any decision reached by any Councillor [or the Council] which is not reached by the finest Higher Senses cannot reflect the Will of Set. Any other way leads only to sandbox politics and games, not to the Ageless Intelligence.

Key #3 goes further to say

"The Council of Nine, then, is the 'reactive' principle to the 'active' principle of the High Priest of Set; the two create a principle of balance."¹¹

From having observed the C9 in action, it is readily apparent that the Council is the "reactive" to the High Priest's "active." Which leads to a question ... why does it perform so? And to another: how?

Why: As far as I know, there's no totally perfect person in our ranks; it would indicate an Initiate incapable of further **Xeper**—hence, one in stasis and no Setian. Since we're fortunate enough not to have this problem among us, we're fortunate enough not to have all the answers = we've got to Work/work for what we do = somewhere along the line, an error is going to creep in. Now, as none of the Magi of my acquaintance have laid claim to omniscience, I presume the V° to be capable of mistakes. In the case of the High Priesthood, this could become disastrous; enter the Council of Nine, a body of nine highly evolved Magicians whose special duty it is to guard the Æon. This it does by finely tuning its Higher faculties [the Sense of Set] and *responding in a way that in no uncertain terms reflects the Maat of the decision before it*. That is the "why" (and part of the "how")—establishing that balance which is a necessity when acting in Truth.

How: On the present Council, we have one V°, three III°, and five IV°. [The Masters of the Temple win again!!] Consider the power of Knowledge held by those three, the immense fund Understood by the five, and the Vision of that one. Now, pool those while maintaining their individual Selves. The Nine together then have over fifty years of Temple of Set experience—a great deal of Heart.

[Think of the Nine as standing in a circle facing one another. I can see Magistra Sinclair directly across from me, and Magistra Bast can see Magus Norton, who is directly across from her, etc. Having this visualized, remember that no one wears blinders, and that my vision also curves over to Priest Bushey, who can also see Priest Moffatt, and, well, you get the idea.

The "how" is also answered by the wide range of vision along with the link which exists among the Nine, enabling that body to Function as the Guardians ... those who respond in and through Maat to that which will affect the future of the Temple of Set.]

"The Order of Set consists of all III° Initiates...." The III° Initiate is in a rather good position in a number of ways, particularly Grade-wise. There are distinct differences between all the Degrees, but I think the III° is one of the most important in that it is between the I°/II° and the IV°/V°, and VI° being another thing altogether due to the "own very Self" significance. This being in the middle of the Grades has a very great advantage: it's easier to recall what the I° and II° are like, and it's also possible, through the force of Will, to comprehend IV° and V° thought, though it's difficult to sustain for long periods that "push" to Understanding when one is of the III° Priesthood.¹²

"Separate but not divided" → these words are capable of boggling the mind. But why? Part of the answer is that it came from a Magus, one who conceptualizes that which has not before been clearly spoken or comprehended; hence, it is a new idea and requires work to Understand. Yet, the Two Lands the Key speaks of could be no less than the dual aspects of the Temples of Set. Visible/invisible, light/darkness, manifest/abstract, Ra/Set ... at the risk of being repetitive, it seems to call for a precise sense of balance *because these are the planes of Being*. Remember that while these are separated, the fact they are not divided indicates each will impact on the other constantly.

HarWer, the Living Horus. As I see *Key #3*, the subject of HarWer is explained with a clarity that is quite pellucid. Return to the *Key* and begin reading, starting with the paragraph beginning, "The placing of HarWer within our Setian Philosophy..." to the final paragraph of *Key #3*. Like the demon in Niven & Pournelle's *Inferno*, "I really don't know how to make it plainer." Which translates to → I can't make it plainer for you but **you** can make it plainer for you. The *Keys* will not teach, but what they will do is open the way for breaking down one's own barriers to understanding. And on the other side of those barriers? Actually, there's this horrible devil with a trident and meathooks, just itching to chunk you straight in the lake of fire.¹³

Key #4

Five *Keys* have been written, and we're getting a certain expertise in the new language. To refresh the memory, the reference to the new language is this:

"There shall be ancient and occult language used with new meanings and a new language used with ancient and occult meanings." (Key #1)

Why should it be like remembering, this thing of approaching and absorbing the new language? To answer that one, we have to seem to veer off topic to a subject near and dear to the heart of most of the occult world: Reincarnation. As I once told you many centuries back, there's no such thing as reincarnation **but** there is such a thing as survival of the Being's Highest parts. And that is the key to the "why" of the question. The Elect Setian Magician is going to build and fortify those parts of himself which are the finest, most precise, and highest aspects of Being; these can be stopped only by opting to give in to the Greater Law *at the individual Initiate's own choice*. Just as the choice can be that of giving in, so it can also be that of **not** giving in. Mere flesh, as is, cannot endure forever; ¹⁴ what can endure is the

Highest Essence—a matter of *alpha*, not *omega*; Now—back to why this new language gives one a sensation of remembering.

The Book of Coming Forth by Night remains a curious document. If I didn't have personal evidence of its Truths, and had I not observed the evidence shown by others who have dared to take its challenges, I could dismiss it as a rather nice piece of writing by Ipsissimus Aquino. As is, I have proof in my own Understanding, so I know (not "believe") Set to be the author of it. The Book of Coming Forth by Night was not merely dictated with only the exact moment of dictation in mind. It was carefully prepared by Set for Setians and has long-range implications—witness finding "a new twist to something we thought so familiar." Just how long-range is the Book of Coming Forth by Night? That's asking just where its limits extend to, and the answer rests with you. I don't think any of us will let it be too limited ... no, not at all.

"Symbolism is a visible form of abstract (magical and philosophical) principles, qualities, and functions, awakening within us an Understanding (consciousness) of Being and of an already possessed knowledge contained in our true Being." To learn to think in symbols is a difficult task; it is also a necessary one. Without **thinking** in the symbolic, one cannot Understand and experience the abstract. It'll make it pretty hard to Manifest them, too. [Manifest the abstract? How else to make it an enduring part of the Being?]

Thinking in symbolism is a lot of hard work and can be maddening. So why do it? For one thing, thinking in symbols is contagious both within the Self and with others, thereby leading to new areas of exploration. For another, the way symbols are comprehended is highly individualized, thereby challenging and strengthening the individual Initiate **and** the Temple of Set.¹⁵

Xeper, to be **Xeper**, must be continuous. It must also have a means of being continuous. Symbolic thought provides the means quite well by presenting some of the most tantalizing concepts and examples and then leaving it up to the Initiate to attain a consciousness of what has been suspected and/or glimpsed. Indeed, as Key #4 says, "Symbolic thought-form can ... both excite and express **Xeper**,"—which leads to having a firmer grasp on what is known and finding nuances not previously seen and again, *ad infinitum*.

Symbols can be subtle in their messages, and something somewhere is keyed to comprehending those messages. Again, these are long-range things. It would have done little good for the Book of Coming Forth by Night to state verbatim that **Xeper** would be followed by **Xem** and Per-t, even if it would have been possible for Set to remember those Words. Why "little good?" Because there would have been no effort put forth, and therefore no attainment. No symbolism, nothing for the Being to quest for. No quests, no Majesty of Set. No Set, no Temple of Set. Or, as Magus Norton once said, "No guts, no glory."

Are symbolisms limited to shapes on the walls of Egypt's ancient tombs? Of course not. As the *Keys* say, symbolism has been in use since I A.S., and its limits are only set by the Initiate's perception and the Initiate's perceptions. Which means the messages of symbolism will be wide-ranging and going from the ultra-subtle to that which delivers a swift kick to the shin. Perhaps we tend to think of the symbolic only as that shrouded in mystery, and not as those more obvious examples which also come our way.

Symbols are representations of truths, and it is the responsibility of the Elect to Understand those representations and the pure truth behind them. Not "understand" but "Understand" them by viewing them from one's own State of Being. Symbolism covers a **pure** truth, not a corrupted form, and I think perhaps only Understanding will allow one to accurately See that truth or truths. Keep this in mind, and then go further to where the Key continues on to say:

"Only by Understanding them can they serve us as a language so that we can accurately communicate among ourselves as we continue to evolve. Even more important though is the process that occurs within us as individuals as we work toward and discover their hidden meanings."

This says two important things to me.

1. In order that symbolisms [and the truths behind them] serve as an accurate form of communication, it is imperative they be explored in such a way that one **thinks** in symbols with Magical ease and
2. to accomplish this, certain Highest and useful Truths must be a part of the Being.

In other words, one must Become the truths—and this does not imply losing the individual Awareness of Self. It's not possession. I would say it's an **obsession** in seeking the purity of the Highest States of Being ... which are always ahead of what has been attained up to that point.

[A train of thought: the Highest possible State is always going to be a bit further ahead. If striving for that further State brings about a greater refinement, is there ever going to be a time when the Being will be so pure, so refined, so High, that it will be impossible for it to make another move? It goes against my Setian grain to foresee such a thing, but I'll hazard a guess. It might be possible if the Being uses its resources to create for itself a universe so fixed that it becomes the very principle of the Greater Law. Ah, but there's a way out of that trap → becoming a "Greater Law" sort of State means limits would be imposed by the Self on the Self with an awareness of what was being done. (Translation = an end will come about only if one so Wills it.) No rush on deciding the answer for yourself. You have eternity at your disposal.]

Key #4 makes a statement which I feel is deserving of twenty-eight point type, but let's settle for italics: ¹⁶

"... we already possess the knowledge of the symbolic."

Do you see that? You already have the knowledge within you. The knowledge, not the Understanding. The knowledge, the Key goes on to say,

"... is locked deep within and so our task is to bring what is known to consciousness."

There's the catch. It's going to require effort [as indicated by the word "task"] to bring about an awareness of the universal implications of that knowledge ... which is another way of saying exerting the force of Will is going to bring about a **consciousness** of **XXX**. And truly, this **is** why reaching Understanding seems so much like remembering.

Which comes first—the question or the answer? In a great number of cases, it seems the answer is around before the question is ever put in a form which the Heart and Intellect together can appreciate. The answers are everywhere—both answers and Answers—and it seems they can be answers only when they have a relevance to the Being and its consciousness and State of Being. Answers? Let us say rather manifestation and **Manifestations**. It is then up to each Initiate to notice what has come about and to then explore the "why" of it in his or her own unique way. It is this the Key refers to when it says:

"... the symbolism will expand and bring before the mind's eye (inner eye/third eye) a vast complex of abstract, magical, intuitive states of Being with qualities, associations, and relationships which while they are experienced—they can never be truly explained."

Note this quote says that the quest(s) can be known to exist, can be followed and brought to consciousness, and that if successfully pursued, are experienced *and become a part of the Being through being experienced*. So—which will be the greater—you or the principle experienced? You. You are utilizing the Dark Side and maintaining that which is You without falling prey to a fixed state.

That what is experienced cannot be explained even to another Magician can be frustrating, tantalizing, and almost humorous—ever notice how many of us talk with our hands? But it's not a lost cause, since we seem to understand each other rather well. Quite seriously, there are no molds in the Temple of Set, and that means no one is going to view and/or experience the same answers in quite the same way. Remember—we're Life-oriented, and that means the individuals must be given the maximum space to Be a Self qualified to act in concert.

Now, where was I? Ah yes, pontificating. Both Intellect and Heart are necessary to Being—just try having one without the other and see what happens. But that applies to having a stable [not static] Being, not to the Understanding which comes about through the Heart. Not without good reason does the Key say the mundane must not interfere with the process of the symbolic entering the consciousness; were it to do so, what one would wind up with would be only parts of truths—which the Intellect would force the Being to compromise on, thereby incorporating corruptions and sending one further back from the original starting point. So let the Heart see and absorb and let the Intellect identify with what Is. Example?

"... every Setian who 'experiences' the Pentagram needs no further explanation than just seeing the symbol because Its Truth has become a part of them. To anyone who has not, It will ever be a five-pointed upside-down star—regardless of explanations offered."

Let us turn our attention to the Stélé of Xem. As Key #4 says, the Stélé is composed of symbolism—entirely. It is important to remember that "No symbol has been used in the Stélé for the sake of art; rather art has been employed for the sake of symbolism." As *Pyramid-XXII* discusses the Stélé of Xem, you'll find it helpful to have both Key #4 and the Stélé nearby for reference.

The upper portion of the Stélé rests on a base formed by the hieroglyphs of the IAM Manuscript and is bound on each side by Maat's plumes, as is Understanding. The plume at the left side of the Stélé has a narrow border, possibly indicative of the fact that the Temple of Set and its mysteries are not exactly easy to find in the mundane world from which one must initially seek it. Narrow though it is, it still has Maat's plume, which signals the presence of Truth¹⁷. The narrow left border can also be seen as that entry into the Order of Set, the point at

which one can begin to aspire to the knowledge of Set himSelf. Regardless of personal interpretation, it remains that only through Maat is it that one proceeds ... and the only Maat is that of Being.

"The bases of the two plumes are touching the Set-headed *Uas* scepters which face each other." The scepters, the Key explains, are the "authority of the Word of Set," and also are as bound/limited as the Initiate lets them be. The scepters touch the plumes, thereby indicating the authority of the Word is separate but not divided from Maat. The scepters also frame the hieroglyphs of the IAM Manuscript, which says to me that all that can and shall be attained springs from the fiery Gift of Set. But go further in the Key and find the statement that,

"... the scepter on the left issues forth the Word '**Xem**' while the scepter on the right limits the same."

Bound or unbound? Symbolically it is bound, for **Xem** is not a final goal but a new beginning. Finite? Only if so chosen. It cannot, at this point, be stated exactly what form exists beyond the **Xem** and its transformational [al**Xemical**] powers, though Per-t is a further refinement and is a step closer to Understanding what may be.

The Black Jackal is seen as a motionless form within the page. It faces the entrance side of the Stélé and is in a position of alert waiting. As the Key says, "... the Neter is not yet manifested." It manifests [as seen between the plumes] when it functions as the Opener of the Way, and until that occurs it holds its secret life locked within. It sits surrounded by hieroglyphs, hieroglyphs that state even while seemingly motionless it can in Maat say, "IAM."

On the IAM Manuscript itself: there have been references to it here and there in Temple documents, but rarely does one see it as the subject of an article or paper. It is complex and can be baffling in the extreme, which is no help when one reads it and Knows it holds Truths. It is a document of profound meaning, and one that can hold meaning only to a consciousness which is aware of it in Maat. And there is the answer to its hidden aspects → it must be experienced before it can be appreciated. The wording of the IAM Manuscript is precise, as the Key indicates, thereby presenting a challenge in another form: Become precise in your being so that other precisions can be Understood.

There is motion within the Stélé, motion that refuses and has nothing to do with the funereal bindings of Osiris [the bindings being symbolic of a frozen stasis]. Note the Key says there is a definite motion of the Principles (plural) of the entity. No truly Living entity will be made of a single Principle, though the individual task may be to bring about a manifestation of a certain one. Set, the Initiate, Anubis, and **Xem** are shown moving. The Black Jackal, Maat, and Xepera are not shown to be in motion, but observe this: each is shown poised for action, action which the Initiate will set in motion for himself. The figures present show the abstract in the plainest way possible for a scribe to show it. That took a lot of work and Work and love to bring about. Think about it.

Let's look at the figure of Set within the Stélé. It stands on a base which brings him very close to the Initiate. That base itself is symbolic of the Darkness which the mutual Work as brought into perspective. The Initiate has elevated himself to the point that he is able to greatly reduce the distance between himself and the Prince of Darkness. That Prince stands with his left foot and hand foremost [as do Anubis and the Initiate], indicating to the Initiate that he, Set, is a

Creature of Darkness. His balance is such that either foot could be forward, though he must touch the mind of man in a way in which he can be perceived. In this case, it is the symbolic. About his wrists and ankles are black bands with narrow white borders. Art? Symbolism. He is Self-ordered, a Creature who cannot abide the light and has established his Darkness, pushing back the light which can only follow nature's laws. You will note the same can hold true of the kilt. The white line extends from the waist in a diagonal line flowing down to the right knee. The interpretations will be myriad, so I'll offer only one more on the kilt's slanted line. The white crosses the suprapubic and pubic areas, and can be seen as a symbol of a Self-ordered State within the Darkness. Entirely satisfactory? No, but remember these are my own interpretations [which will be dated as soon as put on paper] as apply to my own Understanding. Your own will be different. One further word on the kilt's symbolism and we'll move on. The borders are, again, white. Not only does the lower band show a symmetry, but it can show an established base, brought about through Will. The upper band has lines moving at angles. Those angles are seen to move in the light, bringing about a binding of the light and making it subject to the Magician. All this Set can do without symbolisms; it is the Initiate for whom it is portrayed through the use of symbols.

The spine and skull of the Initiate are the only logical places Set would be looking at. It's not that he has a thing for bones—what's a stack of vertebrae and a skull to the Prince of Darkness?—but rather that the skull and spine house the central nervous system, that which sends and receives impulses from all other areas. This narrows it down, but neither is it correct to say Set has a thing for masses of tissue. What he **is** concerned with is what originates from those physical structures. Within, in what is made from those impulses and their usages, is that which is **you**. And **that** is what holds Set's interest. [He has also invested a lot of time and effort into those who are his own. One could hardly expect indifference on his part after that.]

Having touched on Set's appearance in the Stélé, let's examine the Initiate. He stands with his left foot forward, following Set's symbol of the Left Hand Path as shown in the Stélé. His kilt is white with proportional black curved lines indicating, as the Key says, "... the realm in which his semblance must exist..." Note here that those lines curve. Do they curve up or down? Well, is a glass of water half filled or half emptied? The answer depends on your own insights and initiative to know. There is a section of the kilt which extends down from the phallic area—the Initiate has a firm basis of Creation and the lines are horizontal and suggestive, in shape, of the Heart further over in Maat's scales. To me this indicates Creation from the Heart. And this is getting deep, so let me put in something you need to bear in mind: a disclaimer. These views, now, are my own, and are not to be taken as the final word. It's very important that you use what I'm writing in a way that will make you question rather than saying, "Oh, he's a Magister, so that's the way it is." O.K.? Back to the Initiate!

The black waist band is the Initiate's umbilical, and is stated as such in the Key. Ah, but where does it attach? Not to Set and not to Anubis. Look closely at the figure.

Magus Barrett points out the line the Initiate is standing on ... which should make you look at the rest of the "flooring" present. The Initiate and Anubis alone stand at that level, the other figures being more or less elevated. Set is closer through his own choice. Maat is higher; she is a Principle and the Initiate must rise to her level of his own free Will and through his own efforts. Maat, on the other hand, cannot descend to a lower level. Truth cannot compromise. The figure of **Xem** is on the highest level. He has passed Maat's Pylon, Become, and stands as a symbol of the naos of the Temple he Is.

The *nemes* which covers the skull and upper vertebrae of the Initiate is dark. It, the *nemes*, shows a gate of dual function: the darkness which covers it must become the Darkness, or realm, of his own controlling; it also serves as a gate which will admit only that capable of traveling through the Darkness. The *phi* quality is present. The Serpent One is poised on the pineal gland, and not simply as a nice place to rest. She separates but does not divide.

If the Stélé of Xem were to be in full colour, what colour would the disk on the Initiate's heart be? I suggest it would change from moment to moment, varying both in colour and hue. The fact that the Pentagram hovers above and before the Initiate shows, as in the Key, "... his freedom and the conditions of his part." It is also a subtle reference to perspective. ["... I shall see with his eyes."] Another point Key #4 brings out is this:

"He must conquer all fear of the Unknown and the ever changing."

In other words, when the temptation to use the Pentagram as a security blanket arises, it must be put down [the temptation, not the Pentagram]. The Pentagram is a symbol, not a machine gun. The Magic you do comes from you. The Pentagram is the great symbol.¹⁸

The Initiate holds the Neter symbol in his right hand. The flag shape points toward Maat's Pylon and to the direction he aspires. [**Xem's** Neter symbol is not held. It has Become a firm part of his Name and now is in a position in which the flag portion shows achievement.] Why hold the Neter symbol in the right hand? Beyond the fact that Anubis has the left hand occupied, there's a valid Magical and symbolic reason. The Initiate has certain conditions and responsibilities in being Elect, one of which is that he must contribute to the Functioning of the Temple of Set. He can do this only by Becoming a God, which he will not do without receiving and giving input from other Elect. He remains totally Alone—separate but not divided. Key #4 states this by saying, "His Work is his effort in his personal Setamorphosis and is unique unto himself. The result of his Work, however, may serve all of the Elect and in that respect becomes Functional."

[To make this clear, go back to Key #3. In that, "Function" is defined as *each individual Principle Working in concert with the other Principles toward the Great Work*. "Function occurs within the collective effort toward the collective evolution..." "Principle" is the highest form of Truth. "... Work is the individual effort toward individual evolution." Principle plus Function will equal Neter, which is a Working Form of a Purpose. Keep these in mind and the messages of the *Keys* will be far clearer.]

Look now to the Initiate's left hand, the symbol of his (individual) Working aspect. He Works toward Manifesting **Xem** through **Xeper ir Xem a Per-t**, and to do this, he locates that Function which is there to assist him—the Opener of the Way. "The *left* hand of Anubis¹⁹ is grasping the *right* hand of Anubis..." or, the Initiate, in his Work, utilizes the Function of Anubis—which means the latter is Functioning to bring about others who can increase the Functioning of the Temple.

There are distinct messages in the Stélé showing both forms of Anubis. On a somewhat superficial level, one must see the mundane before the esoteric can be appreciated. The Black Jackal is not the common jackal of Egypt. *Canis lupister* could be considered as a symbol of finite man, going about life obeying the impulses generated by nature; the Black Jackal, on the other hand, symbolizes that which moves not in accord with nature but against its laws. "... [common jackals] prefer carrion (which is a clue to the principle of Anubis)." Now, since

the jackal can be symbolic, where does that put you? By virtue of being Setian, aren't we all more or less "dead" to the world of finite man? You're not? Then try going out and associating with humanity on humanity's level, disregarding all you've attained and all that is Maat. If you're able to do this with no awareness of the acute *differences* in yourself and John Q. Nerd, then I submit that you are actively suppressing what you Are → an Alien to mankind.²⁰

Magus Barrett approaches the Black Jackal symbol in a more direct way and leaves space for each reader to explore the symbol as deeply as he or she desires. As he points out, the symbol must fit the Neter; the Neter does not compromise itself to fit the symbol, which would be a rather limiting procedure. Keep in mind that a discussion of the Black Jackal is also a discussion of al**Xemy** in that the Black Jackal is a symbol bringing about life through transformation. The emphasis on the hieroglyph *sab* puts more light on the "life through transformation" aspect [as in the *Symbol and the Symbolic* quote which specifies a "separating out of the elements capable of transformation and future evolution" as a leading function of the jackal].

Having this in mind, Key #4 then presents a subtle invitation to look in the mirror by stating that each Elect Setian has his/her own pantheon in the microcosmic. It's there—you only have to look. Perhaps this is a detail in the "why" of the fact that as tremendous and unique as our Beings are, we can still understand and Understand one another. [But not to the point of "We are one; we are none!"] Now give some hard thought to this: within you is an Anubis. I am content to let that particular timebomb tick away in you.

You'll note Maat's Pylon is situated in such a way that there is no way over, under, or around it. It can either be passed through or turned back from. Period. The Maat within the Trapezoid is the Truth of the Self seeking **Xem**, and it determines whether evolution or mutation will take place, though the choice is up to the Initiate, the Maat showing what Is to the Self. If the microcosmic Maat reflects the macrocosmic Maat, the Initiate gains a new perspective. He Understands his Truth to be pure, innocent, and High, and has seen his Self against the background of the conditions he knows to be vital to Life. If the Feather balances the Scales, he has met those conditions. If he has met the conditions, the AnX is offered to him; otherwise the symbol of Life stays put, and the Initiate may return to Osiris.

Having grasped the AnX, the Initiate is now in a universe of unique perception. He is of the Order of Xepera and has Realized his Self, Understanding his Work and Function. No Guide holds his hand, for he now comprehends the Guide and the Path in a way he could not have done prior to this Ordeal. He now faces the Task of Creation.

The Task of Creation will ensure even more firmly that an end comes about only through so Willing it, for the Shen reflects the infinity of *Neter **Xem** whose Name is Unknown*. Or, just as what he has Realized is far beyond his former dreams, so what he will build is far beyond what he can now foresee. He may know his Name at the present moment, but he cannot foresee all he will Become through using the powers of that Name. What he does will impact in myriad directions and cause change, thereby always creating and being created through Creation.

In the Stélé, **Xem** is Faceless. This must be as it is because the Initiate knows he will create, but he does not know all he will **Manifest**. After passing Maat's Pylon, he has a far clearer picture than before encountering the challenging Truth. Does this mean the IV^o+ see features on the Faceless One? I invite you to Work and Realize your Self and see.

Xem has the complete symbols of his godhood: the beard, the AnX, the crown of the Naos surrounded by Truth, evenly balanced light/dark in his hands and clothing symbols, and the sealed scroll. Please place your copies of Key #4 and the Stélé of Xem side by side and read on to the end of the Key while paying close attention to the Stélé. After that, a reading of the *Statement of Leviathan* in the Diabolicon will further clarify that which is **Xem**—the Self ahead of the Self.

Key #5

Key #5 changes the view, moving from the microcosmic to the macrocosmic in order to broaden the quest. It was and is necessary to examine the role of the individual Initiate before going to the Task(s) of the Temples themselves. Key #5 emphasizes concert, that which cannot be brought about without each participant learning constantly of himself.

Our impressions of reality are constantly changing due to our own constant changes. As Magus Barrett says in the Key, "... reality is mostly perceptual and ... when the individual reality is combined with the perceptual realities of other Elect individuals, some rather complicated situations and circumstances begin to occur." Note now, that "... reality is mostly perceptual...", and remember that the Realm of **Xem** will be what it is made to be. That is, that Created will be reality, reality made as intense as each Initiate/the Initiates make it.

One starts with the realization, which Priest Moffatt put into words at the November 11, XV, Order of Set meeting ²¹; I quote from *Order of Set-89* ²²:

"... **Xem** is individual as each Setian is individual—yet we remain Brothers and Sisters by comprising parallel universes. The highlight of his statement for me was, 'I am all—I am the meaning of life!'"

Read the last very carefully: "I am all—I am the meaning of life!" Those words hold a Truth which activates all the facets of the Being and enable it to **Xeper** to **Xem** through the Manifestation of what Is ... and is another beginning. You. **You** are the reality, and **you**, both singular and collective, determine the real.

"Higher man must conquer fear." **Conquer**. Not ignore, not skirt, not suppress, but *conquer* fear. Look on fear objectively, and it is seen as neither good nor evil in itself, but rather an emotion ... which means the effect of fear on the Initiate can become a thing of positive or negative values depending on the response of the Initiate. If it brings about a hesitation or compromise, the result is evil. If faced and overcome, it is beneficial. Your eyes have been opened by the Gift of Set and your Initiation; now you are gods and can know good and evil. *Also sprach Apep!*

Yet, actually conquering fear isn't as easy as knowing it necessary. Fear takes many forms, ranging from mundane fears to that of the blazing thing which is the Self itself. The fear spoken of isn't that healthy self-preservation factor ²³; it is the fear of the unknown, that lurking thing which, while not alive, can itself cause death. It is also the fear of the knowledge of the ultimate freedom of **Xeper** and the awareness of being Alone with no omnipotent God to inflexibly govern and record each step and action. It is the fear from the realization that you **are** all and that **you** are the meaning of Life. It is not a thing to be taken lightly.

Where lies the fault when changes are realized and some Magicians are lost? Obviously, the problem is in the Magician and not in the change itself—otherwise, there would be no one left by now. Indeed, it's ironic that someone could Work and work to encourage the progress of the Æon, and then fall when the very thing worked toward comes about. I can think of more than one Magician greatly loved and respected who lost all by refusing to Understand, thereby embracing the stillness which is Osiris. It's sad that such things happen, but Set never promised us the Elysian fields, and in addition to being realists, we are also elite.

The Way of **Xeper ir Xem a Per-t** is change, the change brought about through Initiation. [Remember, change comes about in two forms: evolution and mutation. If the Being is working toward the purity of **Xem**, evolution occurs. If flaws are ignored the result is mutation ... and perhaps this is part of the answer to why we see Magicians crash—the eyes of the Self are opened and what *Is* is seen.] Consider this from Key #5:

"... it is easy to see why the Magical Formula of the Æon can be disturbing or even terrifying to anyone except the most zealous and adventurous."

There it is → the Magical Formula states each Initiate has the perfect freedom to change and thereby must take the full responsibility for what he or she Becomes. It can be rather frightening, would you not say?

The act of accomplishing change through Will and leading to evolution is the definition of Magic. Not, now, White Magic, but Black Magic, that which leads to a distinct Self-ordered state of Being Apart. It is a triumph over the Greater Law and is the key to Living. It is also a triumph which can end only at the Initiate's choice for the Gate of Change has been opened through the Word **Xem**. Any closing of the Gates can be done only on either an individual, microcosmic level or on a macrocosmic level through the fading of the Majesty of Set.

The opening of those Gates does not imply it to be the time to relax. On the contrary, the Uttering of **Xem** impacted on all things, as Words do, and thereby added momentum to the coming annihilation. *Change must come about. Period.* And the fastest way to court disaster is to refuse to change and work with change; there are enough examples of that in the mundane world, let alone in our own ex-members.

Yet the annihilation is going to prove beneficial because it's going to present the Initiate with a choice of "Do or die." The Elect Magician will respond by doing ... and in doing/changing/evolving, **Xem** will be reborn.

Read closely the paragraph beginning "Going back to annihilation statement...." It is clearly written, and asks no further comment at this time.

A Word can come crashing down about the ears of its followers only if the Word becomes so fixed that it cannot be touched or further refined → which can happen only within the Initiate's Self. It is for this reason that we see Thelemites, etc., clinging to the old outdated ways and wrapping themselves in Osiris' bindings. The truth of the matter about Words is that a Word serves its hearers, not the other way around. Thus, Θελημα, Indulgence, **Xeper**, **Xem**, and Per-t exist to define the Path and to make strong the Being traveling that Path.

[Θελημα tells what to use, Indulgence how to use it, **Xeper** what process, **Xem** the direction, and Per-t what occurs through such usages. And next? Like my Prince, I cannot remember the future, at least not all the time, and thus cannot predict the next Word.]

The final paragraph of Key #5 deserves quoting in full due to its message.

"To make that 'one step beyond' at any given point or time, the Elect must be without fear for it is very likely our deadliest enemy. Fear can negate perception of the next step or perhaps even worse, fear can distort perception and cause unhealthy mutation. Fear also destroys the necessary force of Will necessary to take that next step and causes a desire to cling to the known, the familiar, and the illusion of stability. Therefore, let the Elect who resolve to Become of the Gods also resolve to conquer fear that they might **Xeper** ir **Xem**."

Pyramid-XIX [Key #1]—IX-I-XVI A.S.

Pyramid-XX [Key #2]—IX-X-XVI A.S.

Pyramid-XXI [Key #3]—IX-XX-XVI A.S.

Pyramid-XXII [Key #4]—IX-XXX-XVI A.S.

Pyramid-XXIII [Key #5]—X-VIII-XVI A.S.

Xeper ir Xem a Per-t

James Lewis IV^o

Footnotes

1. [Pun? Maybe.]
2. page 101. Ed Note: There now have been several editions of The Dark Side your page number may differ.
3. that word again!
4. Personally, I'd like to spend a week there drinking in the Fires of the place, but....
5. Ed note: These letters were originally written to the III^o members of then-Magister Lewis' Pyramid network, and the article was first published in the Onyx Tablet, for the Priesthood.
6. Ed note: A letter from Dr. Aquino to the Adeptii of the Temple of Set then under construction.
7. Ed Note: Priestess Constance Moffatt was Executive Director of the Temple of Set when this letter was first written.
8. I see in that a certain desire to be the High Priest or High Priestess; I also see a certain amount of insanity. It's difficult to picture anyone **wanting** to be in the shoes of the High Priest for the glory of it.
9. Description courtesy of J. Lewis I^o, II^o.
10. I wasn't serious before?
11. Yes, there it is again. Magister Lewis' favorite word: **balance**.

12. Difficult? Yes. Impossible? No. Otherwise, there would be no IV^o+
13. No, I don't believe everything I read, either, but, like you, and unlike the humans, I'm not afraid to find out.
14. I know everyone feels an exception will be made in his or her own case, but it just isn't so.
15. Further train of thought: if strengthening the individual Initiate strengthens the Temple of Set, does strengthening the Temple of Set strengthen Set himSelf? There is a part in the Book of Coming Forth by Night in which the Prince in question says, "... and should (the Elect) fail, the Majesty of Set shall fade and be ended." On the other side of that, I think it would be safe to assume the Majesty of Set can also grow more brilliant and be infinite. And, in case you're wondering, I never lost sleep over how many angels could occupy the head of a pin. Anyway, the answer's forty-two, but only if they stand still.
16. Ed note: With the newer facilities at the disposal of the Ruby Tablet's editor, we're able to provide that 28-point type...
17. However, it's a long path from becoming a I^o to the point at which one is Recognized by the Prince of Darkness.
18. That doesn't mean you should put your medallion in storage, just that you should be aware of the sources and uses of Magic - in theory and in practice.
19. Ed Note: The Key states, "The left hand of the initiate is grasping the right hand of Anubis who is the Guide in this aspect."
20. This is not the same as mixing with humanity and being ever aware of what you Are.
21. Ed Note: a meeting of the III^o+ Priesthood.
22. Ed Note: Letter from High Priest Ronald K. Barrett to the Priesthood of Set.
23. which sends impulses against such things as, say, inviting a mugging or picking a fight with Magister Seago.

Commentary and Analysis of Anubis' Keys

Classification:	V4 - A17.26 - 3
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Subject:	Xem
Reading List:	

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Introduction²

By introducing the detailed comments to follow, I am putting forth that which constituted serious study on my part. As each of the High Priest's Keys were digested by Magistra Thomas, they consequently were forwarded to her Pyramid^A assignments and the Order of Set with her own perceptions included. At the time that I received her comments on the first Key, I was doing a lot of letter writing (communication), but was not involved, *per se*, in any substantial project. I had read the Keys and other parts of the Onyx Tablet, but I had not really made an in depth study of the implications/Truths of the Keys. With her encouragement and remarks (designed to get us Working), I set myself to the task of analyzing that first Key with an attitude of sincerity and force. Well, after commenting upon the first Key, committing myself to working on the second Key was easier, and so it went.

Although much of my speculations are that of a relatively new Priest, I hope that you will find enlightenment therein. I realize that much of what I perceived during the period covered while I was Working on Keys 1 to 4 indicates an intellectual^B slant or approach. To that I state that while I intend to hang on to any ability to intellectualize, I am also working on freeing myself so that I may learn more using the intelligence of the Heart.

In retyping my comments on the Keys for possible inclusion in the Onyx Tablet, I could not help but notice how my opinions had in some ways changed on certain issues, and how I have since come to know other facts and Truths pertaining to Xem and Initiation. However, I chose not to alter the comments as I had them recorded at the respective times/dates that they were originally written. Had I redone my comments here, they would not reflect that earlier stage of my Initiation and understanding.^B So I ask that you please bear with inaccuracies contained in some of my statements and my bold speculation in others.

It is with the greatest affection and reverence that I thank Anubis for Opening the Way for me personally. If the distance that I have traveled thus far can be measured in years, then count the distance I have yet to travel in light years. As much as initiation is a task for the individual Elect, the aid and guidance that is made available to the Black Magician is indispensable. Anubis has complimented my aspirations. On the pathway to Xeper ir Xem, I shall seek out and support him in his guidance. Not *as if* he were this or that, but because he IS.

Xeper ir Xem,
Priest Neilly
March 6th, XVI A.S.

Key #1 - Comments and Analysis

The minds and Hearts of the Priesthood, as Black Magicians comprising the Temple of Set, shall do the Work of actualizing Xem, together, but in relation to each other's Selves. The end of the world need not be taken literally, but may be so at some point in the future. For I consider your statement, Magistra Thomas: "*It scares me to death because it means the end of the world as I know it....*" to mean to all the aspirants who meet the challenge of Initiation into Xem^D, that we must say good-bye to all of our standard human reactions and deficiencies in order that our beginning without end may be activated. So many things that we have been relying upon, such as emotions, fatigue, and even sickness, must be put in their places.

That is, of course, easier said than done, and (for now anyway) we still have to consider problems caused by our having to physically continue and function at our jobs, and/or in day-to-day society. Until such a time as we can shed the ugly responsibilities of living in a physical body, in a physical world (as well as not doing that), we must be conscious of reactions to our changes that are detected by humans. For those humans sometimes exercise control of various aspects affecting our coexistence with them. A certain amount of conformity in respect to society is still necessary for now. And speaking of Maat-based realistic terms, there can be no turning back once we have begun. The very thought of that is a contradiction to initiation into actualizing Xem.

There are so, so many "items" that we must be on top of in order to afford us, as Initiates, the opportunity of Xepering toward Xem - Human weaknesses, and a multitude of them. Most of the Elect probably have a few of these weaknesses, so chosen from the bounty that has been made available through the auspices of mankind's brain. Some of my personal ones, my Sister, are as follows: the attraction to cosmetic forms of indulgence such as T.V. (not that much, however); social events like card parties and downtown 'fun.' I am afraid of various things/situations, like astral travel (perhaps it is not always significant, anyway); unfamiliar situations where I don't know what to do; fears of not understanding something as it was meant to be and not being able to explain it to others (my I° and II°'s, for instance); and fears about not working hard enough and with my Setian sense, that may lead me to missing out on a chance I should be taking. And hosts of other impurities that will take some weeding out. I am sometimes afraid, by not knowing just how hard or how far my Will will push its vehicle (my body) before it temporarily breaks down. I sometimes dwell on that, because I know I could not accomplish such things as administrative work if my body would not or could not function. Of course, I have yet to push my body to its limit. But, by doing so, would I risk being out of commission? The answer to that may be in searching out my Will. I don't know.^E

In your letter concerning Key #1, you state: "... *feel many of the same things I do, even though they may not advertise them as I appear to*" (my underscore). I feel that the examples you provide to us are illustrative and therefore not just a case of advertising them. We can gain from such examples, as you have. By not advertising these things, I believe that I am not verbalizing them for what they are. When you "write and write," are you doing so from your Form and as an Ancient One? I speculate here, but I feel that some of our Neters^F may be a part of the "Ancient Ones," and thus far not all of the Ancient Ones essential to us have surfaced and initiated action yet. Is actualizing Xem, in part, activation of the Ancient One inside of me? By rooting out the weaknesses spoken of earlier, I think we can effectively learn not to incorporate any further weaknesses.

In response to:

The aspirant must be conscious of that which he is and is not; which he knows and knows not; which he does and does not; which he Wills and Wills not; which is Maat and is not Maat. The aspirant can be conscious of all this, but he must work for it.

I sum this up in the meaning of the simple word "awareness." We must always apply our Selves towards constant awareness. Inner eyes, inner ears and inner senses must all be able to function and perceive things. We must know what we actually are and what we are not (though we may have already said or thought we were other things in the past); we must recognize and admit to ourselves just what we actually know (and stop claiming we know more than we do); we must recognize just what we have done and not claim that we have done something which we have not; we must know, by the effects of the causes, what we have

Willed, as we cannot afford to be surprised by something that has come about from our Willing it so in the first place; and we must strive to be conscious of the real things that represent Maat and of those that are false. Of course, I simply restate here that which has already been said. Others who interpret are doing the same, but with different phrases and words.

The forms of death you mention for one to bring him or herself close to before the Setian can sense his or her beginning without end do not by necessity have to include physical death. There is death of our human weaknesses; death of non-important "facts"; death of our present state, and death of our deficiencies, among the many.^G I feel when you state, "... *the only real consistency is that I am Living ...*, " with a capital "L," that in spite of, and in defiance of, lingerings of past illness, my Sister, you Live. But, are all of the odds against us? Sometimes I may not recognize an "odd" that is against me.

If I do not see it (the odd) as being against me, then have I not pushed and overcome it? Or have I shoved it into the background and just ignored it? By overcoming the odds, we can Become and maintain new levels of Being while aspiring ever higher (my rephrasing of the Key). When we reach a new level of Being, we cannot then forget it, but rather, we must incorporate it and continue onward. From Key #1:

There can be no answer to anything unless first there is a question ... Only an answer can make a question possible therefore every question contains its own answer ... The Keys will not teach, nor can Xem be taught.

I think that Xem must exist (the answer) to our quest (the question). We concentrate our entire Will and become Self-conscious and activate our own question, which allows us to discover Xem, which already exists or begins to exist for us as we discover it. *"Xem and the levels of Being are ever unknown until attained."*

We stand before Maat and weigh our Heart against her Truths. Is it at that point that we find out just how our weaknesses are being manifested? Does every Priest or Priestess find the same sort of things out about themselves at that time? My feelings concerning Initiations' beginnings are still unclear in some ways. To speculate, I will say that I think when we weigh our Heart against Maat and discover (face to face) our state of Being, we learn that which we had thought our Being was - only touching the surface. The Neter that we manifest has a face^H that we did not know. And the Neter's position in regard to Xem and Xeper may be just as shocking. I will speak more about that of the Initiate's beginning when I summarize Key #2 and the method of Initiation.

To begin learning with the intelligence of the heart, it is necessary to change the mental outlook and the normal way of thinking.

The heart is certainly not a muscle or organ. Rather, the Heart can be an attitude. It is a Way. The Heart and Maat should be attached to the same point. The Heart is capable of real (in)sight. Significance is the aspect of the Heart's attributes.

Revealing: "... *the secrets of Khem's origin, Xem*", is to see just what did precede what. Also, I feel it is to know what thing will postdate another. I think that Xem is the only actuality because it is origin, past and future. In Xem might be such things self-contained as Khem, mankind and the very cosmos. Should the aspirant, questing toward Xem, study books on

ancient Khem or is the reference to Khem meant for Us to remember just where We, the Initiates, originate from? And the dictionary does no justice to the meaning of "metaphysics" when it states it is: "The science of abstract principles" (and essential principles). Are these principles, in effect, Our manifestations of ancient Neters? If so, then we must look ever harder inside our Selves to see through and beyond: "... *Egyptology and the popular sciences....*"

For in that case, we would constitute all that is written on Khem. I feel that studies of certain books (Budge, etc.) may provide some clues and compliment our Beings (that are hidden in the books). Perhaps I do not properly understand the term "metaphysics." I think that we must, to reiterate, activate our individual ancient Beings so that we have (re)formed the Principle/Vehicle in which we can realize Xem through Maat.

Granted I may come to know my Self and Become the Initiate who is ready to: "... *take the step that separates but does not divide;*" I then will know what that statement means? I do not yet know or remember, and maybe that is because: "*Xem and the levels of Being are ever unknown until attained.*" Maybe I will separate myself from the human race, but not divide myself from my Brothers and Sisters, the Ancient Ones. I think I may at least be partially right. If I don't know yet, I think it's coming to me!

Key #2 - Comments and Analysis

The order and orders that Xem has/will have must rest with and on those already initiated/being initiated into Xem. Xem may already have an order (structure) and orders (elements) because there are those who have actualized Xem.¹ I speculate that the IV^o has done so, but it is not necessary to be a IV^o Master to do so. Timing. The order and orders may be enhanced/changed as more Initiates begin actualizing Xem. The abstraction that is Xem requires Initiation into it, in order that the Initiate becomes that abstraction and is able to manifest it and transform it. That is part of the fear. "*Higher Man must conquer fear....*" begins with the Elect of Set aspiring to initiation, who can conquer the fear that will be experienced when that Initiate sees his Self.

When you speak of and emphasize the word "human," it speaks to me of how a human is a three-dimensional being, who talks out of his hat and is programmed. By being a human, many things must pass unknown and undetected and right before the eyes. And yet, humans (and that of Us that is human) manage to usually have something seemingly a uthoritative to say about most things. You stress the need to question, as the Magus has done, and referred to the: "... *first challenge of the Xem Working....*" We must Will this confronting of our Selves and conquer that fear that accompanies, experiencing this: "... *Self balanced against Maat....*" In this Ordeal of Initiation,¹ the Initiate, after the experience, may choose (Willfully) not to go through his or her: "... *constructive transformation ...*," and in that uneventful choice lies danger. There is danger of "wiggling-out"; danger of having to put out the Black Flame (returning to the mundane) and probably the danger in remembering the Ordeal and having to live with that ... inactive.

It is greatly significant that We know who We are. "*The aspirant must be conscious of that which he is and is not....*" We must know that until we overcome the fear and go through the Initiation which: "... *is an ordeal of change,*" we are still going to be man, the lower animal, and not Higher Man. You say that as having recognized an exoteric key, you had exercised the "*Understanding of Higher Man.*" It happened when you did not react in your former pre-

Xem nature in regard to the boss' girlfriend. This is like (among other things) not "playing the game," as is outlined in Transactional Analysis, and it ties in with not employing: "... *human standards which are but games, petty religion and politics.*" But in addition to that, the move you made appears to me to be one of logic. If that premise is correct, then is not logic the Essential Principle that is encompassed within Higher Man?^K It could be that I do not understand the significance of that: "external or mundane key." And it could just be that I do not know why it was logical.

In dealing with similar situations, I have sometimes taken a similar reaction to yours. But I had thought my attitude to be one that was "called for" or "natural" or even "diplomatic." Are all of those reasons emblematic of Higher Man? If I look inside and call upon my Self/Neter to be judged and revealed, will that lead to the realization of the exoteric keys and, consequently, to esoteric keys? It could be that when I take the great challenge of Initiation, my questions may at once seem redundant and answered. In the past, I did not *know* of the term Higher Man, and, therefore, I could not have made any conscious reference to it. But knowing it now and seeing your descriptive illustration and Magus Barrett's Xem Working ... I do not know if what I consider to be logical in any instance is also that which is Higher Man.

From Key #2:

Aspiration or good intentions are insufficient to Xeper. Xeper is never a relaxed Will and only Xeper can transform Being.

To try and point toward my interpretation of the above, I quote from the Xem Working:

*"In listening to him, I understood on his level that Xeper is never a relaxed Will - but rather a determination to BE. Even activity in the mundane world must be conscious Will and with creative purpose. The only 'truth' is that of **Being!**"*

I now begin to know and understand and see the actualities and reality, rather than just seeing slightly below the surface. I can recognize some of what you have been saying about **Being** all of the time, and: "*in all that you do*" (your quote). That does not mean physically doing projects, writing letters, reading, etc., in all of the time you have from the mundane ... it means to **Be** and **Being**^L. The rough translation - immerse yourSelf in what you are, so that what you are isn't solely made up of characteristics, personality, or habits. Allow the core Being to emerge. In doing so, you will BE. The act or process of BEING is a conscious one. Earlier on, I spoke about "BEING Xem." In effect, this meant that your full Being is involved in the *substance* of Xem; ie., you are Xem. in all that you do, no matter what it is you are doing at any particular time.

Again, from the Xem Working: *"Even activity in the mundane world must be conscious Will and with creative purpose."* From this statement and others like it, ideas begin to hit home base with me. "... *but those who sink into it are imprisoned and **Being** is abandoned for purposelessness.*" I am glad that I restudied the Xem Working in conjunction with the Keys and your letters. It is easier for me to not be defensive and assure you that when I indulge in such past-times as social events, T.V., or whatever (some of those being diversions), I do know what I am doing and, in that, I hope I am one of: *"Those who Will to participate in the lower world are conscious of that which they do and Are..."*

I am a Priest of Set, and although I may have come across as portraying just working at being a Priest in my spare time ... then I, too, have been misunderstood. I do "duties" in my reserve time (after work, on weekends, etc.), such as physically writing letters, reading, etc.; however, I am a Priest of Set before and above all else. As you state in your comments on Key #2: *"That which is your core should be preimminent in all that you do, feel, and say."*

I could also add to that, that I function (or at least try to be aware) as a Priest, from a Priest ... that which I am. It is a question now of being aware more of the time and in more instances. But, this letter is not an essay on what I expect I should know and feel. I am learning though, and I admit the difficulties I encounter Becoming accustomed. And when you state the work THINK (in capitals), by nature it speaks of Work. I must Work, even if the truth hurts. No, I cannot always bring myself to do that which constitutes **Thinking**. And those "necessary" lies will come about when necessary. But I strive to remain as conscious as possible in my actions. The reason that I sometimes lack that which is consciousness is due to laziness and fear, among others.

The basis of Initiation into Xem dictates that the aspirant conquer fear.^M When you state: *"It is essential in Xem that you overcome fear,"* two words are underscored. Essential is what Xem is all about. Essential and abstract principles. And the manifestation and transformation of those Abstract Principles by the Initiate into Xem.

I am going through a situation now where I am evaluating the constitution that is known as: *"The call to Initiation...."* I think of other "calls" that I have had, such as to write a letter to the Order on ways the Temple of Set can make itself known to potential-Elect. Even the call to the Priesthood. And in attempting to recognize and differentiate the call to Initiation and another call, I feel apprehensive about this:

An important part of Initiation is the call to the Neter with which the successful Initiate will Work....

Does this "calling" to my Neter precede my heeding to the call to Initiation? (Assuming I am unsure of my Neter.) It is very important for me to know clearly the process that will lead me to confronting my Self and going through the Ordeal of Initiation.

As you probably know (and I can't remember for sure if I told you or not), I recently "saw" myself, or maybe my Self in an image, in a mirror. It took place after I had been Willing the idea of me discovering (remembering) the Neter that I was. I had searched books and searched myself and the qualities that I express. I got impetus from Amon and Bast, and one night the image of the Sphinx and its corresponding god, Harmachis, hit me. I then studied aspects of Harmachis and Ra. Today, I feel fairly comfortable with this, but not totally. So, I have again been concentrating on the Nature of my Neter (Amon hinted for me to question, and it feels right to do so). I am not certain that Harmachis is "just right," and, because I am not certain, I feel that I have not discovered or remembered^N my Neter. Try sampling your favourite collection of literature and mythology; be it Greek, Egyptian, Nordic, whatever. Seek, within yourself, imagery that you have always been attracted to or always used (yes, it can be that obvious). Examine creatures, both mythical and real, for their powers and abilities and determine if you feel such things are part of your genuine makeup. Further, determine through Work and introspection the nature of the inner Self. Often, it's this which provides clues when nothing else will.

Again, these techniques may not work at all for you. The reasons could be numerous, or it simply could be that it's not appropriate or timely for you to be pursuing Neter Work. Finally, look for new search methodologies. All things, even techniques, undergo the process of Xeper. my Neter. I do feel that when my call to my Neter is Truly answered, there will be no doubts. Certainty. If I am correct about my feelings, then must I (continue) to call upon my Neter before I direct all my "Powers of Darkness inward to open the gates of Self?"

Should recognizing my Neter then precede my heeding the call (the call that can not be mistaken) of Initiation? Perhaps by voicing these questions to you, answers will come from me.

From Key #2:

The Order of Anubis will provide facilities at Xemset for those wishing to go through a planned ordeal...

Will these facilities be made up of actual objects/devices, written words, places, processes and states of mind and be performed on Xemset (the mountain)? Are the Initiation facilities always there or does the aspirant to Xem notify the High Priest that he or she wishes to go through the planned ordeal ... and then set a mutually convenient date? You see that I am not sure what "facilities" means,⁰ and I don't know if I prefer to go it alone, because I don't have ready access to Xemset in order to judge. Can this be done during Set-II?³ Set-II will probably be my only (limited) foreseeable trip to California in the near future. I feel I shall likely "go it alone" when the time *is*.

When the Magus states: "*During the Initiation, which may take one evening or one year...*," does he refer to the duration of the Initiation or does he refer to the amount of time that may transpire before the aspirant goes through the ordeal? The actual ordeal, when: "*... the Being calls upon its Self to reveal itself to its Self,*" seems both terrifying and a must. How else can I know what *Is* and what **must be**. In order that I do Xeper to Xeper's fullest extent, I must Will the experience to happen. It sounds like something out of a science fiction/fantasy story (human description). Yet, it is something I feel more and more 'agitated' about. It must contain the basis of everything. It must be the Nameless pursuit that I have so viciously sought out all of my awakened life. It must **be** the answer. The question remains forming inside me. Yes, I do need rest sometime, but of Xem ... it must be that which supersedes rest and everything else. I do not put the Initiation off, but for some reason I know that all the extra correspondence I have been doing, the projects, my move to a new apartment this weekend and even my attitude ... all of that seems to be like preparations/clearings of the way for my initiation.

Is the "*... Being that was not*" totally different from my present state? I speculate that it is nearly so. I cannot put my finger on it, but is that new Being not nearly so human (in its thinking, and not appearance)? Can the new Being do any other thing but the Work? These are questions being brought about by changes within me, and are not necessarily meant to be answered to me ... in my present state. "*... the beginning of the actual quest for the Unknown and Nameless One,*" to me, cannot take place without being preceded by Initiation into Xem. If it were possible for a non-Initiate to begin the quest ... disaster would result.

The challenge in the statement of Leviathan is to complete the destruction of what is, for We as the Elect cannot complete if We are not assured that We have reached the end of what is ...

for the new beginning without end to come about. That end brings the beginning in the new Age (Aeon, World) where those in Xem create and functionalize their own world. At that point, all that have actualized Xem will be parts *and* the Whole. Ordered in and of themselves.⁴ Satan (Set) in its true glory shall be free from all the bonds to exercise its Will, *because* Set will have been transformed (the Essence that Set gives to Us now is the transforming taking place). Set will BE, in final form, Us. The philosopher's stone is Us (who actualize Xem). In BEING US, the philosopher's stone is Set ... transformed.

Or I could be way off track!

Key #3 - Comments and Analysis

As an initial general comment, specifically aimed at true understanding of Words, I have had to rethink just what is behind the words as they are spoken by Anubis in relation to Set and Setians and Xem. Words such as function, knowledge, and principle can be taken *lightly*, or I can try to understand them as the Symbols behind the Abstractions that they really Are. In doing that, I believe that the intelligence therein comes from the Heart,^P and I see new meanings, Higher meanings, in Function, Knowledge, and Principle. In my recent contemplations on the Keys, I found myself at odds with my Self, in that I read the Words and went to the handy dictionary to find the meanings and then argued with myself over intellect and Heart. I feel that I am meeting the challenge, whether it be expressed as learning the new meanings (Key #1) or unlearning the conventional meanings.

When viewed as a Magical complex, the Aeon of Set seems easier to see than Xem. Not unlike what constitutes a galaxy or universe. And so it is Becoming its own Universe, with each individual (microcosmic) Elect forming their own universes while we Function as the macrocosmic Temple of Set; although I confess that it is still a bit abstract (pun intended) to see the Aeon as a complex. That is only because my conventional intellect demands a conventional meaning be put on to the word "complex." I try to exercise Higher Understanding and not compare Magical complex to, say, medical complex. Am I opening the gates of Self by trying to divorce myself from learned response?

The T_S_ is *already* the manifestation of the abstraction that is the Temple of Set. Providing that this statement is correct, at least in idea, then we, as the Elect, are *attempting* to manifest the abstraction^Q that is Xem, and then transform it. I am struggling to get my ideas out at this point. To try to carry this a bit further (and I realize I include the essence of Key #2, as well as Key #3) to Xem, once it is actualized by the Elect ... the Elect will then be the manifestation of the Abstraction of Xem, in a similar fashion that the T_S_ is already the manifestation of the Temple of Set (the Elect, collectively). Does this at all relate to the statement in Key #1: "*Xem and the levels of Being are ever unknown until attained?*" Can a particular level of Being pertain to the Temple of Set collectively? Maybe I have just blown a fuse!

By nature of the Office^R of the Executive Director, is not the Priest or Priestess holding such Office prone to be somewhat stifled in their own personal Xepering? Since the E.D. relieves, in operation, the High Priest and/or the Council of Nine of administrata, this would *seem* to indicate one of two things. Either the Priest/Priestess who is E.D. must Xeper ir Xem at a slower rate, or that this Priest/Priestess must be a very exceptional Setian in the first place to enable him/her to carry out the office of E.D. and Xeper ir Xem at their full potential.

When I think of the Temple of Set, the Order of Set,⁵ and myself as one of the Elect, I think of the model of a complex atom. It has a central core (Exalted Man?) and several types and numbers of molecules. To redesign it to fit into the Aeon of Set and the Temple of Set, in particular, I would have the core being the Active and have the types of molecules being the various degrees of initiation by title (III°, IV°, and V°'s), and the numbers of molecules would be the number of III°+ Initiates. In my model, each individual would also be microcosmic, and the whole would be macrocosmic (as in Key #3), with perhaps the exception of the core, who I would like to believe is "... *the highest form of Xeper(a) in the Two Lands.*" I feel right about the principle of my model, but am I "right" about the placement of the Ipsissimus?

Although something of this is in Key #4, I believe I can see more of the dual aspects of Anubis. High Priest as the "head" of the corporation and High Priest as: "... *the Functional head of the Temple of Set in its metaphysical reality.*" By Being Functional, Anubis is performing the actions of his purpose.

I would like to write to you concerning the Council of Nine in a separate letter, so I shall be brief at this point. Using human words, is the Council of Nine like the complimentary sounding board to the High Priest, for the balance of the Temple of Set? It appears to me as if the C_9 are High Priest when he turns his attentions inwards to answer his own questions, so that he knows what he administers is in Maat.

I think I understand why the Order of Set is the Inner Temple,^S but I do not entirely comprehend the term "Naos." I came across this term while reading The Temple in Man. Does/is the concept Naos (hence Xem) refer to that which is our "brain" and which is where we are attempting to "go" by actualizing Xem? Principle?

By continuing to Xeper ir Xem, do the Elect travel that which separates but does not divide? What I am trying to state is that while we Live and strive to Be, are we the Functions behind the knowledge of the Two Lands?^T

If we, as the Elect of Set, are "from" humans and yet different because we have the Gift of Set, does not this in itself answer the question of why we have developed thusly? And is it not the facts contained in the question that make us so important to the Prince of Darkness? Because Set is what he Is, he needs^U the Elect, who Being of dual aspects can do what he cannot. If Set were to try and resolve the issue of the Two Lands, would he cease to be Set? We are Elect and have been bestowed with the Gift of the Black Flame. And because we must Use it, we alone have the potential of resolving/uniting the Two Lands and: "... *Become and Be what they are Become....*"

Question 2: *Who/What is HarWer?*⁶ That has got to be one of the most difficult questions to try to answer, and the first paragraph of Anubis', in answer to this question, is mind-boggling. HarWer is Set's Opposite Self, in a similar way that my Dark aspect is the opposite self of my light aspect.^V (Hope I am right so far!) Set was never HarWer, yet there was a time when what HarWer is, was Set. HarWer was brought into Being (created), so that Set could divorce himSelf from Being his Opposite Self (HarWer) and, therefore, define himSelf. One thing that is more confusing than what I just said is that if Set created HarWer, then why was HarWer once Set? Would that not mean that there was a time when there was only HarWer, and no Set?

HarWer must exist while Set exists, in order that Set may define himSelf and give of his Essence to his Elect, in order that they (the Elect) can accomplish the Great Work. Is that ... right? If that is correct, then there will come a time after Xem has been actualized that whatever Set is now ... he will no longer be. For we, the Elect, in Becoming that which we are not now, or, in transforming: "... *into the new Beings or gods whose Names are no longer unknown,*" will be Set - transformed.

As I relate this to you Neith, I am getting mixed feelings. Some of the time, I have a feeling that what I relate to you is correct and in Maat, and I just do not understand what it is I am writing; *or* I have the feeling that what I relate to you is not entirely correct and in Maat, and I do understand what I am writing. It seems ridiculous for me to have even just written this paragraph!

From reading of: "... *the ancient symbolism of Set and HarWer uniting the Two Lands,*" and reading Anubis' explanation of what that symbolizes, I have come to the following opinion: Although the Great Work in Xem is symbolized here, the reason that it is not the result of the Great Work (symbol vs. actuality) has to do with what actualizing Xem is. The result of the Great Work in Xem will be something different from Xem.

For, do we not perform the Great Work *in* Xem? Once this Great Work has been really accomplished, the Elect will be "past" Xem. Is that close to what Xem is, at least on a basic level?^W I am sure Xem has multiple reasons/aspects, but I strive to at best glimpse it. Is Xem not the vehicle and/or direction of/to Xeper?

From the quotations of the Statement of Astaroth, I see the following: Non-Elect man has long been satisfied with mastery over the mundane. Everything on "God's good earth" hath man sought to know. And even not of the earth, but extending to the cosmos. But that by itself is limitation and produces inertia. Set strives to see to it that his Elect are able to accomplish the Great Work. We, the Elect, must become as Set Is and in fact define ourselves by creating our own Universe, one that is ordered in and of ourSelves. We must conquer our Wills and the great power of the Black Flame, and through self-discipline and work turn the Flame inward to perform the Great Work with Set, ourselves, and our Neters.

Does the whole concept of what Anubis speaks of, starting with the paragraph: "... *Long ago Set experimented ...,*" and ending with the paragraph: "... *The traditional role of HarWer upon the Earth [in Khem] ...*" boil down to the Elect continuing with Xem where Xem left off so long ago? Anubis speaks from a past tense, however, as it seems as though this is all happening now.^X The Temple of Set has been founded and reconsecrated. Are the Great Ones those of the Elect who shall actualize Xem? And once that is accomplished, will they Become those Principles of their Knowledge? I hope that the answers to my questions are contained in my questions. The Neters' names came about from the Functioning of the Great Ones according to their Principles. This is a clue about searching for a particular Neter. Do I also see our Pyramid Project in what Anubis states?

I had originally intended to comment on our Pyramid Project⁷ in a separate letter (and I may still do so); however, I feel there are connections in what Anubis states about: "... *the Great Ones established in their own orders,*" and the Pyramid Project. I feel that the connection may be cosmetic (as far as actual "orders" are concerned), but perhaps it is important. Through our Pyramid Project, information and the Will of Set is passed down from Anubis, to be Understood by the Masters, and from the Masters to be Known by the Priesthood and from

the Priesthood in a manner that other Setians can comprehend. Is our Pyramid Project not in some way *supposed* to work in the same or similar manner as those ancient orders? By the way, Neith, I believe in the Pyramid and am striving to understand more of the Magic in its potential.

Set has chosen the greatest of the Great Ones, Michael Aquino, to define himself and be the Living Horus. He is the symbol of we, the Elect, as we perform the Great Work in Xem. Michael Aquino is HarWer manifest. Are we now to Become the Great Ones and in doing so Become Set, manifest?

In your comment on Key #3, Neith, you state: *"It is the simple Truth which will confound us the most, because its simplicity is so unexpected."* Have we, beginning as humans, been so lied to and so shafted and so screwed up that we really do not recognize, or have a hard time in recognizing ... the Truth? Truth has become an abstraction. In our efforts of Will to Xeper ir Xem, we are seeking to understand the abstraction of Truth, and, in so doing, we will have become it in Maat. To non-Elect, though, Truth will still be an abstraction. So, we seek to manifest and transform the abstraction that is Xem (and that is also Truth). From Key #1: *"It is each Magician's task to comprehend Truth [Maat] and to become it."*

I read Michael Aquino's refutation of the Theory of Relativity some time ago, when he wrote it (through the [Scroll](#), I think). Now, in the light of what you have said about it, I have been startled. Perhaps Truth has not confounded me in this instance (or perhaps it did at first). Not only is Einstein's theory just meant for those masters of the mundane, but the limits it imposes are unfair and unjust. The theory says that there exists the finite (Great Law). We are creating our own Universe(s) in Xem and, also/besides, we are not subject to the Great Law in its totality. We are the inconsistent factor that is to embrace the new law and inhabit the new universe. By our Nature, we are infinite and above all, we are Gifted with the Black Flame and may/can/Will order our new Universe in and of ourSelves. Utilization of the Gift of Set will lead us to the actualization of Xem.

More than just the words that I have herein written on Key #3 and various relations to it ... I hope that sight is indicated by some of my ideas. How you must peer at me at times and wonder if *my* wanderings are going to lead me toward the accomplishment of Xeper ir Xem. If I am fulfilling my Function (which I have not yet come to clearly know), then please measure my "success" at the manner in which Anubis has spoken to the Order in his Keys and by your interpreting and refining of what the High Priest has said and your ability to pass insight to me.

Key #4 - Comments and Analysis

To struggle is to try to explain, in words, the abstract. The sublime state of Being that one is in when one experiences or Understands can not simply be "told" or explained to another. As Anubis so succinctly states in Key #4: *"It will be up to you to make the symbolism 'live'..."* and: *"The only Truth is that of Being."* In my comments here on Key #4, I will try to relieve the experience I had with the Stele of Xem and hopefully express myself so that I, too, will be comprehended.

With this Key, I will approach my comments in a different manner than I did with Keys 1, 2, and 3. Instead of following Key #4 in a step-by-step sort of analysis based on what Anubis states, I will try to interpret the Stele and its implications from my standpoint. Naturally, I will still have to rely on what Anubis has said for much of my background.

In studying the Stele of Xem^Y in conjunction with Key #4, I was more than once struck with a feeling of apprehension. I began to consider more seriously the possibility that not all of the Elect (past, present, and future members of the Order of Set) will actualize Xem.^Z The basis for those feelings of mine were centered around our human aspects. I kept on thinking that there was just no way that Xem would permit, so to speak, a non-refined or too-human Elect into its realm.

That being the case, then we *must* heed the words contained in the first Key that state:

... to incorporate human weaknesses, imperfections, emotional insecurities, and other personal flaws into the Xeper process will result in those impurities being later magnified, intensified, and manifest in Xem.

Now, such flaws have to be permissible (to an extent) in humans, but not in those who would actualize Xem.^{AA}

I can't really explain why I bring this up now in my comments on Key #4. (Set knows, I try my damndest to work out flaws from my system.) Nonetheless, my apprehensions surfaced and so I mention them now.

Before I continue, I'd like to mention a couple of facts as a possible point of interest. Of the several times I "read" Key #4 in conjunction with studying the Stele, there was really only once when I really felt I was a part of the Stele or had "lived" through it. When I was thusly involved, the only moments I was conscious of time were when I was disturbed. One can appreciate the illusion of time when one overcomes it. My other point concerns understanding. Since I have yet to actualize Xem, I believe my comments here can, of necessity, only indicate partial understanding of the whole or full understanding of parts.

The Initiates of Xem face an awesome task. They must Will their Work so that, in the initial stages of their initiation, they can realize Universal Maat as their own Maat.^{BB} Their center of Heart consciousness, Tekh, must balance their Word or personal realization of Maat. This requires unity and a relationship of consciousness. The Initiate Works and does so in several ways.

The Initiate Works in these several ways in concert with the Function of the Neter Anubis. This Function is revealed in the High Priest of Set. As a new Priest or Priestess, the Initiate has also liberated or activated the Principle of the Pentagram. No longer is the Pentagram restricted in its use or dimension. This is indicative of the Initiate's freedom. He or she is no longer bound by dimensions, time or space if he can but utilize such knowledge. The Pentagram symbolizes creation and change and, because it now is indicative of the Black Flame incarnate in the new Black Magician, it will be the torch lighting his way to that which is beyond.

It is in a way a point outside of the Self from which the Initiate can begin to define himself. The Initiate links with and should have an affinity with a predominate Neter that he will Work with in his effort. His Work should be a clue, or the nature of his Work should show signs of

his Function and therefore of the particular Principle of that Neter. To speculate, I would say that when the Initiate can realize in himself what his Function actually is (and, therefore, the Principle of an identity of the Neter), then that Initiate Knows what his Work is. He knows what he is to Do.

At my stage of Initiation, although I may indeed be Working and may even be serving the Elect from the capacity of my Function ... I do not fully recognize *what* Principle I embrace. When I actually manifest (and that must mean for a duration) my dominant Neter, I will at least Know more of what I am to Do. So concludes my speculation on that point.

The Initiate must also realize and strive to be conscious of the entities with whom he is and shall be working with. From Key #1, Anubis states:

The Elect must realize that the Work shall require assistance from Set and the other Ancient Ones for Xem is many sided.

Initiation into Xem can be likened to a school of metaphysical evolution in that an Initiate must seek and be given guidance from those who already know how.^{CC} As you stated in your comments on Key #4: "*Anubis literally leads the Initiate.*" So, although it is divine evolution of the Self, guidance is required to ensure results. After the Priest/Priestess has established a personal relationship with the Prince of Darkness, his "gaze" (as in the Stele) is turned towards his Willed destiny; his Self ahead of himself. And yet he must ever still be conscious of Set. And in the Stele of Xem, Set speaks...

Set gazes upon the Initiate's spine, for that is where the N-energy of Neith and the F-breath of Amn (dual fires) are located. Set charges the new Priest/Priestess and gives of his own essence. He seems to say to the Initiate, "You have touched me and been touched by me. I give to you my Gift of the Black Flame. Turn it inward upon yourSelf and evolve into Higher Man. Resolve the issue. Ir Xem." That is my interpretation, or at least what I feel the Prince of Darkness is saying.

Anubis, as shown by the Black Jackal, appears to me as the entity "asleep." Anubis states that: "*No motion is suggested for the Neter is not yet manifested.*" And so the Neter as shown in this way is not yet activated or Doing. When Anubis manifested in Magus Barrett, the Neter awoke. And its dreams of that which is the IAM Manuscript became conscious and therefore a target for interpretation. The Opener of the Way had manifested and, in doing so, Uttered Xem. This, of necessity, had to be followed by the explanation of further "speaking" of what Xem implies. On the Stele of Xem, above (risen to consciousness) the Black Jackal, the actual Initiation to Xem is symbolically recorded. It awaits the Initiate to live through it as a reality.

"The truth is that the symbol must fit the Neter and NOT the reverse." That of the world of the abstract cannot be really Understood in any other way except that of the symbol. Therefore, the symbol must be as accurate as possible in this mundane world in order to properly represent a certain Principle or Quality. Another example of this would be in the Sphinx symbol, representing Harmachis. The Sphinx is a composite image of beast and man/woman. It must be so in order to portray its Principle. And the same is with other composite images and also those that appear fantastic.

Studying Key #4, an idea that I had merely entertained in the past began to become more formidable in my mind. This vision relates to Set, the Neters, and the Elect. I liken Set, in one

way, to be a macrocosmic version of the human body. This entity, this Ageless Intelligence that is Set, contains all the parts or more specifically all the organs of the human body. We, as the individual Elect, have our microcosmic version of Set's body. But the importance of this does not lie in the appearance of the body and organs or of what they do physically. The importance is in the Principles *of* each organ or part. So, if Set is like a living, metaphysical (abstract) organism containing organs and parts, then Anubis, or the Neter Anubis, is one of the parts of that entity. The Principle of the Neter Anubis would be, if in human form and one of our organs, perhaps the liver. In the human body the liver filters that which enters our organism. It absorbs the harmful elements, if it can, and allows the nutrients to enrich the body.

Although I don't really know if the Neter Anubis is in fact the Principle behind/of the liver, I think you know what I'm trying to point out. Each one of the Elect, being in the Two Lands, have both the organs/parts that come with the human body, and all of the Principles of all of the Neters that make ... the Ageless Intelligence, or Set. And I am attempting to Become something that I, and Set, are not yet. So, what happens to Set when He/we becomes something that He/we are not now? Perhaps then the Majesty of Set will be transformed and once in Xem, as gods whose names are known, the issue will no longer be an issue. Phew!

Xem, not being a goal in itself, is the realm⁸ in which we can perform the Great Work. The transformation that will take place in that realm shall open the way to new continuations. Xem seems to encompass all that has passed before it and all that currently *is* in regard to the Temple of Set and Xeper. Whatever the next major phase or stage of our evolution shall be, and whatever name the Aeon shall be called by, it appears clear that it will not contain, nor be approached by man as we know him. Not even by the Elect, as we are in our current states. The realm of Xem shall only be inhabited by Divine Man or gods. And so from that realm, after having accomplished the Great Work, shall Divine Man truly reign supreme and be Master. Again, this is my idea of what is implied in our future.

In considering the triad of the Initiate - that of the Working and Functional qualities and of Set - it is Set who is the reality. The abstract relationship between two factors is a basis for them to Do. The fact that the Initiate is One and the Other relates to me from the standpoint of what I read in HerBak, Egyptian Initiate. If I perceive correctly what the Master said, the One is that which alludes to the True Being or the Intelligence of the Heart, while the Other is the Me or shell or can be considered cerebral intelligence. In becoming Higher Man, the Initiate must see past his Nek (ego principle) and so keep active the Intelligence of the Heart. So much seems to boil down to the difference in feeling something (appearance) and in Being something (reality), and in the necessity of Being.

You state of the recognition of the self as god, that: *"It also brings with it the consciousness that so much must be done and has in fact only just begun."* When I travelled through the experience in the Stele of Xem and tried to behold it in its Truth, I felt that the amount of time left to the Elect (and in some respects to humanity) was not sufficient enough⁹ to allow us to actualize Xem. Talk about bringing up the rear! I also tried to perceive at what stage I was in/on concerning the pathway to Xem. I think I realized that I have barely glimpsed the Hall of Judgement and Universal Maat. Picturing myself as the Initiate on the Stele, I felt (for maybe the first time) what I thought and think to be my Self in the abstract state of Initiation to Xem. Not that I had not experienced a feeling of Self before, just not in this way. What has to be overcome is immense in size, but not infinite. All the while that I go through my ordeal and Xepering, I write about this, explore that, or dwell on something that does not necessarily

at first appear to add to my Initiation. But perhaps my studies, research and experiences do, in fact, constitute Initiation or part of it. In this respect, then, I think I must take heed and not waste such efforts on those which I consider not to pertain to Xeper.

Comments On Key 5¹⁰

When I try to consider the "changes in around the Self" that occur, just what are some of those changes under consideration? I thought about it and tried the following on for size. As the Elect, we try to refine our inherent impurities. If we're successful, then we have changed. Not only changed for its sake, but changed in accordance with Xem. Many other changes are experienced as we progress in our initiation. We alter our likes and dislikes. Changes occur in the personal 'me' that is usually our way of presenting ourselves to the world. The way or the attitude with which we perceive reality alters accordingly. There are external and internal changes. We come to learn of an actuality that, yes, we can assert our Will in freedom. We can, if we Will, break down previous kinds of limitations by just Willing our Xeper. And we can go further than is possible for normal man. We have the opportunity to Xeper ir Xem. To survive change on the great scale that it is now occurring does necessarily come before we are able to work from that new vantage point^{DD} that will follow mankind's extinction.

Let's get real. If "reality is mostly perceptual," then is there any sort of permanent fixture or tangible material 'thing' that is reality and that can be available for reference for anyone who has eyes to see?^{EE} Here I go with an ambiguous answer ... yes and no. In my own words and to my own Understanding, limited by my current level as it may be, what I believe to be reality or that which I feel constitutes reality is dependent upon the degree of perception [sense of Set] of the individual Elect. If you're wondering if I answered anything, please continue to wonder. The degree of/to which we actually see reality is directly proportional to the intensity of our perceptions. Or, in another way, the more developed that an individual Elect's realm of perception is, then the more complete picture or the fuller one gets to perceive reality. Just as Xem is, as it is Understood, so reality is, as it is Understood.

An interesting question at this point would be that, if the above is True, then who can and at what point can they 'see' reality in its totality? As a wild and crazy guess at an answer, I would say one could see the entirety only when one is able to remove one's Self from it. The Sixth Degree?

What the Elect are doing, by combining our perceptual realities, is acting upon the Now with our Wills to create new attitudes and environments. We are molding new realities. That in itself is not so strange if one stops to consider it in light of what was already said in the above paragraph. Not only do we perceive reality as we are able to ... there are several levels of experiences going on at the same time. We are constantly moving through what 'is' and creating new Present Moments and, again, moving through them, and on and on. Simultaneous and successive events. "... Xem is many sided."

It is a fascinating and fearful experience to embrace abstract concepts that were previously only symbol to us, and to, conversely, be repulsed by so many old stand-by's and adages that we used to feel secure with.

In Key 5, you state that: "... one can and *MUST* do something about those [changes] that involve one's Self." In order for me to attempt to answer the why of that statement, I harken

back once again to your Key 1 in which you state: "*The aspirant must be conscious of that ... which he does and does not; which he Wills and Wills not....*" What we are doing, in doing the Great Work, is creating/Becoming the direction of our evolution. Our Xepering must have direction,¹¹ or else we are not going anywhere. So, it is imperative that we do something about the changes that involve our Self. After we have Willed a change [that is, if we are conscious of the fact], we must see to it that it takes on the direction that is Xem. Also, our Willed evolution will determine our order [place, Function] and orders in and of the realm of Xem. We have to be aware of what we are Willing and what we are doing. Yes, even our Function, which I had previously thought to be an assumed fact is, in fact, one that we are now creating. And, I should think, one that we are assimilated to a particular Neter for. This, then, also ties in with the idea that we are to Become of the Gods. If it can be asserted that the Elect individual is creating the Neter/God, then it must follow that he/she also creates the Function¹² of the God.

In regard to the creation of or the Becoming the Neter, what we have to do is to recognize the nature of the Neter, so to speak. Knowing that which we are Becoming/creating. I speculate that this sort of knowledge comes with or is the result of mastering one's Self. The Fourth Degree realm. I feel that a Magister/Magistra Templi has Mastered the Self to the degree that they know their direction to the point where they more readily are able to continue their process of Xeper ir Xem from the standpoint of knowing their Function. In other words [since the foregoing was jumbled], I feel that the Master has elevated him or herself to the level of actually identifying at least the basis of their Function. In the III^o realm, we are trying to bring this sort of knowledge to our surface. We are not yet at the point from which we know what and why we are doing the things we do.

Since: "*The Xem Working* laid the blueprint for the Coming into Being of Xem," I feel it is appropriate to examine the concept of the 'blueprint.' A blueprint is a schematic diagram, a proposal, something laid out in the way of a structure ... only on paper and subject to actualization. If it is followed up and a structure is 'built' as proposed, then the manifestation of an Abstract idea will be real. What is indicated on a blueprint, any blueprint, is abstract and symbolic, and does not exist until whatever is thusly shown is actually constructed. That is why the blueprint for the Coming Into Being of Xem is a prophecy of what can be and not a prophecy of what will be. It all depends upon the Elect as the builders of their structure. It is up to us to create the realm of Xem as well as to Become Xem.^{FF}

Before we can utilize the correct Principles, we must, of course, Become aware of them. The climate that you speak of, Anubis, can be considered as an attitude, or a Way. This way is a positive, aware state from/in which we Will be able to detect the changes you speak of, as more Keys are added. However, that does not mean that the changes are not *already* in effect ... and affecting the Elect.

What I believe you mean is that more Keys will be required in order to make clear to us the changes that are happening now and those which will take place in the near future. As you have also stated: "... whether or not one chooses to recognize the ongoing changes has nothing to do with occurrence of those changes." Therefore, the changes will continue to occur, as a result of our efforts, both individual and collective, and as a result of mankind, and Anubis will continue to provide Keys^{GG} for the Elect in order to aid and guide us toward possible Understanding. Doing something about Willed evolution, in regard to Xem, is a many-faceted venture. It entails using our Higher faculties or perhaps recognizing that our Higher Selves are operating freely.

Change equates to fear, and there is the very real fear of changing. If we conquer fear, are we conquering change or, putting it another way, riding "the Magical current of the Aeon ..."? By accepting and even utilizing the Principles and forces of change, I feel that we rise above our fears and overcome or conquer them. Perhaps 'conquering' fear is actually coming to terms with what you fear and meeting your fears on an eye-to-eye level. One can meet with and come to Understand their fears in a similar way that one meets anything that is unknown. Approach and identify.

Two ideas I have difficulty in coming to terms with are: one, that the word 'change' can and does have a Principle behind it and, two, that it is possible to 'Work' change, or, as you have stated: "... our Willingness to Work it when inevitable change presents itself." Concerning "the Principle of change," one is used to or is at least vaguely familiar with such words as Truth and Justice having Principles behind them. But it is more difficult to conceive of a Principle of change. And, concerning Working change, I immediately asked myself: Work it? Work change?^{HH} Work the Principle of change? [I know, it takes a brain to ask such obvious questions.] Anyway, at present, the way in which I understand this is that I equate the idea of being a latter stage in our Understanding that we have to arrive at through our Xepering. These 'steps' or stages begin with the Elect Willing their Xepering and changes. As we are doing this, another step that must be taken is that we must also recognize that which we are doing or Willing. Then, we must of course do something about those changes that involve our Selves ... as has already been mentioned. While we are changing ourSelves and, also, recognizing the changes occurring on a 'large' scale, we must use our abilities and activate that: "Willingness to Work it...." It is again obvious that there are orders, and that there is an order to/in Xem. We, as Elect, must be able to utilize our Sense of Set^{II} [and you, Anubis, see to it that we are guided] and recognize when that constant change is moving through what is, and what it is moving toward.

In performing the Great Work, we are using ourSelves in/as that most prized possession ... the Philosopher's Stone.^{JJ} And that stone is capable of actually transforming base material [mankind with the Gift] into precious Jewels, which are the Elect in Xem. We know that we are Alxemists. And the agent of our transformation is ourselves and our Higher Selves. The Elect of Set are fortunate in that we possess something that most conventional Alchemists have not/do not have, and that is direction. What we have to do, and it is a great amount, is to combine all the aspects inside of the structure of this Aeon and Epoch and Work them. Work them inwards upon our Selves and outwards upon the Great Order. Our individual efforts will enhance and constitute our collective efforts.

When Opening the Gates to my Ritual Chamber, I had thought of that act in terms of simply reaching out through the angles to effect one thing or another. But if I just examine my motives, I can easily see that whatever I effected and affected, there was always change involved. Any act of Magick that I performed was directed toward doing something. And the act of doing something always effected changes ... either within myself or in someone or something else. Always there will be an aspect changed or the nature of something or someone changed by Will directed successfully upon the object or person in question.

What would have happened if, at the time when through Magus Aquino, Set had announced his new Aeon and nobody came?^{KK} If the Elect had not been receptive to those changes? Would Set have had to wait? Would his Majesty have faded and come to an untimely end? But then, recognizing change is the nature of the Elect. Those who remained in the Church of

Satan were/are not of the Elect. They remained blind to the changes, *and* afraid. But there will always be those who do not recognize the changes. *We* must BE aware.

One cloudy area that I'll try to make more lucid here concerns your words in stating: "... change right out of existence." I know that it is a hang-up or a hanging on to the old ways of saying things that is giving me a problem. I find it necessary [with your Keys and especially this one] to allow understanding of the concepts to reach my Heart first, and then to interpret what you have said and repeat it back in my own words. I am sure that this is one of the things that I'm supposed to be doing, but that does not make the task any easier. Anyway, to get back to the above. Mankind is changing so rapidly now that every day there are indications of the coming peril, both of relatively positive and negative values. We are facing 'apparent' fuel and food shortages [what about the sun and vegetables that we *can* utilize?]; we are making discoveries or rediscovering certain items in physics, etc., that are neutral in themselves but that can be handily adapted to weapons and the like. And, if I try hard, I can see that what all these things are ... changes; although I admit to calling them "progress" and "discoveries" and "shortages." Changes are many things and can certainly include destruction. Unfortunately [for them]!

What the Elect have to do is to perceive beyond the simple appearance of events and occurrences. We would be no different from non-Gifted mankind if we simply nodded our heads in tune to agreement that, yes, those bombs are capable of destroying, and, yes, food supplies are running low. We have to see beyond symbols, which are but manifestations of Principles. Not only must we recognize Principles of change, but as you have stated, we must utilize them for our own "Coming Into Being ... as Xem." Perhaps some of those Principles that are change are the basic cycle of death and rebirth. But, if we are able to recognize and activate the Anubian Principle^{LL} inside of each of us, we will be able to devour that carrion that is comprised of the corpses of mankind. Maybe it is decaying humanity that is to be the food of the Gods who would be Xem.

A question that I posed to myself was along the lines of: what is the main difference between Set stating that: "Mankind now hastens toward an annihilation" and any number of other people that have predicted 'doomsday' so many times in the past? Previous to the inception of the Temple of Set, and even during this Aeon, there have been many who have echoed Set's statement and said that the human race is heading toward, and working at, destroying itself. So, what is the difference? Day and Night. Just as Set knew when to wind up the process of purification [in the Age of Satan], so He knew of the actual acceleration Principle in manifestation that had truly gone beyond the point of stopping. And, having perceived of things both unheard of and unthought of by mankind, Set spoke through his Magus ... who Uttered Xeper ... and through this Magus, the Elect were guided and charged to Become. Initially, only to Become. We needed to know *how* to evolve; what it felt like to evolve and all special aspects of evolution of the Self *before* we could utilize Xeper.

As an analogy, consider the training of any professional athlete or businessman. They are required to complete extensive training before they could accomplish anything tangible or recognizable. There is an order to Becoming. One must BE^{MM} a doctor before one can practice medicine. One must Know Xeper before one can Xeper toward anything. Xem is the compliment to Xeper.

We are Elect to Become what mankind cannot. We Will succeed mankind. We Will transcend the man-God and Become the God-(man). But, allow me to get back to the idea of direction, in reference to the Words that have been Uttered ... thus far.

Each Word that has been Uttered has been so revealed in an order and in a fashion so that it compliments and utilizes the others. Each Word and the concepts/potentials thereof can be considered a stage of initiation that has to be taken in its proper turn and Understood *before* one can go forward to a further level of initiation. As we, the Elect, travel the way in initiation, we absorb the basic qualities [or an amount thereof] of each Word, realm, Degree, and then are enabled to go further. Each Word is utilized toward the Understanding of the next Word [which is a stage].

Each Initiate is the sum of his/her knowledge. Nothing is lost along the way. This is so in the same manner in which we have elevated ourselves to another Degree or realm [such as from Setian I° to Adept], we have already absorbed and utilized all that is within the first degree^{NN} that we were able to experience. We incorporate that which we have experienced and thus we are the sum of our experience. The fact does remain, however, that we are constantly acting from the standpoint or perspective of the 'now,' and that is where we have initiated to at any particular stage ... including that which we have already experienced.

In order to truly evolve, we must change in accordance to/with Xem. What good is changing just because we know how? That would mean that we would have ceased to grow. Stasis. By perceiving our Higher Self Working on Becoming Xem, we are, in fact, Xepering toward Xem and evolving. No one Word is a goal. One cannot stop at Xeper, or even at Xem. I speculate that when the time comes where we have utilized the tool that is Xem and have Become Xem, there will be yet another further realm/aspect that we shall strive toward. Another Word will be Uttered^{OO} and once again the Elect, by then transformed into that which we are not now, will have direction in which to Work toward from the standpoint of our new realm. However, such a Word could not be Uttered until its time. We must be transformed before we will have the perspective necessary to comprehend the next stage of our evolution.

Hopefully, what I have said in my comments have indeed touched upon the essence of Key 5: fear. What do we fear the most? Change. If I have spoken of change, then I have spoken of fear. And, although I know that I still cling to some things that are known and familiar, I am being guided so that I also know what I must do. "Therefore, let the Elect who resolve to Become of the Gods also resolve to conquer fear that they might Xeper ir Xem." Hail, Elect, that we might Become the abstraction that is Xem! Hail, Anubis, truly the Opener of the Way!

Xeper ir Xem!

Footnotes

1. Ed Note: Various footnotes and endnotes were added in this revision. Footnotes are identified by numbers, endnotes are identified by letters.

2. Ed. Note: This introduction was originally written in the year XVI for Priest Neilly's analysis and commentary on Keys 1 - 4. Magister Neilly took the opportunity to refine these writings before their publication within the Ruby Tablet, but has maintained the original content and flavor.
3. Ed. Note: The Set-II Conclave was held on Xemset, property in northern California owned by Magus Barrett.
4. This continues to be a viable goal in the Temple of Set, though not necessarily achieved through Xem Work alone.
5. The Priesthood of Set was considered synonymous with the "Order of Set". [See also Note R for more on "Office" and "Orders".]
6. Asked by Anubis
7. Orders and Pylons in today's Temple use concepts similar to the Pyramid Project of old. For further remarks on this, see Note A.
8. Confusing stuff! If Xem isn't a person, place or thing, then what is it? The one answer which has clarified itself over the years is that Xem is both a "realm" and a state of Being. Please see my earlier discussion in Note D.
9. One of my pet theories. Ask Nostradamus!
10. Ed. Note: The previous four sections were written and directed to Magistra Thomas, and "you" there refers to her. This section was written and directed to Magus Barrett, and "you" here refers to him.
11. That "direction" can be Xem.
12. The extent to which you Become the Neter, and it you, governs how much of it's/your Function is created by you. Compare this to the idea of adopting the existing Function(s) of a Neter.

Endnotes

- A. The Pyramid System was constructed so that all Setians would have a reporting relationship. The High Priest would act as CEO, and as such was the apex of the Pyramid. Other "chambers", right down to the foundation, would be occupied by the Magistri, the Priesthood, Adepts, and Setians I^o, respectively. Each Master of the Temple would have several Priesthood III^o members assigned to her. In turn, each Priest/ess would have several Adepts and Setians assigned to him. Collective thought and brainstorming processes were encouraged. In many respects, the Pyramid Project facilitated clear lines of communication. Today's Orders and Pylons act as Pyramid-like structures.
- B. Well... mostly no. Until I had afforded more serious consideration to Dr. Aquino's writings, and bore witness to the Work of others such as Ipsissimus Lewis and Magister Menschel [and in recent times, Priest Laakso], I didn't really have a grasp on what *Setian Intellectualism* was all about, but nevertheless leaned into it with much fervour. Since writing the initial Xem commentary, I can report that the Intelligence of the AB has been given more than equal due.
- C. Misuse of the word "Understanding" continues, but much of it is unintentional. Only

Masters of the Temple have the potential to Understand. It's easy to see how, in a Temple replete with esoteric terms and jargon, confusion arises.

- D. Speaking of language, does one initiate into Xem, In Xem, within Xem - or some variation of the above? I used to feel this was a very important issue. Like others who 'lived through' the Xem era, and are asked about its permutations, I occasionally hear this question. Whatever your view on the validity of Xem, the value of this kind of discussion resides in your understanding of Xem; not in becoming trapped in semantics.
- E. What do you fear the most? What should you fear the most? Most of you have probably already learned that your trepidations about fear centre around the process of fear. We fear, for want of a better way to describe this. We don't value being upset, angry, or confrontational; so subsequently loathe any participation in the process of fear. Often enough, the event which we fear arrives, occurs, and is... anti-climatic. We discover that it was the fear we were ascending to, it was fear itself we idolatized.
- F. As our first "Working Year" evolved, Setians participated in a goodly amount of conversation about Neters. Specifically, when we were Recognized to the II^o, we experienced inherent self-expectations about pursuing Neter Work. My "first" Neter developed [perhaps it was really created] from a personal history with ESP and psychic phenomena. I wanted to be oracular; and there are times when I regret the ensuing quickening. Today's perspective tells me that it is not as critical to 'have', affiliate with, or Work with a Neter as it is to know, or have a Sense of the Self.
- G. Are we, or have we ever been a Temple preoccupied with death? The annoying answer of "yes" and "no" presides here. People are fascinated with, abhorred by the idea of, or immersed in trying to understand what physical death means. Yet, as the Keys and commentary suggest, there are deaths other than those of the physical body. In today's T_S_, there are several Orders which might be considered as "death defying". What I find most irksome (you may too) about rampant speculation on physical demise is that, to our knowledge as a species or race [Setians], no one we know of who is now physically dead has clearly or obviously come back to tell us about it.
- H. One of the more mystifying symbols of the language of Xem is two-fold: the Nameless and faceless Initiate. Confusing [obscuring?] the realities behind this term are thoughts of the S/self ahead of the S/self [make your own decision on correct capitalisation here]. Knowing one's real Name or Face... is this something you would like to pursue? My suggestion is that you concentrate on the second of this two-fold task, and perhaps employ "mirror magic" to do so.
- I. What was I talking about? Looking back at my obscure terminology, I'd say the interference is that the Initiate's Work in this arena includes more than just academia. I offer this: understanding something (or an aspect of something) fully and completely suggests an empathic relationship. In the language of Xem, we speak of BEING. In this respect, actualizing Xem is commensurate with being in a state of empathy with Xem. Put simply, actualizing Xem is BEING Xem. Clear as mud?
- J. In Barrett's time, the crux of our Xem Work was the Ordeal of Initiation. I discovered (well into my Work with Xem) that there were several - sometimes concurrent - Ordeals of Initiation. [In one respect, this allowed a fine-tuning of my Understanding of ECI magical techniques. For more information on that, look into past Conclave Workings.] Known as Ordeal(s) of Change or times of the Dark Night of the Soul (DNS), various Rites of Passage were involved. Regardless, first and foremost was a commitment to the Ordeal. It should be added here that Xeper, Remainfest and Runa have their Ordeals of Change.

- K. Setians do not aspire to be "lower man"! However, "Higher Man" shouldn't be thought of as merely being the opposite of "lower man". As the consciousness of the Self ascends the Tree of Life, it allows for greater upon greater levels of objectivity. Higher Man, in one of his many guises, is objective Man.
- L. I really shouldn't attempt this (!), but let me give a shot. When we discuss the core-level of an Initiate, we talk about her "state of Being". To use a simplified example, one's state of Being is very different from *being* mad, *being* depressed; even different from *being* esoteric. When you think of the word "Being", think of it as a noun and a verb. Think of it with the word "the" or "Your" in front of it. I'm more interested in "your Being" (ie. you as an entity) than I am in your persona, personality, or collection of characteristics. One could say "the nature of my Being is calm" and be correct in her usage of the term. You can also state "I witnessed (or experienced) Masgieter Neilly's Being", and again be correct in your phraseology. Wasn't it Frank (or Further) who sang "Don't dream it, Be it!"

The rough translation - immerse yourSelf in what you are, so that what you are isn't solely made up of characteristics, personality, or habits. Allow the core Being to emerge. In doing so, you will BE. The act or process of BEING is a conscious one. Earlier on, I spoke about "BEING Xem". In effect, this meant you full Being is involved in the *substance* of Xem; ie., you are Xem.

- M. The stress is placed on the doorstep of fear. The more 'fears' you cannot conquer in Xem - in whatever form (insecurities, impurities, imbalances, etc.) - the greater the chances that your Xem Work will be unsuccessful or incomplete. Fears are magnified in Xem environs. Most of us in the Temple have heard of "Id monsters". The more your 'fears' overtake you in Xem, the more active your Id monsters. In aspiring towards/for Xem (using the principles of Xeper, Remanifest, Runa), you must equally aspire to identify, lessen, and if possible, eliminate negative elements. [See Note E above, for more on "fear".]
- N. How do you come to know about [your] Neter? Well, there need not be a Neter on your immediate horizon. Nor, as discussed earlier, should you get hung up on trying to find the right one, or right name. If you nevertheless plan to pursue the Neter issue, there are avenues you can follow. None are guaranteed.

Try sampling your favorite collection of literature and mythology; be it Greek, Egyptian, Nordic, whatever. Seek, within yourself, imagery that you have always been attracted to or always used (yes, it can be that obvious). Examine creatures, both mythical and real, for their powers and abilities and determine if you feel such things are part of your *genuine* makeup. Further, determine through Work and introspection the nature of the inner Self. Often, it's this which provides clues when nothing else will.

Again, these techniques may not work at all for you. The reasons could be numerous, or it simply could be that it's not appropriate or timely for you to be pursuing Neter Work. Finally, look for new search methodologies. All things, even techniques, undergo the process of Xeper.

- O. I questioned this passage because I couldn't see the forest for the trees. Neither was Magus Barrett clear on this. [On reading the Keys, you may feel that same level of frustration. Barrett claimed that the Keys were written in plain English. That notwithstanding, my question concerning the "facilities" were never satisfactorily answered.] The "facilities" were partly Xemset property, partly the furnishings, and

partly the way in which Barrett operated magically, and partly a consensus reality which you either bought or didn't.

- P. For all those fans (!) of *Her-Bak*, much was said in the two stories about the Intelligence of the Heart. I have already discussed some of my adventures between the two Intelligences: that of the Intellect and that of the Heart. I flag it here because both Intelligences are required for Balance. Being totally 'logical' is as bad as operating 'solely' from the intuitive. Most people are prominently one way or the other. The good news is that you shouldn't have to search too far for the compliment. [Of passing interest, some Setians have had sport in comparing Intelligence(s) to Orders. For example: The Order of the Trapezoid has been compared to the Order of the Vampire; intellect vs. intuition, respectively. The reality is that both Intelligences are present in both - and all - Orders.]
- Q. Anything made manifest is in potentia a symbol, picture, or representation of that which is abstract. Consider those events in the universe which are Causal (at the level of Principle). They occur - or simply are - and cause subsequent degrees and modifications of corresponding terran events. We should avoid confusing terran events (manifestations) with their respective causes (Principles). Instead of constructing symbols in an effort to create the abstractions, we need to construct the symbols based on *existing abstractions*. When we manifest an abstraction, we show evidence of aspects of our Work. [The Word Remanifest had not been Uttered at the time of Xem. Ask yourself how it changes, and augments, what I've just stated.]
- R. There are many Offices in the Temple of Set: the Office of the High Priest; the Office of the Executive Director; the Office of the Treasurer; to name a few. Here, the word "Office" denotes Function rather than rank. In my Office as a Councillor [and former Chairman of the Nine], I respond to issues by way of Functioning in an appropriate manner. First and foremost, I'm responsive to Set as I intuit the way in which Set has designed that Function. In addition to Offices of the Temple, there are Pylons and Orders, Sentinels and Grand Masters. Take heed . . . there is one Office so sacred and important that all Setians need to know of it. Young Adepts, this is especially important for you; it is the Office of the Priesthood.
- S. On occasion, I've been called upon to delineate between the deadwood and working Initiates in the T_S_. In response, I've said it is the latter who comprise the "Inner Temple." This, regardless of Degree or status. Even so, there remains a strong validity to the idea that when one enters the "Inner Temple" she enters the Priesthood. [See also Note 5 for more on the "Order of Set."]
- T. Like in the proverbial statement of 'having one foot in the grave', Elect Beings walk the Two Lands. In its abstract meaning, the lands in question are those of the Intellect and the Heart. In terran terms, the lands may be comprised of those things which we do which are strictly human versus those things which contribute to our Self-created Universes. To survive daily living, we do what we as people need to do. To survive mortality, as gods and goddesses in the Becoming, we do much more.
- U. Much has changed since when I first spoke those words. I'm in agreement with them still, but in recent years many are the Setians who have questioned the extent to which Set is concerned with the *individual*. Much of this began with one Initiate.

For example, today's Setian might say: 'Since Set's experiment Worked, is there any need for Set to have a continued interest in the mechanisms, Workings, or even the Initiates of the Aeon?' We find comfort in knowing that Set is not God. If we assigned

Set the same qualities as God - healing, intervention, favouritism, to name but three - then wouldn't we be casting him in God's, and to an extent our own, image?

Let me stir up this alchemical mix: I feel Set *has* intervened in my life on more than one occasion (ie., beyond Ordaining me to his Priesthood). Even as I say this, I'm thinking that it would make Setian sense if Set - with the exception of a very few earth shaking events in my life - did *not* intervene or concern himself further with me. If you aspire to and attain the Priesthood, you will be set free. From there on, it's up to you to attain Set-like status. Set does some initial stretching and extending toward you; but there will come a time when your continued existence will depend on *your* reaching at a Set-like state of Being.

- V. As the Temple has evolved, so have Setians within it, and those newly entering it. Most Setians today would be able to draw their own conclusions concerning Set/HarWer and themselves/HarWer. As Set has done, so can the Setian.
- W. My point here is not about the 'Great Work'; rather, it's about my struggles (in those corresponding three paragraphs of commentary and in others throughout my entire series of comments) to explain, understand, elucidate that which was/is either intensely personal or abstract. Look at my discussion of the 'Great Work' with today's lens. I was trying too hard. I was trapped in the old 'can't see the forest for the trees' syndrome. One of Xm's fundamental lessons is that the Initiate will cut his own way through the forest. This means that s/he will encounter and unravel mysteries in a uniquely personal way. Applying myself toward a generic - rather than personal - explanation of what was 'personally abstract' seemed a fruitless and bitter battle. Who else is like me, or can understand me, as I do?
- X. One of the more fascinating phenomenon in our lives is that Aeonic Words (and other things) possess both chronological and concurrent lives. The words that 'were' still are. Even if one Word was Uttered 'after' the other, it still is. In my original comments above, you'll see that this seemed confusing to me. Yet, all things we have ever seen, heard or otherwise experienced still exist. If there is a 'core' Self, one which existed prior to its current incarnation, its memories are the sum of all it has experienced. What is happening now is very much formed from what happened 'before' now. What happens moments, hours, months and years from now is very much a part of what is happening... now.
- Y. The Stele of Xem accompanied Key # 4. To me, it remains one of the most marvellous collages of (relevant) symbolism I've ever encountered. My personal testimonial to the substance of Xem was to the greater extent wrapped-up in my comments on Key # 4 (essentially, my comments on the Stele). I go on to mention [page 14] that "there was really only once when I really felt I was a part of the Stele or had 'lived' through it." In doing that, I was beginning to tackle the real Work involved in Xem.
- Z. Large deal! Does it matter? Is Xem such a select club that, to be left out of it means [fill in this blank]? There are Initiates in the Temple of Set - many of them - who (a) were not around when Xem was Uttered and aren't interested in reading up on it; or, (b) who *were* around when it was Uttered and (still) aren't interested; or (c) who are quite busy pursuing other issues, Words, directions and don't want to include Xem (at least not currently). If I pursue Runa and runic practices, am I missing the Xem bier? Could I get to the same 'place'/state of Being via Xeper, Runa, or Remanifest?

Any discussion of Xem and its importance as a Word *must* be preceded by Xeper.

Without Xeper, Xem wouldn't exist. I made an earlier comment [see Note X] about the concurrent condition of our Aeonic Words. Perhaps this offers the best approach to initiation. Each successive Word, though possessing qualities of previous Words, is unique unto itself. Each exists concurrent with the others. Each has an effect on us; the extent of which depends upon how conscious of each Word we are. I believe that all Words and their influences permit us a wide scope of initiatory exploration and growth potential. However, because each is unique, it can be said that Xem offers something which the other Words do not.

Coming full spiral, do you have to buy into a Word - Xem in this case - in order for you to gain from it; or to know you will lose something if you do not pursue it? In the same way that Set does not think of those who do not think of him are the Aeonic Words. Proof of whether someone has gained something through/within Xem which cannot be gained except through Xem will be revealed only through the matrix of a Being.

- AA. I take it back. Whatever flaws we haven't worked out of our system are brought forward into successive states of Being. The only difference is that, hopefully, we understand our flaws more fully and are subsequently more capable of dealing with them (or without them).
- BB. Maat, like many other adopted Setian gems, is quite at home discussed on its own, outside of the context of Xem. However, this reference to Maat makes the point that there are truths both subjective and objective. If there were a single course for all-pervading truth, it would be of immeasurable benefit to the Initiate; especially so if she could bring that truth into herself and make it her own! Such is not the case, so the more one Works without lust for result, and is 'pure in thought and deed', the more refined her truth(s).
- CC. Was I commenting on one of Barrett's self-fulfilling prophecies? Donning the cynic's hat for a moment, what better way to ensure importance (and longevity) than building into your schema a rule that says aspirants must seek out those [few sages] who have been there and know how! Yet, in keeping with what Xem is and is not, the above statement is consistent. Xem cannot be "taught", so under the most ideal of circumstances the aspirant must *initiate* her interest in aspiring towards it. Then, shee must seek out the tools which others before her have identified.

Of interest in passing is that in late XXVIII, articles appearing in the Scroll told of renewed efforts to understand Xem on two fronts. One was an announcement to all Setians on the possibility of forming a Xem Pylon, and the other an article by an Initiate who stated that he had forged ahead in understanding Xem without the [full] aid of the aforementioned "sages."

- DD. Interesting thing about vantage points; as you Xeper towards Xem, Remanifesting secrets found through Runa, you will achieve many plateaus. Each allows you to catch the vaguest glimpse of the next. Xem allows the Initiate to create states and stages which are both concurrent and which possess chronicity. One of the hallmarks of initiating into Xem is that you pretty much always have that 'vaguest glimpse' of what you're heading towards next.
- EE. More than ever, it's clear "reality is most perceptual". One can start with the most basic of examples: how we perceive colour. If several of us were in the same room, looking at a bowl of red Jello, there would exist several 'reds'.

Each of us would form a different description of red, based on how the frequencies of light which made up the colour red were interpreted by our brains. There is no such thing as one reality. In this, and most other cases involving the human species, reality is totally perceptual. Even were we able to see the bands of light, we would describe them differently, each according to his own interpretation.

Amn has said "Nothing is as it seems." All material objects are 'simply' specific arrangements and constructs of the building blocks of nature. The reductionist might tell us that what we see as four-squared reality is an illusion. I'm inclined to agree.

In my original comments on Key #5, I suggested there was a direct connection between the intensity of our focus and the amount of reality we experience. Looking back at those comments, I would suggest that many of those powers so often ascribed to psychics are actually enhancements to existing sensory apparatus. With respect to Xem, those Initiates who have the keenest perceptions of all - who 'see' the furthest, or experience life in its fullest - are also those who have the clearest picture of reality.

- FF. This holds true moreso today than in Barrett's time in the Temple. In this paragraph I stated: "That is why the blueprint for the Coming Into Being of Xem is a prophecy of what can be and not a prophecy of what will be." The more advanced the Grade of an Initiate, the more vital it is for her to (a) have a blueprint, and (b) make it so. As the years roll by, the general 'climate' for humanity has become progressively hostile. Even in the years since Barrett (and so many others) have left the Temple, the crush of day-to-day living has increased immensely. The interesting thing about blueprints is that, unlike the finished structures, they are two-dimensional and lack the 'continuum' aspect that the element of time adds to creation.
- GG. We've seen that this was not to be. Nor after he left the Temple, as far as we can tell, did Barrett provide any further Keys of Xem. Instead of lamenting this facet of truth, we should be asking ourselves if it matters.
- HH. I've long since lost the frustration over what at the time seemed much like a novel, even unusual concept. As we strive towards maintaining a consciousness of all that we do, is there any reason why we can't include an Awareness of what is going on around us? Being aware of Change allows us the luxury of being able to "Work it" or Work with it. Change is the largest of all fulcrums, which, with an applied force of Will, can move or redistribute massive structures.
- II. One doesn't hear of this often these days. I was a III^o Priest when I first Became a member of the Council of Nine. One of the reasons then-High Priest Barrett felt I was a suitable candidate for the Nine was my Sense of Set. Such a quality - or set of qualities - is all-but intangible except in the way the Initiate demonstrates it. One of the key ingredients in a well-defined Sense of Set is Balance. You've heard many a senior Initiate harp on the Principle of Balance. The further along on the initiatory path, the more defined (and secure) 'Sense' of Balance you need.
- JJ. We found out a long time ago, thanks partly to the pioneering Word of Dr. Aquino, that we are it. There is no external magical elixir, agent, or mineral, which once obtained, will transform us. In seeking to be Alchemists, the search for the Philosopher's Stone begins and ends with the Self.
- KK. The question is as equally valid today as it was when I first posed it. Contemporary Words exist - Xeper, Xem, Remanifest, Runa - yet the masses do not apprehend them

directly. People are affected by the Words, by the Aeon, but are largely, if not totally unaware of it, or even what an "Aeon" is. Mankind continues to (unconsciously) ignore what Satan-Set has announced. It could be said that it doesn't matter. I'd rather say that only those Elect enough to hear it will respond to it. This does not exclude the countless Initiates who are not Setians. On the other hand, this does exclude the "masses".

- LL. Anubis/Barrett told us that we needed to understand, even actualize the Anubian Principle in order to fully apprehend and Become Xem. We understood the nature of this Principle, and were able to apply it. Each and any 'prominent' Neter has a Principle behind it; at the root of all (Re)manifestations exist Causal Principles. And this is my contemporary point. We must strive to understand the nature of the Neters [see my earlier Note F]. If you intend to Wotk with/in a Neter at all, it's important to realize that Neters have (or will come to have) a Function. To an extent, even if you do not have that Function, it will prevail. It's in your best interest to perhaps first learn about the Function before plunging into "Becoming" the Neter.
- MM. To BE or not to be; as you've no doubt already noticed. We seem to use terms like "BE"/"Being"/"being" almost interchangeably. Depends on whom you ask! Here is one Initiate's notes on correct usage:

BE/ING: So totally immersed in and within a reality that you possess a genuine empathetic relationship with that reality. You may in fact BE it. You and that quality or characteristic are (in practical terms) inseparable.

Being: Sentient life forms [Setians and others]; state of. Like when we say my "state of Being", it reads "state of [my] Being." Compare that to the "state of Robertt Neilly."

For more on this, see my comments about "BEING Xem" (Note I, and other references).

- NN. Applying hindsight, I take this back too. In the same way that Words possess both simultaneous and concurrent qualities, so does the Seian possess *and actively use* all her Grades. On a daily basis, you may not be aware of this. We never really 'complete' a Degree, then attain another. Rather, at certain momentous junctured in our initiatory lives we are able to attain *and sustain* a Grade formerly beyond our grasp.
- OO. We have since borne witness to Remanifest, and Runa. This is not the end...

Stele of Xem

Classification: V2 - A17.28 - 1
Author: Ronald K. Barrett IV^o
Date: (unknown)
HTML Revision: October 18, 1998 CE
Subject: Xem
Reading List:

The stele below was created by Magister Ronald K. Barrett and Priestess Alexandra Sarris, from the text of the *IAM Manuscript* (item V2-B56-1 of the Ruby Tablet).

This stele is discussed in detail in *Key # 4* of *The Book of Opening the Way* (item V2-A17.2-4 of the RT).

This copy is based upon a reproduction distributed to the Priesthood while Magus Ronald K. Barrett served as High Priest. The Ruby Tablet editor scanned that reproduction into a computer, did some minor clean-up, and printed out this new release of the stele in the year XXIX.



Remanifestation

Classification: V2 - A17.3 - 1
Author: James Lewis IV^o
Date: September 5, XXI
Revised: December 21, XXIII
HTML Revision: October 7, 1998 CE
Subject: Remanifestation, Life and Death
Reading List: 2H, 2L, 2M, 3I, 6I, 6K, 9A, 9C, 12C, 16A, 17A, 17D, 18A, 19G

"Who can control his fate?"

– *Othello* - Act V, Scene II

Mystery and imagination have held sway over life and death for so long that the theories of today range from the simple and more or less logical to the wild and utterly devoid of pure reasoning. Life on Earth is itself a sufficiently difficult problem without attempting to solve what each of us at sometime or the other suspects may in the end turn out to be a purely academic question. The attendant puzzles and semi-solutions presented by it have driven men mad, but it is when the mind turns itself toward thoughts of an end to the personal experience of living that it begins to feel a subtle apprehension manifesting itself. We have not known what it is to experience not-being, although there was a time when we were not. Our intellects can speculate singularly and collectively on the subject, but they can never display complete un-being to another. The very idea is self-contradictory, and so must remain completely academic because of the paradox involved. Interestingly, the nothing can be identified -- not experienced -- since consciousness [or being] is central to identification and recognition.

Do we live only one time? Are our minds and beings, our souls, that personality which makes us unique among even our own human, let alone Setian, kind bound to come into existence once only and then fade when the metabolism fails? Further, is the choice one's own, or is it a process determined by an intelligence beyond our control? [The presence of a governing intelligence being brought into the question opens the door to yet another complete arena of its own: sooner or later, as the ontological arguments of St. Anselm indicate, further complications arise because in such decisions as who returns and in what form, a regulating intelligence can neither be dispensed with nor conceived not to exist. If the decision is made by a self-governing being, the choice is its own and no outside intelligence need be courted or placated in order for a return or remanifestation to take place.] The wordings and nuances of the question are enough to fill many a book, and the approaches taken are even far more extensive. Yet the end of the physical is one that no man can fight against and win forever. "I am Death," said that personage to Everyman, "and no man do I fear." When it becomes apparent that physical weapons are of no avail against such a destiny, the mind refuses to accept simple surrender. It would be all too easy to go gently into the darkness and cease to be, were it not for the fact that the singular conscious self within cries bitterly against such a fate, and reaches out for other weapons to use, weapons of the mind and self. They appear

possibly to be more effective in the battle than such physical means as cryogenics, transfusions, and the like. "Birth, life, death," reasoned Kant, "are states of the soul only." He concludes that it is the body alone which is perishable, not the essence within us. His further reasoning is that the essence is eternal -- past, present, and future. It is the second life, the one he identifies as the life of the spirit, that Kant concludes must live on as soul after the separation from the body.

Anthony Flew, in contributing to the Encyclopedia of Philosophy, identified three main doctrines in the theory of immortality: the Immortal-soul, Reconstitution, and Shadow-man doctrines. His explanations of these three are useful in placing the personal quest for a workable synthesis in a clearer light.

The Immortal-soul doctrine holds that for the duration of the life of the body, there is somehow attached [or incorporated into or imprisoned therein, if those terms sound better] a soul which is seen in itself as having substance even while lacking the quality of being corporeal. Plato injects the belief into the *Phaedo* when relating the events prior to Socrates' death. The soul, reasoned Socrates, cannot be in harmony with the body, or else when the physical decayed the soul would also face its end. His belief in the substance of the soul and its difference with the kind of matter that makes up the body is an attractive part of the Immortal-soul doctrine.

The second, the Reconstitution doctrine, Flew describes as "in a pure form, a direct and simple belief." Its beliefs are dependent on the presence of the body during life and then later in the resurrection of it. More accurately yet, Flew continues, the second doctrine consists of an insistence on reconstituting the body with the soul in order to have a complete human person who could then go about the business of being immortal. The flaw, insofar as Setian thought goes, is that it depends on an omnipotent power to produce an immortal Being.

The third doctrine, that of the Shadow-man, is basically a belief in a type of astral body, and is an attempt to combine doctrines one and two. The combination sits well with white light practitioners, in that it does not force a great deal of debate and conveniently allows for any number of interpretations of exactly what is meant by spirit/soul/being. It can also be exploited easily enough for those using it in the Humpty Dumpty way in that it can mean anything they want at a given moment.

Flew makes yet another pertinent observation. "There is nothing," he writes, "to stop anyone from giving what sense he likes to the term 'disembodied person.' The difficulty is to attach enough sense to the expression so that some discovery about disembodied people could provide us with grounds for believing that we survive death." Flew's finger is on the pulse of the question in that quote. While we within ourselves, selves made more acute in their awarenesses, are convinced that the possibilities are high that our souls are either starting out on the path to immortality or have been traveling it for some time, other than ourselves we cannot offer clinical evidence beyond Pogo's "Us is it." I put to you, however, that the proof necessary to convince me personally of the viable option of immortality will be my own success at establishing a soul that will not fade unless it should decide to do so on its own. It is not absolutely necessary to provide any personal truth about this or any other subject to others in order to prove any point; Crowley-like, I believe in each man cutting his own path through the jungle. We can use the thoughts and conclusions of others to form our own approaches, but we have read in the Book of Coming Forth by Night of the texts of others and affronts to the self.

Occultists for many an age have found reassurance in the concept of reincarnation. Those seeking information from the good Mr. Webster will find the word to mean "1. rebirth (of the soul) in another body; 2. a new incarnation; 3. the doctrine that the soul reappears after death in another and different bodily form." Such a doctrine goes a long way toward dispelling the fear of not-being, in that it refutes oblivion as the final chapter of our individual books; its appeal is alluring enough to minds already conditioned to a greater or lesser degree by what Descartes saw as the uncertainty brought about by accepting the beliefs and authorities encountered in youth and then later coming to suspect error and prejudice to be resident within those beliefs. The root problem facing us is the "how" of continuation, not the first mind-framed question of whether it is actually possible. Our long habit of living and doing Magic indisposes us to one day no longer indulging in those challenges and pleasures, and while Magicians do not generally give way to fear of the unknown, they do plan ahead for the yet-to-be, thereby displaying the tendency to have a higher degree of goal orientation than their non-Magician cousins. The desire to know the how and why of the cosmos far outweighs the desire simply to be entertained, and has as a result consequences which develop into a far more thorough and complex manner. Cool, clear reasoning has taken the place of fearful superstition; in the long run the former produces far more lasting results.

"Masters, doubts of this sort brought me up short before ever I watched a funeral Now I've seen death and I ask myself, if death is the final end what use is knowledge? The singer was right ... better enjoy life without care. In which case temple and wisdom are absurdities, funeral rites are absurdities. Yes, that's what I've thought. But I also told myself it would be another absurdity to reach this conclusion without proofs."

"Do you yourself believe, Her-Bak, that death is a final end?" asked the Master of Mysticism.

"My heart refuses it. But I must find the 'question' I'm to put without asking what I believe."

The Masters received this with satisfaction, and Her-Bak resumed. "The funeral rites affected me through my love for Nadjar. I understood what separation means. Before death he was like ourselves ... he breathed the same air, saw the same things. Now his eyes see nothing, his nostrils breathe nothing. Is there some part of him that still sees? If not, it's total annihilation. If so, does he see what we don't? In which case, are our eyes dead to that world we don't see? If it were so, would our life and his only be separated by a difference? Where is his life, his personal life? Is what he learnt dead with him? A master-carpenter said to me, 'Death is change.' If the body is mummified it can change no longer, in what does the change lie? People talk of the *ba* and *ka* that can, as they say, return. What are they? Where? Their body is dead. How can they live if they have no body to eat with? And here's another question ... what is it to be alive? But there's too much I don't know. I don't know if this is the fundamental question."

- Her-Bak, Vol. II

Her-Bak's speculations reflect our own observations, questions, and methods of analysis: each apparent conclusion is reviewed and dissected in order, Hegel-like in our self-correcting sortings out of apparent or possible truths while en route to a workable Absolute, that no crucial element is overlooked. Young Her-Bak is on the path of philosophy, the starting point of which can originate only from within the mind in order to evolve outward. Although we run the risk of appearing morbid by what can become an obsession with finding the answer to

life beyond the physical, the quest is an unavoidable one. The question we face is that: what lives, and how does it do so?

Her-Bak is not the only work to have questioned life and survival. To again quote from the text, "Priests take the place of God and arrogate to themselves the right to govern men's consciences." It is not only the right to govern the conscience, but the directions of monetary flows and power, usually in the direction of the priests or ministers themselves. It is hardly profitable for the masses to become capable of, let alone fluent in, self-thought; to become so opens the door to examination and education, a condition to be avoided by the power seekers. You have only to look about you to see volume after volume devoted to denials of the essential separateness of the individual [See also Chapter 2, *Approaches to the Universe* in the Crystal Tablet of Set.] Christian and other approaches to the question of life either sidestep separateness and its implications or repudiate it completely, thereby of course affirming their at least outward statement of the *We are one, we are none* enslavement. It is primarily the Magical societies which have been the ones to investigate the dark avenues of the unknown with far less fear, they themselves having the great lovers of truth from past ages to thank for a part of the foundation of fearlessness. Rene Descartes, for example, lived in an age when the memory of burnings at the stake was never too far away, and yet his speculations on perception and sensation input not only took him to "I think, therefore I am," but laid further groundwork for the separateness and immunity to physical deterioration of the soul. The main emphasis underlying Descartes' examinations of the relationship between man and his universe carried a strong Christian bias, although this can be understood in its proper context when considering the temporal power held by the religious of the 1600s during which he lived, as Leon Daley points out in his critique of Descartes' compositions [The Philosophy of Rene Descartes].

"There is no doubt," wrote Francis Huxley, "that man has a fatality for getting drunk, both literally and metaphorically. He can get drunk with glory, power, ideas, lusts, and religious certitudes as easily as he can with alcohol. He enjoys putting himself into a passion for the feeling of life it gives him." There are few places in which man has been more tempted to make himself drunk than in that area of giving himself a sense of security about what may happen to his personality, his unique self, his *ba*. The awareness of the presence of this singular part of humanity generally is met much in the same way Fowles describes man's reaction to the nemo: "...instead of utilizing the nemo as we would any other force, we allow ourselves to be terrified by it, as primitive man was terrified by lightning. We run screaming from this mysterious shape in the middle of our town, even though the real terror is not in itself, but in our terror at it."

It is that terror of the mysterious shape that causes mankind to find the extinction of the individual existence, with the absorption of the soul into a supreme spirit, highly desirable even while paradoxically there coexists a deep dread of that same dissolution. Such an end is of little interest to us. It is instead those authors who have turned their attention toward continuing that special conscious awareness who attract us

Although it is not put in those exact words, the main aim of past Magical endeavors has been an ongoing state of becoming. Like the historical Hellene *polis*, the view was always one of becoming what was thought the best and greatest, but never actually attaining such a status. [There always seems to be at least one more door and a minimum of one more question once aspirations are reached, hence the impossibility of becoming all and simultaneously maintaining self-reference boundaries. The Magical concept of Xem has far greater meaning

when defined in such terms, and even though the nuances understood by different Initiates regarding Xem almost approach a state of cultural relativism, I remain convinced that there is a tool that can be turned to use in the concept.] The arrival of Xeper did not automatically simplify matters, but it did refine the search to a previously unknown state of sophistication which allowed for the disposal of useless lumber through subtle, experienced, and complex approaches. It is the quest of always becoming, a task which is one of the significant keys to living for as long as the self-sufficient psyche Wills.

"Let us enquire," said Socrates, "whether the souls of dead men really exist in the house of Hades or not. Well, there is the very ancient legend which we remember, that they are continually arriving there from this world, and further that they come back here and are born again from the dead. If that is true, and the living are born again from the dead, must not our souls exist there? For they could not be born again if they did not exist; and this would be sufficient proof that it is true, if it should be really shown that the living are born again from the dead and from nowhere else. But if this is not true, we must take some other line."

- *Phaedo*

A. Merritt questioned the existence of the self in this way:

"Graydon, you have aroused old thoughts. Often I have asked, 'What is it that is I, Adana' – and never found the answer. None of my ancestors has ever returned to tell me. Nor any of the Old Race. Now is it not strange, if there be another life beyond this one, that not love nor sorrow, wit nor strength nor compassion has ever bridged the gap between them? Think of the countless millions who have died since man became man, among them seekers of far horizons who had challenged unknown perils to bring back tidings of distant shores, great adventurers, ingenious in artifice; and men of wisdom who had sought truth not selfishly but to spread it among their kind; men and women who had loved so greatly that surely it seems they could break through any barrier, return and say – 'Behold, I am! Now grieve no more!' Fervent priests whose fires of faith had shone like beacons to their flocks -- have they come back to say -- 'See! It was truth I told you! Doubt no more!' Compassionate men, lighteners of burdens, prelates of pity -- why have they not reappeared crying, THERE is no death!' There has come no word from them, Why are they silent?"

"Yet that proves nothing. Would that it did -- for then we would be rid of sometimes troublesome thoughts. But it does not, for look you, Graydon, we march beside our sun among an army of other stars, some it must be with their own circling worlds. Beyond this are other armies of suns, marching like ours through space. Earth cannot be the only place in all the universes upon which is life. And if time be -- then it must stretch backward as well as forward into infinitude Well, in all illimitable time, no ship from any other world has cast anchor upon ours, no argosy has sailed between the stars bearing tidings that life is elsewhere"

- *The Face in the Abyss*

The serpent-woman of *The Face in The Abyss* has identified a problem: none return to tell us .. or do they?

Is the soul a thing which moves through the centuries unchanged? Is my own an ancient Priest of Set from that first Temple in the dust that was Khem? Like Adana, I ask myself these questions and am obsessed with the desire to know and understand. The thought of saying that

I have the final answer strikes me as presumptuous and I refuse to pontificate. Nonetheless, there are intuitive thoughts which are marked in their refusal to be done away with. If past Magi have carefully chosen their words in the realm of immortality, I can do no less.

The Magus Aleister Crowley claimed to be a reincarnation of the XXVI Dynasty Priest, Ankh-f-n-Khonsu, an Understanding he arrived at from Magical Workings dealing with the Stele of Revealing. He may have been guilty to a certain degree of becoming intoxicated, as Huxley described it, with the idea, and yet he does not make an issue of the exact how except indirectly by expounding his Word, Thelema, and thereby leaving the door open for each man to cut his own way through the jungle of it all. He does make free use of references to past and future lives as evidenced by this quote:

LIBER CMXIII. The Book of the Memory of the Path. Here are given two methods of acquiring the Magical Memory so as to enable the aspirant to calculate his True Orbit in eternity. The first method is to learn to think backwards till he acquires the power of recalling the events of his life in reverse chronological order. The idea is to get back beyond one's birth to one's previous death, and so on for many lives. It should then be easy to understand the general object of one's existence. The second (easier and surer) method is to consider every event in one's past, determine the influence which each has had upon one's life, and by synthesizing these forces, calculate their resultant; that is determine one's general direction so as to be able to concentrate one's energies on fulfilling the function for which one is fit. Character, conduct and circumstances are to be considered as terms of a complex dynamic equation. This method is of extreme value to all. It should be applied even to the education of children so as not to force them into unnatural developments.

It is inherent in Thelema that the soul has no right but to do its own Will. It is crucial to this theme of immortality that Thelema/Will be properly understood not to mean Will in the sense of a motivation for simple desires, but rather as the true Thelemic meaning of acts being done with as full a knowledge of attendant implications as is possible in order that the desired course through the universes may be charted out in advance. Thelema by no means assures the Initiate that all and everything will be comfort and roses -- no Word can do that -- but it does allow him to take an influential hand in the sequence of events which comprise life.

If, as the early nineteenth century philosopher J. G. Fichte thought, evil is in essence properly defined as the failure to develop an awareness consciousness, the Initiates of the Aeon of HarWer walked fine and dangerous lines, as we now perceive them, between good and evil in their question, albeit with the greatest and best of intentions and with the firm belief in their own personal progress. The strange and fitful Lord of the Thelemites created enormous confusion among his followers and even the Magus of the Aeon himself completely missed the point in II-66 of the Book of The Law. The "We are one; we are none" statement is patently a promise not of conscious continuation, but of cancellation. Misinterpreting it was an ill-fated error in the extreme, but if the Magus himself failed to comprehend it correctly, the aspirants to the knowledge of the Book of the Law hardly could be blamed for treading the same path, unsound though it was in places. It is ironic indeed that the sophistication of the Book of The Law, the most up-to-date document of its day, should hold such pitfalls in its pages.

In the XX A.S. commentary on the Book of The Law by Dr. Aquino [an Ipsissimus commenting on the works of a previous Magus], Thelema or Will is explained as an expression of mental separateness from Nuit, itself the doorway to immortality for the Initiate

who correctly comprehended Nuit as inertia and thereby avoided harmonization with that lifelessness. If, as Eliot Rose observed in A Razor for a Goat, it is true that "to dabble in sorcery at all is to make a very imperious kind of demand on the universe," the Initiate who decides to continue his state of separateness from Nuit's inertia may be one of the most domineering forces in the universe. I also suspect this may be the answer to exactly what that unforgivable sin against the third person of the Holy Trinity, as spoken of in the Bible, must be: while the Magus who was Jesus openly used as a threat punishment to come for those who spoke against the Word of which he was the embodiment, far more unforgivable in the eyes of the advocates of Inertia -- regardless of the name they attach to it -- is the rejection of it. It is therefore a sin which will be forgiven in "neither this world nor the next".

When placed against the concept of remanifestation, that mental separateness is integral to continuation at the individual's discretion: insofar as he Wills to continue to be apart from Nuit's lowest common denominator attraction, his personality or being or soul is free to explore, learn to Indulge, and to then utilize Coming Into Being. The soul is free because it is simultaneously doing something crucial to its ability to remain alive. It is partaking of the Principles it places in the *aristos* category. I believe it incorrect to think of the soul as making itself a part of a Principle in the sense of being absorbed within it in order for that soul to give itself the gift/option of eternal life. To do so would be simply another case of the "We are one; we are none" trap being sprung precisely because in the long run it would be not mental separateness but instead a complete harmonization and a loss of awareness of the self. An understanding of the consequences of full attunement is crucial to the art and science of preserving mental singularity intact. Although Magus Crowley and his Initiates felt strongly that a return of the soul in whatever shape/form it chose was a viable concept, the stumbling block before them was the confusion and contradiction residing within the chapters of the Book of the Law. The inconsistency of the threefold book is maddening, and #II-22 is a prime example of this inability of its wording to walk a straight line. To the survivor went the prize of a strengthened self-awareness, but I suspect such survivors would have been in the minority. [Or was it in fact a minority? Simple desire may not be sufficient to stave off the magnetism of the natural universe, but the state of change brought about by the failure of metabolic processes could conceivably alter perceptions and priorities for the individual. "The long habit of living...", you know.] And yet this is to be said for the Children of HarWer: if, as Renan felt [The Ordeal of Change, E. Hoffer], the purpose of an ideal social order is less to produce enlightened masses than uncommon people, the Magus of that Aeon succeeded in producing a new and singular race.

The magic and mystery of HarWer's Aeon lasted from 1904 ce to 1966 ce when Anton LaVey came forth by night to establish the Age and Church of Satan, that splendid and wild Walpurgis which lasted until 1975. Dr. Aquino's book, The Church of Satan, chronicles the rise and fall of that institution in a detail which brings it to life. It is a work I would recommend to all Second Degree plus Initiates.

The Word of the Age of Satan was Indulgence. When Understood in the highest of meanings the Word took Thelema several rungs up the ladder in that it gave direction to the Word of HarWer. The Thelemite was told that he had a separate and distinct individual Will capable of making its own decisions on a scale far greater than it had previously comprehended. The Satanist enjoyed an access to the Lesser and Greater Black Magical world on a scale previously unknown in organizational history. Once he learned to stop kidding himself and realized that indeed "self-deceit is the gravest of all sins," he presented himself with a license to do his own Will in a fashion which the Magus of the previous Aeon could never have

anticipated. It is ironic that with the key to the universe extended in that one simple quote, and with the Satanic Magus expounding the Word further yet, there were those who either never quite grasped the truth of it, or who preferred deception to reality.

There are few places where the self is more prepared to accept soothing lies than in the area of avoiding that inevitable change which one day faces us all. "It is my impression," wrote Eric Hoffer in The Ordeal of Change, "that no one really likes the new. We are afraid of it. It is not only as Dostoyevsky put it, that 'taking a new step, uttering a new word is what people fear most.' Even in slight things the experience of the new is rarely without some stirring of the foreboding." It remains ironic that many of Magus LaVey's Satanists, with the clue to understanding in their hands, continued with a fear of the eventual new yet to come.

In the *Book of Lucifer* the question of life without a biological body is addressed in Chapter X, *Life After Death Through Fulfillment of the Ego*. The Church's stand on immortality, through the mouth of its Magus, was this:

Religionists have kept their followers in line by suppressing their egos. By making their followers feel inferior, the awesomeness of their god is insured. Satanism encourages its members to develop a good strong ego because it gives them the self-respect necessary for a vital existence in this life.

If a person has been vital throughout his life and has fought to the end for his earthly existence, it is this ego which will refuse to die even after the expiration of the flesh which housed it. Young children are to be admired for their driving enthusiasm for life. This is exemplified by the small child who refuses to go to bed when there is something exciting going on, and when once put to bed, will sneak down the stairs to peek through the curtain and watch. It is this child-like vitality that will allow the Satanist to peek through the curtain of darkness and death and remain earthbound.

Liberally placed all throughout the *Book of Satan* are statements atop statements dealing with preparing the self through accentuation of the awareness with the being and for then emphasizing the acute presence of the self, both now and in the yet to come. The "We are one; we are none" confusion had been dispelled. The occasion for new discernments had arrived, and the method presented itself through the formulations of Indulgence. "Nasty, brutish, and short" is the way Thomas Hobbes described life. The emergence from Plato's cave proves Hobbes to have been a candid and observant man, but it is far more beneficial in the long run to overcome (not ignore) those truths and be strengthened thereby. Anton LaVey apparently thought like Hobbes in that if we compare this quote in #IV-1 from the *Book of Satan*:

Life is the great indulgence -- death, the great abstinence. Therefore, make the most of life -- HERE AND NOW!

with Hobbes' identification of a *supreme evil*, death, we begin to see the emergence of the tapestry of life rather than the placement of vain hopes in the protection of a celestial overseer. (Although Hobbes perhaps defines the idea of a violent death suffered at the hands of an opponent in using the word evil, rather than a natural death marked by "peace.") Mulford Q. Sibley quotes Hobbes as having said that

We do not ... by nature seek society for its own sake, but that we may receive some honor or profit from it; these we desire primarily, that secondarily.

All this leads up to and reinforces the fact that Magus LaVey did not feel that it was necessary to round out one's life by partaking of the great abstinence. Neither did he feel reincarnation to have been the answer. "If people were able to divorce themselves from the stigma attached to personal ego-fulfillment," he wrote, "they would not need to play self-deceitful games such as belief in reincarnation as a means of satisfying their natural need for ego-fulfillment."

Magus LaVey, like Ouspensky, understood that reincarnation, transmigration, karma, and all theories dealing with the survival of the Self were actually approaches to the relationships of the human soul to time. His method of passing this on was taught through an insistence on rejecting self-deceit. He knew perfectly well that reincarnation, karma, and the other theories needed to be viewed as symbols which hid deeper meanings behind their facades. He was himself also perfectly aware that in order to be seen as viable, both theories and symbols must conform to workable applications in the real world. [The abolishment of self-deceit starts on a basic level and then works its way upward -- as the expertise increases, so does the ability to create and utilize the tools at hand.]

The Satanic Bible does not devote a great deal of its time to reincarnation, having dismissed it as kheft, and neither does it discuss survival of the self in any great detail beyond advocating self-awareness over self-deception, and thereby more or less indirectly opening the door to survival techniques. I suspect the reason is that Anton LaVey's philosophy and Word revolved around dealing with the here and now rather than a nebulous future. The Satanists of I through X A.S. were preparing themselves, unsuspectingly or not, for a change of major proportions.

That change took the unexpected form of the Aeon of Set and the Book of Coming Forth by Night. Hegel, having advocated change through awareness and consciousness, would have been perfectly at home in the Temple of Set. The emphasis on promoting the Temple within the self empowers the exploration of a number of highly sophisticated (and at the same time highly dangerous for the careless) techniques for allowing the Initiate to look at his own soul and decide what he wants to do next. One frequent choice is that of simply returning to a state of self-deception. It does at first seem a more or less attractive decision, depending on the individual's internal makeup at that point, but to those who select the less-traveled road go the rewards.

It is not very often that magical societies direct their Initiates' attention toward acknowledging the separate presence of the self if the institution is not of the forum and questing type. It is better for the leader that their followers do not think for themselves, primarily because of the loss of financial backing and power, but even more to the point that the use of grey cells encourages comparison and analysis. In such a situation the coven leader is no better than his Christian counterpart. Hermann Hesse saw this in *Siddhartha*:

Slowly the thinker went on his way and asked himself: What is it that you wanted to learn from teachings and teachers, and although they taught you much, what was it they could not teach you? And he thought: It was the Self, the character and nature of which I wished to learn. I wanted to rid myself of the Self, to conquer it, but I could not conquer it, I could only deceive it, could only fly from it, could only hide from it. Truly, nothing in the world has occupied my thoughts as much as the Self, this riddle, that I live, that I am one and an separated and different from everybody else, that I am Siddhartha; and about nothing in the world I know less than about myself, about Siddhartha.

The thinker, slowly going on his way, suddenly stood still, gripped by this thought, and another thought immediately arose from this one. It was: The reason why I do not know anything about myself, the reason why Siddhartha has remained alien and unknown to myself is due to one thing, to one single thing -- I was afraid of myself, I was fleeing from myself. I was seeking Brahman, Atman, I wished to destroy myself, to get away from myself, in order to find in the unknown innermost, the nucleus of all things, Atman, life, the Divine, the Absolute. But by doing so, I lost myself on the way.

Siddhartha looked up and around him, a smile crept over his face, and a strong feeling of awakening from a long dream spread right through his being. Immediately he walked on again, quickly, like a man who knows what he has to.

Such reasonings and contemplations are the building blocks of the subjective universe, itself the holder of the lens through which the being perceives both the extensive external cosmos and the complex internal microcosm. Determining that the inner universe does in fact exist discloses the presence of yet another integral challenge: having fixed the microcosm as an existing reality of its own, the Initiate must decide what is to be done next. "Next" begins as initial steps in doing Magic, and while those experiments are satisfying as such, they do not immediately provide *the* answer. (Rather, such developmental work is instrumental in that it follows Hegel's basic approach of determining first a thesis and then an antithesis, with an eye on eventually establishing a synthesis which will be as error-free as is humanly possible. Such a methodical tool both can and should be used frequently.) Magicians are inquiring people -- not only do they want to know if a procedure works, but how and then why it does so. These constant dissections lead the way to far more complex works and Works which in turn open the door to the questions of endurance beyond the physical. Our Setian literature is geared toward instruction and awareness, not toward obliteration of the self, which is the path taken by the majority of mankind. The main point to hold in mind in being Setian is that the Gift of Set is there to be exalted, not to be used basely for simple situational manipulations. This exaltation need not simply be for the brief span of biological life. As the preface to Category 18 of the Crystal Tablet's Reading List says, "To the magician, life and death can be influenced and eventually controlled together." It is in this Aeon that we have the greatest access to learning those methods influencing the two inevitabilities.

The main and initial focus of attention to Xeper was primarily on the Formula of the Aeon: XXX = XEPERA XEPER XEPERU = "I Have Come Into Being And Created That Which Has Come Into Being." This focus was the correct one, of course, since Coming Into Being was a new precept to be Understood and made concrete. As with all legitimate Words, comprehension of Xeper did not end with being able to quote the Book of Coming Forth by Night. It began in earnest with that volume and then came to be.

Setamorphosis was a Temple of Set term for the third stage of human evolution [III-9, Winter Solstice X, M. Aquino V]. Translating Setamorphosis as "super(natural) transformation" is not at all incorrect. It is in fact another of the keys to unlocking the doors to the continuation of life. We evolve as we go along, and the development leads ultimately to the manifestation of those transformations.

It has taken 82 years for the present Aeon to come into being, and we are the result of those years. We have reached a high point, but not *the* highest yet. I personally feel that no "highest" point can be attained, since it would imply that everything else is either downhill

from that point on, or (equally undesirable) frozen in stasis. Continuing to examine thesis, antithesis, and synthesis is imperative to ongoing evolution and awareness.

If we plan on taking full advantage of what Kant addressed as the imperishable life of the spirit, it is necessary to identify the working elements at hand. (There may be more truth than the first glance shows in the old belief that knowing the secret name of a devil gives power over it. The kernel within the rule is that knowing the name of a thing makes it possible to put it in perspective through identification. The previously unknown can then be dealt with.) P.D. Ouspensky named three categories resident in the human being:

First: THE BODY -- the region of instincts, and the inner "instinctive" consciousnesses of the different organs, parts of the body, and the entire organism.

Second. THE SOUL -- consisting of sensations, perceptions, conceptions, thoughts, emotions, and desires.

Third: THE REGION OF THE UNKNOWN -- consciousness, will, and the one I, i.e., those things which in ordinary man are in potentiality only.

I cannot find any points in the three categories Ouspensky identifies which appear to hold errors. The potential which he speaks of in the third category is one of the Temple's primary areas of interest, since it goes hand in hand with the Word of the Aeon.

The volume of theory available to us regarding not only immortality, but a broad spectrum of other subjects accompanying it, is massive. Some areas are immediately applicable to the subject at hand, while others tie in later after further exploration -- the value of writings penned by the Orders are immeasurable not only in the long range view toward life beyond that first Ouspensky category, but more importantly with an eye on establishing a firm basis for being able to extend life indefinitely.

To the achievement of such a goal we turn our attention to a vast number of things, and it might be said that we multi-task. It is multi-tasking which builds that firm basis for an ever continuing Coming into Being. Through several of my own Workings aimed toward further defining the work I undertook as a Magister, it has appeared that each of us builds a great House of the Being -- which is another way of saying that we build our Temples to Set and grow strong in the construction of them: "(7)=[4]", found in Vol. II, No. 7 of The Trail of the Serpent, describes such a Temple from a past Working:

And then I lay in my bed and darkness grew about me. The world swam and I realized change had come about. There was, I knew, nothing around me. No feeling, no sensation, no memory, no sadness or joy, just a cosmic nothing. A great Gate was there somewhere -- I knew that. Somehow, somewhere there was an escape route and how I found it cannot be explained. The Double Wanded One was there and I knew the years had passed. Fresh fever burned in me and I went forth to serve the new king.

Yet part of me remains in the Great House and through my other self watches your Magick and life. Beware the cosmic nothing, Children of Set. You have only to awaken and enter the House you have prepared through your work on Earth. Looking back over the past and the present, you live in fortunate times and have greater Magicks in the yet to come. What our

Lord said unto us, I say unto you. Lift up thyself! For there are none like unto you among men or among Gods!

In those lines may be yet another of the major keys to immortality: the establishment of a location within the subjective universe so strong and well-defined that it defies the inertia of the natural universe. As "(7)=[4]" says, one need only awaken (=be aware) and enter the House prepared by dedication to the quest, itself the constant striving to Come into Being. A great deal becomes extremely clear once having understood that. The Magus Crowley, when writing that each man should cut his own way through the jungle, was describing the path leading to awareness and what he expressed as Thelema. When the Magus Anton LaVey wrote, "Say unto thine own heart, 'I am mine own redeemer,'" he plainly shouted from the rooftops not only the patent rejection of self-deceit and blind private subjectivism, but more subtly and just as importantly the emphasis on self- and then Self-awareness. It was for that reason that he later wrote that the "watchword of Satanism is INDULGENCE instead of 'abstinence' ... but -- it is not 'compulsion.'" With the firm and acute presence of consciousness brought about by Indulgence, there is no way to avoid realizing why abstinence is spoken of as the Word of Sin: neither is it possible to misunderstand the necessity of the Satanic Word in one's life. In the same way, Set's own instructions in the Book of Coming Forth by Night to shun all recitation and not to offer affronts to the Self become crystal clear. Like the genetics of Thelema and Indulgence, the coding of Xeper can be fully employed only when the user cuts his personal path through the jungle. He may learn from the particular lens held by another, but his own thought must ultimately formulate itself into a workable base of operations most suitable for the building of a great House which not only stands in relation to a biological life, but in willful defiance to any destruction other than from within.

If Set cannot remember the future, the chances are that others are also unable to do so. It is therefore impossible to predict future words with precision. It is possible to observe the current trends of the magics done by both Magicians and non-Magicians, and then to divine in a particular way the futures in store for the yet to come. As long as there remains at least one workable organization dedicated to the exchange of information and the pursuit of valid Words' meanings, there will be an emphasis on awareness of the Self and the evasion of the cosmic nothing. With each succeeding Year and with each Word yet to arise, the main drive behind it all will be directed toward the quest for knowledge in order to continue gaining more knowledge. This is what the Aeon of HarWer knew as Work for Work's sake, and it is through that path we are able to take not only what form(s) we wish through our determination to make change come about, but through which we are able first to build a strong house and then to remanifest it, as the motto of the Order of the Trapezoid says, in endless ways of existence in accordance with its own Will. The Self has but two options: it may Work and manifest itself that its activities may be carried on, or it may fade into oblivion.

The choice is its own.

To Find a Pattern

V2 - A17.3 - 2

Classification:
Author: James Lewis V°
Date: April 3, XXII
HTML Revision: October 8, 1998 CE
Subject: Remanifestation
Reading List: 2H, 2M, 4A, 6D, 6K, 6N, 9C, 9D, 9K, 12C, 16A, 17A, 17D, 19G

On January 4, XXII, the Priesthood of Set received a letter dealing with the Word Remanifestation and the Degree of Magus, along with other observations and comments. The Priesthood was selected as the first body to be spoken to, not in order to ignore the First and Second Degree Initiates, but to make my views and impressions on the Word available to them that they might more easily answer questions which would arise within the first two Temple of Set Grades. Now that the Priesthood has had exposure to the significances of the Word to date, it is appropriate that Second Degree members should have access to a paper dealing with the subject.⁽¹⁾

In order to understand and explore the nuances of Remanifestation to the full extent possible, a comprehension of what a Word is, along with a look at the Degree of Magus, is invaluable. Both subjects make for highly absorbing academic pursuits since neither occurs naturally, but they are linked together in being as a result of the direct intervention of and by Set himself. A Word, as the letter to the Priesthood pointed out, has curious rules and laws by which it comes about and operates. H.P. Lovecraft approached its principles through Dr. Armitage's explanation of those Things outside:

It was -- well, it was mostly a kind of force that doesn't belong in our part of space; a kind of force that acts and grows and shapes itself by other laws than those of Nature.

- *The Dunwich Horror*

The way in which it "acts and grows and shapes itself" is completely unnatural. Although all conscious creatures are subject to its influence from the second it is Uttered, a Word is born from actions formed in the past, and actions which, through their pressures, propel Initiates into a world which constantly changes. The continuing process of human evolution and mutation -- depending on traveling up or down -- further contribute to the diverse philosophical demands of life. Put another way, all things act both as a result of and on their environments, and necessarily produce new states of being as a consequence. Our attention is generally directed toward the outcomes of this rule on the mind of mankind, although in truth it covers all matter. A Word, being the product of events, cannot but effect them.

A Word must have a speaker, and the Initiate who Utters it finds himself in an alien world. A Magus, wrote that prominent authority Aleister Crowley, is one chosen to proclaim a new truth to mankind. This is rarer than might be initially imagined in world history -- to give you an idea, I am the twelfth Magus. A dozen in thousands of years is not a very great number. No Fourth Degree is made a Fifth Degree for being a "good Master," and neither should the Magus be thought of as a super-IV. The Grade of Magus is an unnatural Coming Into Being which has no place in the normal initiatory personal development. It is instead a state of being brought about through the direct intervention of Set for a definite reason. A Magus is brought forth in one of the two forms spoken of in *One Star in Sight*: the first kind of Magus "utters a

Creative Magical Word, which transforms the planet on which he lives... This can take place only at an 'Equinox of the Gods' at the end of an 'Aeon'; that is, when the secret formula of its action becomes outworn and useless to further development." The second kind of Magus is the one who makes "personal progress equivalent to" an Aeon Word. The Fifth Degree Initiate, therefore, is brought forth only when a Word is necessary -- that is, at a point in time when all the Forces involved have reached the critical point at which the current philosophy must be further defined. The difference between Xeper and my own Word is that the former fully instituted a new Aeon, while Remanifestation further clarifies the reigning Word. Our work and associations have taken us to the place in our development when not only must that clarification take place, but we must also do our part by becoming aware of the why and how of it all.

When I first began working with what would eventually uncover such depths and secrets that it would be brought forth as a Word, the concept was then without a name. Rather, it was a conviction that there was an answer to the questions provoked by a Working done by Dr. Aquino and myself in XIII. The main thorn in my side for years was Set's wording during that rite: "See the Priest of mine you were in old Khem." I am generally quite skeptical when hearing claims made of past lives marked by the exotic. I grant that the soul that was Cleopatra, for example, might have survived, but hardly expect to find her occupying several contemporary bodies simultaneously. Such farfetched declarations begin as amusing and end as pathetic self-deceptions if they are not first abandoned in favor of other entertainments. I presume that the Lord of Darkness was not merely pulling my leg through the mouth of his High Priest -- things would have been far easier for me personally had he been doing so -- and the Setian in me wanted very much to know how it was possible to have been a Priest of Set in old Khem and again now. It was the start of a long search involving reading, stress, questioning, Ritual, and a lot of hard thought and work.

The answer to that question, as originally conceived, was oriented toward a long term event: How was it possible to survive the inevitable failure of the biological envelope known as the body? Remanifestation answers that problem with what I consider a viable concept. To get a better fix on the workings of the Word, it is imperative that the seeker examine his priorities and place them in the proper perspective. Our primary aim as Setians is the utilization of the Word Xeper, to Come into Being, and two main questions emerge from that quest. First, what will we Xeper into, and secondly, how is it done? If we turn our attention toward that long term aim, the answers which I intuit are that assuming consistency, we Xeper into totally new beings capable of a vision beyond our contemporary imagining. What my Understanding tells me is in essence as Plato put it, that the soul will then be quite by itself apart from the body, and that that state of pure reason and existence will allow even greater influences on reality. That answers "what," insofar as our minds can look forward in time. It is the "how" that this state can/will come about which also occupies our minds, and is never far away from the practicing magician. To the mind of the Magus this question has its answer in a six syllable Word: Remanifestation. Each day, each trial and error, each step is another rung upward on the ladder and results in revealing new facets of the being. No single thing in its present form is immortal, and each must change in some manner. As long as consciousness is present the choice is up to the organism -- it may choose to live or die, to Become something higher or sink to a lower and comfortable level. The latter is non-stressful, but short lived and those who opt for it may find themselves faced at the last by their individual Examiners and asked if it was well to put Majesty from them to win the dust of earth. That we chart our own courses through life is something the Magus Aleister Crowley Understood very well through the

Word **Θελημα**. In understanding the how and why of continuation it is well to apply oneself to the Word of HarWer.

And yet one cannot sit about waiting for the grand moment of transition from the physical known to the pure unknown. Remanifestation is highly applicable in contemporary life also. The complete person of the Setian is highly intricate, and with the exception of one single Degree is bounded by largely unexplored frontiers within the self. The self-knowledge acquired as Coming Into Being continues is unparalleled in the world outside the walls of the Temple in both its perception and depth – and repercussions. Recognizing that there are repercussions is *vital* to understanding not only how, but also the why of the ongoing process of Xeper and Remanifestation. Comprehending the impacts of the interaction of the self not only with itself, but also with the external world and its influences, is another key to knowledge -- itself a doorway to Freedom. Kenneth Grant talks about that self-gained right in this way:

It is the role of the Royal or Kingly man that is extolled in *AL*; "the slaves that serve" are "the people," too lazy, too servile, too cowardly to realize their true heritage. This is why it is written: "Ye are against the people, O my chosen!"

Xeper is an absolute freedom, but as with all liberations, there are resulting responsibilities which cannot be ignored. In the case of this point in time and space which we have now reached, one of those major responsibilities is to ensure that those tools and facets we make use of in the continuing process of Coming Into Being are highly refined in their shapes and purposes.

Each Word is a gateway for dealing with life and its realities. When Aleister Crowley Uttered Thelema in I A.H., the Word was a sword forged by the Opposite Self to destroy the centuries of lies and misinterpretations which had gained a strong hold through the Word of Sin. The word "Will" itself was not a new combination of letters, but its philosophy was so unheard of in its impact that DCLXVI was to remark *circa* 1946 CE to John Symonds that "As a matter of fact, the world was destroyed by fire in March 20, 1904." Symonds, apparently missing the crux of Crowley's pronouncement, could only reply, "But we are still here." Crowley was approaching the end of his current life and the Curse of his Grade retained all its force even at that late date. As the *Koran* has it regarding what we now recognize as the Curse of the Magus, "He looked around him, frowning and leering; then he turned away in scornful pride and said: "This is no more than borrowed magic, the words of a mere mortal!" Each (9)=[2]/V faces the same attitude the *Koran* refers to, and which there seems no way around. It is one of the penalties of the Grade. The new implications of Will were far beyond the comprehension of most of its listeners because of the very newness itself.

Is Thelema connected in any way with Remanifestation? Each Word, and certainly those dating from **Θελημα**, is related to its fellows through the highly sophisticated sequence of Magical and philosophical progression, themselves living symbols of the progress and state of mankind. With Thelema defined as Will, the Word cannot be seen as static; that is, it must have action and growth -- it can be seen through today's lens as having Remanifested each time the Thelemites studied and worked their Magicks. They may also be said to have Indulged and Xepered, along with having taken part in their own Xem (the eternal quest) as only vaguely guessed at in that day. If hindsight is said to have 20/20 vision, never it is more useful than when understanding history!

When Magus Anton LaVey Uttered Indulgence in I A.S., he placed the groundwork for the bridge between the old Aeon of HarWer and the upcoming Aeon of Set. Like Thelema before it, Indulgence placed an emphasis on the acute presence of the individual existence of Will, and thereby asked more of its listeners than a brief space of attention. Doing away with comfortable and socially acceptable/demanded chains took a great deal of courage, as did the awareness that it was possible to reach for what was previously considered unattainable. It asked that its followers examine, and although it was not put in that exact Word, Remanifest that which they had Become up to that point as new beings endowed with the run of the world and themselves. Indulgence, like the Words before and after it, suffered from being misunderstood through translation into terms of the lowest common denominator. Instead of Indulgence, many a listener heard "compulsion" and acted accordingly, and through so doing unwittingly brought confusion and misfortune on themselves. I tend to think the basic cause for such a great number of reverses is the desire to be entertained with lights and mirrors -- it is an ongoing search for kheft in whatever form that transitory compound might take. I have no respect for those who have seen too many movies and taken as gospel each evil morsel from Hollywood -- they seem to suffer from the same kheft-thirst as their dilettante kin who go from one light and mirror show to another. Those who make compulsion their god and driving philosophy will be governed by it. It is ironic to see how close they come at times to truths far more profound and awesome than anything an army of scriptwriters could conceive. The road to compulsion leads off to a land of nothing, and as such is not our concern except to understand and use as we will.

Indulgence, looked at in Word sequence to date, displays these links: **Thelema** (Will) -- the unique inner facet which makes man able to do the impossible, first through the realization of its presence and then the utilization of it again and again. He works his **Will** that he might **Indulge** in the fine and goodly rather than be controlled by the lesser and base. He makes use of the combination of **Will** and **Indulgence** to come forth and **Xeper** as a being he could not have previously conceived himself as being. His **Will**, made strong through **Indulgence** and **Xeper**, cannot simply emerge once and be done with it. The entire cycle repeats itself time and time again as the more sensitive and highly functioning being acts on his objective and subjective worlds and is altered in some greater or lesser way thereby. He cannot do other than **Remanifest**, or he will be flying using an older propeller driven craft. The airplane will still fly, but it cannot keep up with the supersonics speeding far, far ahead of it.

Seeing the relationship of Xeper and Remanifestation is essential to a better understanding of both Words. Each of us knows Xeper to be a Coming Into Being, a coming forth by the night the soul has made and gathered about itself through its explorations into the black and unknown. That darkness in itself could be the subject of a volume of its own; the furnishings and occupants of it are made by both the self and forces external to it. The core being controlling within has the ultimate power of its combined universes: it can expand and accentuate them, or allow the potentials there to be drained in the search for kheft. As Initiates dedicated to searching out the knowledge and understanding of the Prince of Darkness, we find our directions turned more toward the exploration and control of the darkness rather than simple anesthesia of the mind. When Set directed Xeper to be Uttered in X A.S., his intention was and remains that it should be a verb rather than a mere noun. Xeper cannot and should not be thought of as a once-found and once-done goal! It is continuous, or at the least continual, examination of not only all that can be perceived, but of that which may be suspected as having possible substance. It is Hegel's thesis, antithesis, and synthesis driven to a dynamic functioning that philosopher himself could never have foreseen. Remanifestation is inherent

in that process, since the three-part Hegelian dissection and creation depends on making the new from the best of the old, or at least from the previous state of being.

The Magus who Uttered the Word previous to my own was entrusted with expounding the Word Xem. Due to the events of that period, Xem is not studied in the same depth as Thelema, Indulgence, Xeper, and Remanifestation; it would help greatly were the Magus himself to be available to explain and teach the philosophy, but since he is not, we have to rely on the Understanding of the IV+ to extract such viable information as can be gotten from it. [Only a Magus can Understand better than a Master of the Temple the Works of another Magus and only the Magus who Utters a Word Understands it in its most complete form. An Ipsissimus also Understands, but as Aleister Crowley pointed out with an extremely precise sense of the wording, the Ipsissimus "is beyond all this and beyond all comprehension of those of lower degree."]

Xem itself can be summed up in three words: "an eternal quest," and in those three are cosmos after cosmos awaiting the touch of the magician to bring life and bloom to the waiting soil. The current difficulty with Xem as a Word is that like all other Words, it depends greatly on the Magus who Uttered it for the expounding of its principles and ongoing philosophies. [Go back to the previous paragraph.] If a Magus happens to reject his charge, the Word cannot but also suffer. Xem still has merit of its own insofar as I personally am concerned, and indeed I cannot see my own Word being without the quality of immortality brought about through the search for greater treasures via Remanifestation of the soul both on the mundane Earth and in the self-created universes where the quests take us collectively and individually. Let me repeat something a number of people have heard me say: *No single contemporary object, being, or thought is immortal in its present form.* There are *no* exceptions. And, as the High Priest has pointed out, there is no free lunch -- each individual, in order to continue living, must assess its current state and then Remanifest it at some cost to itself in one way or another. This is a fact which there is no evading, and it may as well be harnessed and made the best of. In the precise sense of Xem and Remanifestation, being "made the best of" is turning the inevitability of costs and payments into stepping stones through the understanding of actions made strong through repeated Xepering on until the being should Will itself to Remanifest its essence no more -- *if* that is its desire.

Xem, due to the events of XVII, acquired a sort of specter status. Having lived through that time and finding the Temple of today back on its feet and level-headed, I cannot feel or urge Xem to be discarded or denounced. The only tag I attach to the study of it is that such works as are uncovered regarding it should be translatable into English. Findings which are inexplicable in their mysticisms and which further attempt to assert their right to exist through force and nebulosity are not worth the time of any Magician and neither should they be tolerated. Magic and philosophy come properly under the category of Indulgence, not compulsion. While there is nothing wrong with any study of Xem, I would recommend the Adept doing so contact a member of the Priesthood of Set for guidance in the area.

I remarked to the Priesthood in the letter of January 4 that there are a number of things I want to see result from this Word of which I am the Magus. I want to see Initiates of today and the future taking the Truths of it into account and growing thereby into beings strong and great. I do not wish to see an enlightened society, but unique and extraordinary individuals walking the Earth and using it in ways wise and wonderful. I will not see it all come about in my lifetime, but am content with the knowledge that the Word is a Truth and as such will have its

effect on the world and history. I want to see Initiates who continue to reach for the highest and best.

Another thing I want to see is the best possible environment for the Word to exist and flower in. In order to do so it is crucial that we reject the low and petty and the potentials for such happenings. Seeing Initiates reach for the opposite, the *aristos*, is necessary not only for my own Sense of Set being able to tell me all that affects me directly is well, but more importantly for the Temple of Set itself. What we strive for is what we become, and it is through striving for the highest that we Become higher beings. [The opposite is also true -- it is through striving for lower and baser states that opens the door to the risk of Remanifesting that which is sought -- base games.]

In order to cultivate an atmosphere as close to the ideal as possible, I believe communication and dialogue to be essential. In my own case I am open to questions, comments, suggestions, and what have you regarding the Word. Isolating myself on a mountain top may be tempting at times, but it is not the proper way of responding to the Task. I am a selfish man, by the way, and want time to devote to communication, to the penning of articles for the Temple newsletters and *Tablets*, and for those *Magick Without Tears*-type correspondences with individual Initiates. I want Remanifestation to grow and flourish not for the satisfaction of patting myself on the back, but in order to be truly obsolete in the way only a Magus can be and eventually pursue both those times of being a private Setian and of Understanding newer concepts. The time is not yet here for the next V and I do not anticipate his or her presence at any time very soon. Nonetheless, the Magical Current of the Aeon continues, and another Word and Fifth Degree must arise eventually.

After the Set-VII Conclave it seemed almost impossible that another Word should be added to the Word Xeper, and yet the proper placement of it in the Formula nagged at my mind until I devoted time to it. The Formula of the Aeon of Set is XXX: *XEPERA XEPER XEPERU* -- "I Have Come Into Being And Created That Which Has Come Into Being." A Magus of the second kind cannot delete anything from the Formula of the Aeon in which he emerges, but he can and does further interpret it. As Xeper refers to the transformation and evolution of the Will from a human to a divine state of being though the deliberate, conscious, and individual force of mine, *Remanifestation* further expounds that Word and therefore affects the Formula. My Understanding of the Word, Set, and the Aeon tells me the Formula now reads: "I Have Come Into Being And Created Through Remanifestation That Which Has Come Into Being." Therefore, when I see letters ended simply with "Xeper" instead of "Xeper and Remanifest," the expression of the Formula and its summarized Words the stand out as incomplete. Closing a letter with seven syllables may seem a bit drawn out, but it is the correct way to go about it - perhaps Set will see fit to make the next Word shorter!

Now you know more about this Word of the Year XXI and its Magus. There is neither a heaven of glory bright or a hell of burning punishment; instead the universe is open as yours to do with as you Will. Each of us ourselves must tread the Path -- Magi do but show the way.

[There is] rest enough for the individual. Too much and too soon, and we call it death. But for man no rest and no ending. He must go on, conquest beyond conquest. First this little planet and its winds and ways and then all the laws of mind and matter that restrain him. Then the planets about him and at last out across the immensity to the stars. And when he has conquered all the deeps of space and all the mysteries of time, still he will be beginning. H.G. Wells

Footnotes

1. The Ruby Tablet is an ideal vehicle for making texts on various areas of interest available not only to the Adepts, but to the higher Degrees also since it is accessible by Second through Sixth Degree members. Readers may want to remember that fact in the future when penning articles and having an eye toward permanency and availability.

The Æon-Enhancing Word Remanifest

Classification: V2 - A17.3 - 3
Author: James Lewis VI^o
Date: September 25, XXVIII -- Set-XIV⁽¹⁾
HTML Revision: Dec 19, 1998 CE
Subject: Remanifest
Reading List:

A Discussion of the Process of the Æon-enhancing Word, Remanifest.

[Ipsissimus Lewis]: As is my wont with Order meetings and anything at all, my greatest natural enemy is a meeting that goes on forever, so I will not keep you here for eternity. We are going to be in and we are getting out. There was a saying in 30's or 40's of "in like Flynn," which has a bit of an off-color connotation that I won't mention in mixed company, but this is what we are going to do.

In the days prior to the Uttering of the Word, I was sitting down one evening reading *Othello*, and there leapt from the page the question, "Who can control his fate?" It is a rather profound question, and one that stayed with me for a good while. There were a number of influences which brought about the coming into being of the Word. One of them was mainly a desire of mine to know what was next after Xeper. I really did not know how to phrase that question adequately to myself, or intelligently enough to really even ask anyone else. It was one of those that stayed in the back of my mind and through a series of occurrences, I began to realize actions remanifest themselves in way or another. That seemed like a fine idea and a natural answer, or an unnatural answer, to the questions that plagued me along with doing so to other people.

I worked on it further, and it turned out that what the Word did was to enhance the reigning Word of the Æon, Xeper. One Comes into Being, one has attained a level of being, a state of action, a stage of being, and simply does not remain static. Something must happen with all this enormous energy that results from our acts of Initiation, an Initiation that happens in a thousand ways. As you can tell from this Conclave, even in your private conversations with

one another, even from sitting and joking, you can Initiate in this manner. You can Come further Into Being. Something must happens there must be an action and a reaction.

As I define it and Understand it, our actions Remanifest themselves and take us into the next stage as newly reborn beings. Mind, I'm not talking about being "born again" in the Christian sense. We all realize that. But notwithstanding, you have emerged as a new being, you are not that same person, you are not that same Initiate, you are not that same Adept that you were before. Everyone of you look about: At the beginning of this Conclave when you arrived, regardless of what your Degree was, you did not know who was going to be here, what was going to be done, -- and we still don't know what's going to be done if you'll look at my schedule here. We do not know what is coming. We face it, we enjoy it We take advantage of this and we come out it and we are different people. We have changed. We have Remanifested ourselves.

We look about at life. Life, as Anton LaVey said, is the great Indulgence. This is why we are here. We have life. We have consciousness. We have the ability to interact, to move through this world of horrors even though the natural universe is against the idea. But I think we very successfully do so. The fact that we are all here from so many places proves the fact that we are quite successful in dealing with this world of horrors.

We deal with that in the same way Hamlet did. Looking at the Earth, is it a sterile promontory? Is man really the quintessence of dust? Very possibly so: I know a good number of people I consider to be the quintessence of dust. There comes to mind from *Cleopatra* the quote, the exact wording of which escapes me: Was it worth the dust of earth to attain this prize? *Cleopatra* is on our Reading List.

Man is not the quintessence of dust except by his own self-directing. Man will come into being one way or another. You do nothing, you can remain in stasis, and you will still come into being, but what is it you will come into being as? Practically nothing. If you direct this, if you push, if you force this, and in other words, Initiate, Coming Into Being takes on a slightly different nuance, that of Xeper, which indicates evolution.

At this point, you no longer have that rather negative quality of being the quintessence of dust. The Earth is no longer a sterile promontory for you. In other words, you have Come Into Being and you have Remanifested. You are armed with these magnificent powers of self and you must do something with them. You have the entire world of horrors there as your testing laboratory.

There is a grand sequence in Magic and using Magical Words dating back to the year 1904 of the common era when Aleister Crowley Uttered the Word **Θελημα**. The meaning is Will, the presence of Self. We went along until the year 1966 of the common era, and Anton LaVey began the Church of Satan and formulated and conceptualized all his visions and Understandings in the Word Indulgence. Indulgence was the denial of the great Abstinence. It was the determination to reach for that which was higher, better; in other words, not to get a bottle of Ripple, but the finest champagne. This was an Indulgence. Again, look around and in a thousand ways you can see Indulgence. It does not have to be necessarily some fine mystical concept.

Xeper came into being. **Θελημα** had been recognized, Indulgence had been experienced, and the end result was that newly emerged presence of Self. This was the concept I was

working with, that of the newly emerged presence of Self. I began to understand that the newly emerged Self had to do something. It had to follow a process. It followed the process of Remanifestation, an action by which that newly emerged being went forth into the world better armed against the slings and arrows it was facing prior to that.

Initially, I thought in terms of Remanifestation as a door of escaping oblivion at the end of the biological envelope's usefulness. As I have said to Order of Leviathan members time and time again, we are very life-oriented in the Temple of Set, and we enjoy our interactions. We live and we love and we fight with one another and we are here. One of these days, these bodies are going to give out. We do not know when, but it is dead certain, pun intended, that we are going to find out one day.

I had thought that to Remanifest would cover the question of a post-mortem existence, of how we would survive the death of the body. It was my initial impression that what Remanifested, what lived, was the sheer energy, the essence, the pure thought within. And I really did not see any further than this at first. To me, it was a simple thing. I talked of Remanifestation, and I was trying to teach a way of surviving the biological envelope. And then all these people also started working with the concept and people began writing to me with feedback, talking, agreeing, disagreeing even – stimulating thought, in other words. And suddenly I began to see the process of Remanifestation occurring in innumerable ways. For me, they literally cannot be numbered. Each person assesses the process, assesses the Word, and sees its relevance in his own light, just as Magister Menschel could come up with any number that I had never considered and vice-versa. We are both working parallel paths, but we are both on the Left Hand Path. We have different perceptions, look through different lens, and this is the beauty of it: when he and I have dialogue, we both leave having learned from it. Again, this is another reason we have Conclaves. You can compare what you see through your lens and you can expound your field of vision, you can increase your depth perception along the way.

In my notes I had said "survival." Is it possible or impossible to survive, or do we not know? The answer is number three: we don't know. I would like to think that we could. I would like to say to you that the death of your body is not the end of your life. I think it is a very viable hypothesis, the only problem being that I cannot place it on a slide and I can't project it on a screen for you and say here is proof. What we have to do is work this out for ourselves.

Again, in how many ways can we Remanifest? Hundreds? Thousands? We must remember that each thing we do, each act, each single thing forces a reaction of some kind. Aleister Crowley once wrote that one cannot drop a pin without its effects being felt throughout the universe. Quite frankly, the first time I read that I was sure he was probably on heroin at time, because that really did not make a lot of sense. Nowadays, it does. I know that if I consciously do an act, there is no way I cannot in some manner or another cause a ripple effect, or that I cannot touch on another person's life.

Again picking on Magister Menschel, when we dialogue, and when he writes a paper and I say, hey, this was great, or I just didn't like that. No matter, we are still forcing a reaction. He is feeling what is within me. What is within him is still reacting and it comes back to me. I then Remanifest. I have learned a bit more. I have grown. I have added to my arsenal, not in a weapons sense that I am going to shoot him, but that we have added and increased our skills, we have enhanced our Xeper, that Coming Into Being and so again now when I read Aleister Crowley's words that if a pin is dropped the effects are felt in the entire cosmos, I know what he is talking about. He had a very viable point.

Of all of the people here, I would like to get a few examples of your impressions of what a Remanifestation is.

[Priest Barrett]: There is a situation in which substance A and substance B are brought together in an unnatural way to create an entity which is not the sum, but the thought of those two.

[Ipsissimus Lewis:] Very good. You will note that he said these two come together to produce something that is unique. This is a very good definition. This is why some of the best definitions of the process of Remanifestation do not come from me, they come from other people. I have a limited attention span, as we all do. If I can draw on the attention span and the understanding of someone else, my own is sharpened up. That was extremely good, Priest Barrett. I had not looked at it from an alchemical or a chemical sense.

[The next comment from the floor too faint to transcribe, although it dealt with perspective.]

[Ipsissimus Lewis:] Perspective does indeed assist Remanifestation. If you can't look at what is before you, you do not know how to use the forces there at hand.

[Adept Osborne:] On a personal level, I apply it as a form of transforming myself from one level into another state of being through Initiation progressing upwards.

[Ipsissimus Lewis:] This is true. You must have the muscles involved to climb up that ladder. You can't really put one foot on the bottom rung and assume you are going to reach the top. This is another interesting aspect, that we grow in our Magical and Initiatory powers by flexing magical muscles. The more we do, the more we are able to do. The more we put into a given amount of research, the more we get back from it.

[Adept Parivarto:] Imagine being at the beach at the ocean. The waves are at your toes and you follow one wave in and it crashes and is no more. You look out, and yet there is another wave. It is a different wave, but still the ocean, as this wave comes in. The ocean remanifested that way, and there are big swells that will become waves; you know it will crash and return to that ocean. Even further out in the ocean, it will become a wave and is going to yet again return at another time as more waves.

[Ipsissimus Lewis:] An interesting aspect, your mentioning the waves, and I see exactly the analogy you are drawing there. On a more subtle level, when the wave crashes it alters the beach front and small subtle changes take place that might not be evident for years yet to come. And yet, things are remanifesting very subtly beneath the surface that will once again come forth in an even greater remanifestation one day. Admittedly, if you have beach front property you don't want it to remanifest back in the ocean. There is good and bad with it. Remanifestation is like Black Magic. It is neither good nor evil. It is a tool there to be used. For all you Star Wars people out there, of which I am one along with being a Doctor Who person, it is very similar to the Force. The Force was not a good thing, the Force was not an evil thing. The Force was a thing there to be used, and as Hamlet says, there is nothing good nor bad, but thinking makes it so. The use to which you put the powers that will Remanifest within you, the abilities, are neither right nor wrong, but your own thinking will make them so.

[Name missed:] On your comment on how the waves change the beach, can one's personal Remanifestation actually be complete without a state of active change, not only within himself, but in his surroundings?

[Ipsissimus Lewis:] I don't think the process is ever 100% complete except in the sense of completing the small things, as in the case of each wave crashing creating a change. It may be so subtle that we cannot perceive it and that we will not perceive it until a later point in time when it has reached such a quantity and quality that it becomes obvious to our senses. I believe that any conscious move you make, any willful Black Magical act, is going to effect a change or, hearkening back to Aleister Crowley dropping a pin and affecting the entire cosmic level.

[Adept Willey:] I have always found that if Coming Into Being is Xepering and Remanifestation is next, it is almost as if you have to say one with the other and that they have dual meanings, although I don't have it all thought it all out yet. I had thought of Remanifestation as a life-action, and hadn't thought of it as dealing with death. As we come into a new being or a new degree, then we Remanifest that being by seeking out every aspect of it, everything that we can find out about that level of being, and that is what I have seen of the idea of Remanifestation.

[Dr. Aquino:] Can I say something from the Xeper side of the house? As it was originally developed before the Word Remanifest was Uttered, Xeper was a sort of a single concept that described the evolutionary unfolding of the self into itself as a continuing ongoing facet of which there is no concept of an apex reached, as a sort of truncated pyramid, I suppose, of the self that keeps standing that way. When the Word Remanifest was Uttered, what it tended to do at least for me was this:

There is a paradox inherent in Xeper which Remanifest tended to resolve, at least from my point of view, and I feel there are two opposing forces here. Identity and change. On one hand, Xeper seeks to maximize your identity. On the other hand, it is a process of change and as you change, your identity is changing. So at once the Word Xeper is suggesting you should remain the same person and indeed become more strongly and firmly that same person; on the other hand, it is suggesting that there is an evolutionary surge upward and forward in which you have become a different person. Remanifestation to me suggests a resolution.

First of all, it takes this paradox which was an unspoken paradox at the time of Xeper and by virtue of this Utterance of this Word, it makes the paradox concrete. It says to be involved in this process of Xeper, an actual event or sequence of events, or an unfolding of events takes place, and these events are a form of Remanifestation of the Self such that the identity is retained and indeed affirmed and tempered, but it goes through a sort of a series of regenerations, I suppose, like our good friend Doctor Who, who remained the same person, but different. The concept of Remanifestation as it has unfolded throughout the last 99 and plus one issues of the Trail of the Serpent provide a kind of movement of how you are going to both change and remain the same in a sense. And so it addresses, in the best Ipsissimal fashion, the resolution of a paradox in the way that does not attempt to roll back on one. That, at least, is the way I see from my side of the room.

[Ipsissimus Lewis:] Being of an Æon-enhancing Magus, I cannot disagree with him. Let me point out from a technical aspect, if you have read Crowley's *One Star in Sight*, he goes into all the Initiatory degrees and he also covers two kinds of Magi. There is an Æon-instituting

Magus, of which Dr. Aquino is one, and there is an Æon-enhancing Magus whose work comes about and it is equivalent in depth to that of the Æon-instituting Magus. And one of the rules of the Æon-enhancing Magus is that he works to support, to reinforce, to make stronger, the Æon in which he is living and there is no way under those rules that the Æon-enhancing Magus can ever conflict with the Æon-instituting Magus. This is why I say I am not going to disagree with him. For another reason, he is perfectly correct. Number two, the rules by which we operate says that I see exactly what he is saying.

[Name missed:] Hearing this, it suddenly dawned on me how much you encompass the Word and exactly what Dr. Aquino was talking about in terms of Xeper being the identity or the core and Remanifestation being the change and the strengthening of that force and that is what you have done with the Word you have Uttered.

[Magister Robinson:] An element of Remanifest I am going to touch upon is very important to my own process being of death. It is the initiatory inertia. There is a point of process in which you simply get to a point of burnout and all kinds of stuff that happen where there is a blockage. All these terms are inherent within the initiatory process within Temple. Something happens that you just can't go any further being who you are and what you are with the baggage that you've got and the knowledge you have. A change occurs, a transformation occurs, Setamorphosis occurs, and at that point in time something else has Remanifested. There is this rebirth, this resurgence of a search for the gift of Set that occurs which is more powerful than it was before. Something new, you seek a different way of creating a different paradigm. You get a different point of view that then allows you to move onward or inward, whichever progression you happen to be following. I found nothing that really says that as clearly as that one Word and this whole process because I think the Æon's enhancing or an Æonic Word really has to be process-oriented, to encapsulate a thousand different experiences, of every experience within the Temple and if it accomplishes that that's the test, the thing that makes it what it is.

[Ipsissimus Lewis:] It is no doubt a test by fire for the Magus as he sends his Word out because people are going to look at it and want to use it. They will want to optimize it. It is a test of the Word as these laboratory scientists, which we all are, pick up the Word and put the process through the fire, and they are the ones who judge whether it works. Is it viable? As you said, it is a very process-oriented thing. It is a very active thing. I see your point also that there does come a time when all of a sudden you have reached a level and have simply gotten stopped temporarily and must reorganize and reconfigure and then come forth again.

[Priest Barrett:] Perhaps I can ask a question related to Remanifestation in a similar way. I understand that as the Magus of Remanifestation you are in some sense an aspect of Remanifestation embodied. What is your relationship, however, as a Sixth Degree to Remanifestation?

[Ipsissimus Lewis:] Just briefly, I would use in the same manner I believe that Dr. Aquino would use Xeper, because the Task of the Ipsissimus differs somewhat with that of a Magus. It is more a transæonic thing, the Sixth Degree, whereas in Fifth Degree you are working with one certain Æon and one certain Word. It branches out later on for you, certainly.

[Dr Aquino:] As they mentioned in the Order of the Trapezoid meeting earlier, after another 24 hours without sleep, it will sound even that much wiser.

[Ipsissimus Lewis:] Right, we'll sound terribly profound tomorrow.

[Adept Parivarto:] What of cognitive identity?

[Dr Aquino:] As with many terms, there are many shades to the answer. But it really comes down to almost a central premise of self-conscious existence that, if in fact you are aware of yourself as something distinct from anything else, then that state of awareness is an awareness of identity. In other words, awareness that you are not blended into other things, that there is a place where the essential you stops and the rest of the universe commences.

Now, that's the easy interpretation. It becomes more difficult because the behaviorists will pounce on this and say that it is very hard for you to actually be aware of yourself, but many of the things that you use to define yourself are in effect your physical extremities or your regular senses bouncing off other things and creating a sort of illusion of self. There are people such as Dr. Lilly with his experiments in sensory deprivation who have tried to find out where a person ends and other things begin by blocking off the sense of feeling by putting in a sensory deprivation tank experience, for example, and finding that without a constant inflow of external stimuli from the natural universe, the mind eventually becomes incoherent, almost as if your brain is being scrambled. You become sort of psychotic.

Descartes' approach to the issue went at it not in terms of sensory deprivation tanks, but in terms of trying to eliminate impressions that we have from the senses and saying that we will deny that my eyes or ears are giving me the correct information. He found that if he denied all the sensory input coming into his consciousness, there was very little that he could rely on by which he could prove that something called Descartes existed. The result was his very famous statement *Cogito, ergo sum*, I think, therefore I am, saying that even if his thoughts were completely scrambled, the fact that there was something there having those thoughts at all, no matter how incoherent they might be, demonstrated his identity, or his actual being. And from that premise we then postulate that we could in fact rely on the senses and that there were no external political forces such as gods or an active force of nature that were deceiving him. He therefore began to write upon such being the case and therefore he felt that he had demonstrated his identity, as shaky as it might be, for something that was still there.

These are these approaches, the mind, the scientific, and the logical. We now enter a world with quantum mechanics where even these sorts of explanations are subject to that much more investigation because of many of the things that we feel that we perceive with our senses may not be there at all. When you see the red sweater here, is in fact this material red? Or, is it in fact composed of fibers that are actually every other color of the spectrum besides red such that when the light hits it, everything is absorbed except red, which is reflected into your eyes and so you see red. So in fact, we live in almost an inverted kind of universe of eyesight in terms of color in that sense and therefore these notions of a quest and an approach to a concept of such as Xeper and Remanifestation, while they seem somewhat sloganistic at first bite, are very subtle concepts.

They are very subtle aphorisms that are still in the exploratory stage, and if we jump too fast towards pat conclusions or pat definitions, then we will get in trouble. We have to approach these things a step at the time here and a step at a time there, and then I would say through a combination of logic or science and ultimately as a kind of noetic insight, as a true Magician we will always require it. We will come to approach the truth. Now, aren't you sorry you asked me about it?

[Adept Parivarto:] I'm glad you spoke and that's why in slowing down that process, approaching the concept of Xeper and Remanifestation is a complicated process to understand what that really is about and asking who am I. This has a critical meaning, that of asking who and what am I, and this Xepering and Remanifesting, and what is it going to become and change and transform and stay the same, and what is it that is doing that?

[Dr Aquino:] In my philosophy courses, I used to tell the joke about the college professor who lectured his class incessantly on Descartes, causing a student to worry about this all evening and finally, at 4 a.m., called the professor and said, "I can't stand it any longer, professor I've got to know. Do I exist?" The professor yawns and says, "And who wants to know?"

[Ipsissimus Lewis:] That was the crucial point: who wants to know? Our time is getting away from us here. I have time for one more question.

[Priest Severson:] It seems as if with all the definitions and people's perceptions of Remanifestation, it seems that part of the importance of that is the actual realization itself of the change. The change that comes about comes with a realization of what has happened coming with someone else having it as well.

[Ipsissimus Lewis:] I don't think it is a single act, that of Remanifesting, because again, it impacts on so many other areas of our lives. Repeating a prime example: attending a Conclave. We cannot simply meet one person or any number of people and have those meetings mean or do one single thing to our singular selves only. It permeates your entire being, all this Magical interaction with one another. I think this is a good example of the fact that there are innumerable ways that the effects of this Word, and in fact, the two Words work together.

There is a very pleasant and nice effect of Remanifesting. I always remembered it in this special way after hearing it on one of the episodes of Patrick Troughton, Doctor Who number two. Asked why he was a renegade on the run from his own people, the Timelords, he explained that there is an whole galaxy out there to explore, millions of planets, aeons of time, and countless civilizations to meet. And then, there was the fact that he did tend to get involved. That is Initiates of the Temple of Set. we have our galaxies and we do tend to get involved.

And speaking of time, that quality and quantity has crept upon us. I would like to thank you for your attendance at this meeting. I have learned from it and hope you have as well.

Footnotes

1. With thanks to Priest Van Patten for the audio transcript

The Prime Directive

Classification: V2 - A17.36 - 1
Author: James Lewis IV^o
Date: January XXVIII
Publication: The Trail of the Serpent
HTML Revision: Dec 19, 1998 CE
Subject: Purpose, Xeper
Reading List:

The prime directive of the Order of Leviathan is to Xeper and Remanifest.

- The Rules of Claw

Section 16 of the "Rules of Claw" is applicable not only to the Order of Leviathan, but to all areas of the Temple of Set. I know of no other Order which states it in those exact words, but the rule is there, notwithstanding. The directive also stands to reason; why enter the gateways of the Temple if planning to do otherwise? People enter for various reasons and always time is the test of the aspirant.

The directive has special meaning for the O.L. Initiate. It is the same plan followed by all Setians, to be sure, but with a somewhat more specialized slant. The Order is here to explore the avenues of immortality for the self, and it does so by accentuating an awareness of the self, its workings, and potential. The Initiate of the Order is told that as best as can be found from educated guesses and objective experience, he or she is alone in a mindless universe which is not favorable ground for any thing or entity resolving to operate independently of it. The task is not impossible, but it is a complex one. Other Orders of the Temple are aimed in parallel directions, whether their Grand Masters word their goals as such or not. The difference is in the manner of treading the Path and through what lens it is perceived. OS, OS, OTR, OV, OM, OOS, OP, OA, OB, ON, or O.L. -- the prime directive is in essence the same and the Orders' sages do but teach it in divers wordings.

Is it possible to teach immortality? As Adana said in *The Face in the Abyss*, none return to point the way: "Compassionate men, lighteners of burdens, prelates of pity -- why have they not reappeared crying, 'There is no death!' There has come no word from them. Why are they silent?" Certainly physical immortality is not an option of today's world, and thank goodness for it -- can you imagine some of the less pleasant of your acquaintances living eternally? The Dark Lord forbid! The best we can do is pool our intellectual resources, extract a set of best possible hypotheses/answers and then go from there. One thing is dead certain: an inevitable day will come when each of us will have an opportunity to put our theories and knowledge to the test in no uncertain terms.

What is it to Xeper? It is to Come Into Being, to emerge from that cave Plato spoke of and see reality not as dancing shadows, but solid images full of color, warmth, and determination (or a lack thereof.) Expect no physical changes such as brush-like ears or an elongated curving nose. You can reasonably expect to grow older and eventually undergo conventional somatic deteriorations, but the Temple of Set has no direct influence on normal biological changes.

What is it to Remanifest? It is first to have Come Into Being and secondly to have taken action against the sea of troubles surrounding us all. And indeed, action is necessary since the

Cosmos views as presumptuous those who make the effort to rise above a lowest common denominator status. It is a conscious undertaking involving a multitude of factors and their influences. Its results increase the scope of personal Xeper, and thereby to an extent the collective Xeper of the Temple itself. It is not a straight line extending from points A to Z. It is a series of cycles, each amplifying the power and potency of the whole. It is the worm Ouroboros and the ☉. As such, it can be seen as the key to the question of immortality, that which can be shown to the soul, but not taught to the hands.

The banners of the king of Hell go forth, Virgil said to Dante as they paused to look upon Judecca, the dwelling place of Satan. Rather than being fixed in an icy center of the earth like the punished and punishing Inferno Satan, our banners go forth into the world and the cosmos. Whether those banners bear the figure of Leviathan or the device of another Order -- or of no Order, the fact of their presence is evidence of the prime directive: to Come Into Being and bring forth into the world a new reality which will immediately begin to exert its influence on the old world that it might bring about further change. The ongoing process can be stopped at any point by the Initiate causing it, but at his own risk. [H.P.L. recommended none be called up that could not be put down again. The advice is relevant to this discussion.]

The prime directive is not difficult. It requires dedication and gives Magical and philosophical pleasures which become an Indulgence along the Path. Rather than being an ogre waiting in the roadway, it becomes a choice eagerly sought after. None drinking deeply of its consecrated waters could want to choose the stagnant murky pools of the idle mind.

Remanifestation

Classification: V2 - A17.36 - 2
Author: Robert Menschel III°
Date: January 29, XXII
Published: Flames From Hell -- Letter to the Gates of Hell Pylon
HTML Revision: October 22, 1998 CE
Subject: Remanifestation
Reading List:

I remember my initial confusion and concern as a Second Degree Adept when Xem was Uttered. "A new word? How does this affect Xeper? How does this affect me?" Some of you probably have similar concerns about Remanifestation. I hope to answer those concerns, and to give you directions in which you can xeper.

Let me begin my briefly reviewing aeonic history...

The modern magical era began with the Aeon of HarWer⁽¹⁾ in 1904 with the Utterance of **Thelema**. Crowley brought forth the knowledge that magick comes from the Self, and that the Self is responsible for its own destiny. To be a magician, exercise your Will. Control your

life. While the world in general demonstrated increased energy and will, and while cultures and nations worked towards self-determination,⁽²⁾ few individuals could understand the Message, and fewer still could follow its dictates.

Although Set does "not wish to think of [the years of the Aeon of HarWer] save as curiosities,"⁽³⁾ we Setians can learn many lessons from this period, as shown by the many books in section 9 of the Crystal Tablet of Set reading list.

In 1966, Anton LaVey ushered in the Age of Satan with the Utterance of **Indulgence**. Not only were we to exercise our Will, we learned that we could and should revel in magick, in life. We are the centers of our universes. The more we recognize and willfully indulge in this knowledge, the stronger we become. Again, while the world in general demonstrated increased freedom and self-indulgence, few could understand the Message, and fewer still could follow its dictates.

The Aeon of Set began in 1975 (year X A.S.), with the Utterance of **Xeper**. The magical ages of inertia and stasis are past, and War has been declared against the forces of inertia and stasis.

No longer will we bow to the dictates of momentum and of mindless change (Atu X, for those interested in the Tarot), but instead we become the instruments and the directors of Change, of Xeper (Atu VII can sometimes be interpreted this way⁽⁴⁾).

As Setians, each and every one of us has enlisted in this War. We battle not as an army, but as individuals, and as a loose association of freedom fighters. We fight to control our own destiny, and to Become more than the mindless universe would otherwise have us be.

The world shows increasing change, but few can understand the Message, and fewer still can follow its dictates. Like me, you have accepted this Challenge and Quest; like me, you strive for Xeper.

In XIV (1979 C.E.), a new magus arose and Uttered the Word **Xem**. Xeper is a process, and activity, and Xem can be considered to be a goal or result of that process. Xem is that State of Being towards which we strive. Xem is also the Quest for that State of Being.

Magus Barrett felt that Xem is such an exalted state that only those who had achieved a certain closeness to Set, only those whom Set had recognized as Priest, could even benefit from its study. Accordingly, materials discussing Xem in depth were sent only to the Priesthood.

That magus is no longer with us. The primary texts concerning Xem⁽⁵⁾ are scheduled for inclusion in the Ruby Tablet of Set.

While Xem is now 'available' to Adepts⁽⁶⁾, most of you will find its importance minimal. Further, the text is shrouded with symbology from the Aeon of HarWer and other mystical traditions. Like finding a magical name or working with an individual netter, a time may come when Xem is important to you. Until then, concentrate on Xeper.

Per-t was Uttered in XVI. At first recognized as a Word, many in the Priesthood now consider Per-t to be little more than a useful philosophy. My personal opinions concerning Per-t are still in flux.

The magus of Per-t considered the philosophy to be so exalted that even the Priesthood had little chance of benefiting significantly from its study. There are very few formal writings concerning Per-t available. One such essay is scheduled for the Ruby Tablet.⁽⁷⁾

Now Magus James Lewis, Chairman of the Council of Nine, has Uttered **Remanifestation**.

Remanifestation resembles Xeper in several very important ways. I will mention only the most obvious similarities, leaving others to interested students:

- Remanifestation occurs and applies at many different levels. We see evidence of xeper in the objective universe, and we can see evidence of remanifestation there. There are other levels which apply only to Setians, and additional levels which apply only to advanced initiates.
- Like Xeper, Remanifestation has immediate meaning and importance to all Setians, of all degree levels. Remanifestation is a tool you can use now to further and solidify your Xeper.
- Like Xeper, Remanifestation can be applied immediately to all of our personal activities, mundane as well as within the realm of the Temple of Set.

Manifestation *n* 1a: the act, process, or an instance of manifesting. b: something that manifests. c: one of the forms in which an individual is manifested.

Manifest *vt* to make evident or certain by showing or displaying.⁽⁸⁾

Simply, Remanifestation is the repeated **demonstration** of *Xepera Xeper Xeperu*, of what you Are and have Become by your own Efforts. And, Remanifestation is not an option. **Every** action and decision is witnessed, and makes evident what you are.

So what are you? What do you demonstrate? Hold yourself as a xepering Adept Black Magician, show yourself as a xepering Adept Black Magician, Remanifest yourself as a xepering Adept Black Magician, and you will BE a xepering Adept Black Magician. Allow yourself to remanifest as a creature of habit, and that is what you'll be.

At the level we're talking about here, neither state is absolute nor permanent. One day of stasis behavior does not a Setian unmake. Nor does one day of intensive study and ritual reveal you to be an Adept. Repeated activity at any level reveals and/or develops your level of being.

The promise of Remanifestation is that you can change your level of being, by changing the level of your activity!

Magus Lewis⁽⁹⁾ credits Magistra Wendall with the statement that "the constant state and process of Xeper can neither be contained nor ignored. It **must** evidence its presence in a way unmistakable first to the Initiate and eventually to the percepts of others." Your level of being **will** be known by your remanifestations. What will you do with that knowledge?

Footnotes

1. Crowley called this the Aeon of Horus. It was given the name Aeon of HarWer in The Book of Coming Forth by Night, indicating the true source of this knowledge.
2. This general demonstration of universal attributes of a Word is evidence of both the validity of an aeon's Word, and also of its strength
3. The Book of Coming Forth by Night
4. Both Numerological and Qabalistic analysis of these numbers can yield useful insights to the interested student.
5. "The Book of Opening the Way" and other items
6. Advanced and interested First Degree Setians can also get copies of this material through a member of the Priesthood.
7. And again, advanced and interested Adepts can obtain these latter materials through an appropriate Priest of Set.
8. Webster's New Collegiate Dictionary, 1977. There are other definitions which may be useful to the interested student.
9. in a letter to the Priesthood dated 1/4/XXII. His letter does not use quotes, and I assume that both statements were made by Magistra Wendall.

Remanifestation: A Symbolic Synthesis

Classification: V2 - A17.36 - 3
Author: Robert Menschel III^o
Date: March 1, XXII
HTML Revision: Dec. 9, 1998 CE
Subject: Remanifestation
Reading List: 2I, 2V

Symbols can be used to store and transmit information, as examined by Her-Bak and Symbol and the Symbolique (2L and 2V). Symbols can also be used to extract intuitive knowledge, knowledge which rises not from the subject under study, but which rises from within the Self.

Once this latter type of study has been completed, the symbols can be used as reminders of that knowledge, simplifying and speeding the repeated study and transmittal of that knowledge.

This is such a study. This essay examines various symbols within the Word *Remanifestation*, symbols defined by the student during the study, rather than any placed there by the Magus.

The first part of this study examines the various pieces of the Word and the dictionary definitions of those pieces. The second part of this study uses Numerology its symbolic tool.

REMANIFESTATION

- **re-** *prefix* 1: again; anew.⁽¹⁾
- **Remanifestation** is a repeated / repeating, recurring activity. Remanifestation happens, must happen, time and time again. A remanifestation will not happen once, and a one-time act or manifestation cannot be a remanifestation.

If you want to verify that something is a remanifestation, watch for it to repeat. If you want to perform a remanifestation, if you want to Remanifest a state of Being, be prepared to do so over and over and over again.

When a remanifestation stops, it stops being a remanifestation.

- **man** *noun* 1a: a human being. b: the human race; mankind. c: a bipedal primate mammal (*Homo sapiens*) that is anatomically related to the great apes but distinguished esp. by notable development of the brain with a resultant capacity for articulate speech and abstract reasoning...; broadly, any living or extinct member of this family. d: one possessing in high degree the qualities considered distinctive of manhood. 3: individual; person.

Remanifestation occurs throughout and applies to all of mankind, as individuals, as groups, as cultures, as nations, and as a whole. By extension, remanifestation occurs throughout and applies to the entire animal kingdom, and to the entire universe. Everything remanifests.

This analysis also reveals the existence of many different *levels* of remanifestation. Each level of existence has its level of remanifestation, and remanifestations are qualitatively different between levels of entities. A man's remanifestation is different from a dog's, and also from an Adept's. An Adept's remanifestation is different from a Priest's, which is different from a Master's.

- **mani** -- I choose to interpret this as a variation of "many", as used in the word 'manifold.'
- **manifold** *adj* 1: marked by diversity or variety. 2: comprehending or uniting various features. 4: consisting of or operating many of one kind combined. *n* something that is manifold: as a: a whole that unites or consists of many diverse elements.
- **many** *adj* 1: consisting of or amounting to a large but indefinite number. 2: being one of a large but indefinite number. *noun* 1: a large but indefinite number.

These definitions strengthen and verify the above discovery of many levels of remanifestation.

They also point to many types of remanifestation for each individual. Example: In pylon meetings I remanifest the Priest of Set. At work I remanifest the computer professional. At Little League ball games I remanifest the father. And when working with my son on our personal computer, when drawing on my power to broaden his knowledge and widen his horizons, all three remanifestations occur simultaneously, as one priestly computer professional father.

- **manifest** *adj* 1: readily perceived by the senses and esp. by the sight. 2: easily understood or recognized by the mind; obvious. *vt* to make evident or certain by showing or displaying.

Remanifestations are perceivable and recognizable. Remanifest around witnesses, and the remanifestation will be seen / felt / sensed. If the 'remanifestation' isn't sensed by those present, (assuming those present are Awake), then it's not a remanifestation.

When a Setian Remanifests, there is always an audience, if only that Setian and Set. Your own perceptions of yourself are molded by your Remanifestations. Raise the level of your Remanifestations, and your own Self-perception will rise.

- **manifestation** *noun* 1a: the act, process, or an instance of manifesting. b: something that manifests. c: one of the forms in which an individual is manifested. 2: a public demonstration of power and purpose.

Manifestation is an act, a process. It is an activity of demonstration. Remanifestation is the repeatedly recurring demonstration of a form or quality of being.

- **station** *noun* 1: the place or position in which something or someone stands... 3: a stopping place, as a regular stopping place in a transportation route, or the building connected to such a stopping place. 4a: a post or sphere of duty or occupation. 5: standing or rank, as a woman of high station. *vt* to assign or set in a station or position.

Remanifestation occurs at a station, or level of activity and being. This level is sensed and recognized.

It is by their Remanifestations that Setians are recognized by the Temple as Adept, Magister, or Ipsissimus. When a Setian repeatedly and recurrently Remanifests a level of being, and is witnessed Remanifesting that level of being, Recognition occurs.

- **I** *pron* the one who is speaking or writing. *noun* someone aware of possessing a personal individuality; self.

Remanifestation is a personal activity. Only I can Remanifest my level of being. When my Remanifestations are witnessed, it's my Being that is seen. When I Remanifest a higher level of being than before, I Xeper.

Xem is a station, a state of Being. Xem is achieved, realized, and actualized, only when Xem is Remanifested by the Initiate.⁽²⁾

- **I, manifest, station** -- all of these indicate states of being. Remanifestation reveals a state of Being, a state that you can Be only by Being it.

Several initiates, seeing Xeper as a challenge, a quest, and as a requirement to grow, have in the past forgotten the formula of the aeon, *Xepera Xeper Xeperu* -- loosely translated as "I become that which I have created and brought into Being."⁽³⁾ Also, we translate Xeper as Become, which is both a challenge (its future tense) and a fact or level of being (present perfect -- I have become). To grow past a level of being, you

first have to be that level of being. You must Remanifest, evidence, be, one level of being, before you can even hope to begin to Remanifest the next higher level of being.

Most Adepts, at some time during their growth, want to become Priests. It is extremely rare for any Adept to become Priest while wanting to do so. Instead, we eventually start enjoying being Adept so much that the dream of Priesthood gets shoved aside, almost forgotten. And it's usually in the latter state, when we are willfully indulging in the Xeper of an Adept, flexing our magical muscles, exploring what we can of the magical realm, that Set taps us on the shoulder...

Many of us are effectively dragged into the Priesthood. We like being Adept.

It takes some maturity within this new level before we Realize that as Priest we are still Adept as well -- the two are not contradictory states, but can be held and Remanifest simultaneously, for they operate in different realms.

Xeper, Becoming, requires Being. This is part of the message of Remanifestation. Concentrate on your Being, on Remanifestation of that Being, on Xeper within that level of being, and you will find yourself prepared for the next level of being.

Numerology can also be used in a symbolic synthesis. I suggest that those unfamiliar with Numerology read *A View of Numerology* in Volume X, No. 1 of The Scroll of Set, and an introduction to Numerology such as that found in Richard Cavendish's The Black Arts (#4C).

REMANIFESTATION = 18 + 5 + 13 + 1 + 14 + 9 + 6 + 5 + 19 + 20 + 1 + 20 + 9 + 15 + 14 = 169 = 16 = 7. $169 = 13^2$. $16 = 2^4 = 4^2$. 169 can be split horizontally into $16\ 9 = 2^4\ 3^2$, and into $1\ 69 = 1\ 13 \times 3$.

Note the great abundance of prime numbers and powers of prime numbers.

While smaller primes and squares of primes (such as 25, 36, and 49) aren't too difficult to find in day to day Numerology, squares of larger numbers, especially larger primes, are quite rare.

This rarity points to the uniqueness and importance of the Word and its lessons. The importance is also indicated by the prevalence of powers in the above analysis.

$169 = 13^2$, 13×13 . Thirteen is rarely analyzed in Numerology, usually being translated to 4 ($=2^2$). But because Remanifestation = $169 = 13^2$, let us look at 13.

Thirteen is the age of bar mitzvah, the age at which a Jewish boy becomes a Man, a modern example of a very ancient tradition. Thirteen is often the age of the onset of male puberty. Thirteen is the first 'teen' year.

These are all examples of xeper, (forms of natural and automatic xeper, rather than Xeper willfully directed by the individual). They lead to remanifestation, for puberty, teenageness, and manhood are states of being that repeatedly evidence themselves in the individual.

These examples deal with the mundane universe, as $13 = 4$. It's only when we reduce 169 to its final sum, 7, that we find the magical root of the word.

Note that 7 is not only the number of magic, but of cycles. Remanifestation as a means and as evidence of Xeper is cyclic. Being an Adept is not a constant, level state of being, but one which cycles from the (near) mundane to some fairly rarefied states of Being. In Ouspensky's terms,⁽⁴⁾ few of us are able to be Awake and Aware all the time. We each have achieved 'average' levels of Awareness and Being, and we tend to cycle upwards and downwards around this level.

The challenge of Xeper and of Remanifestation is to cycle higher and higher, to sink not quite as low as we did before, and to maybe this time climb a little higher than before.

Having looked at Remanifestation's numbers as a whole (169), let's look at Remanifestation's consonants and vowels. The consonants can indicate outward and usually mundane characteristics, while the vowels can indicate inward, subtle, and more mystical characteristics.

Consonants: RMNFSTTN = $18 + 13 + 14 + 6 + 19 + 20 + 20 + 14 = 124 = 7$; $124 = 31 \times 4 = 2^2$. $31 = 4$. Note that the messages of 169 are repeated here, with the total sum being 7, and with 124 being the product of a large prime (31) and a power (2^2). Note that 31 is 13 reversed, both equal to 4.

Vowels: EAIEAIO = $5 + 1 + 9 + 5 + 1 + 9 + 15 = 45 = 9$; $45 = 5 \times 9 = 3^2$. The sum, 9, is the number of mystery and mysticism. This tells us that there is much about Remanifestation that is still hidden. We now know a lot about Remanifestation from this study, and we are all able to Work with Remanifestation from this knowledge. But there is much yet to learn.

Xeper.

Footnotes

1. Webster's New Collegiate Dictionary (Springfield, G. & C. Merriam Company, 1977). All definitions used in this essay are selected from this dictionary.
2. See Magus Ronald K. Barrett's *Book of Opening the Way* in The Ruby Tablet of Set.
3. The formula is stated on page 26 of Dr. Aquino's analysis and commentary of The Book of Coming Forth by Night, XX edition (1985 C.E.). The translation is a variation on that stated by Dr. Aquino; the emphasis is mine.
4. Peter D. Ouspensky, The Psychology of Man's Possible Evolution (#19B).

Remanifestation - The Word

Classification: V2 - A17.36 - 4
Author: Ruth Neilson II°
Date: December 16, XXIV
HTML Revision: Dec 14, 1997 CE

Subject: Remanifestation
Published: Trail of the Serpent - Jan. XXV
Reading List:

The Word of Magus James Lewis, now Ipsissimus, has been eloquently explained by him a number of times in various Temple publications, and verbally in discussions with him. Yet for all that, it is a Word, and like all the Words that have come before, it has little meaning to anyone unless the one who hears it finds a response within Self, a response that leaves one forever changed. Otherwise the Word, like so many fertile seeds, is just blowing in the wind.

Wrestling with concepts as profound as Xeper and Remanifest is an indication that the Setian has at least let the Seeds of the Aeon take root. When it is the desire and will of the Adept however, that the Words of the Aeon become personal expressions, then the process of internalization or "owning" has begun, and those seeds not only take root but grow.

Internalization of any concept involves an identification with the elements of that concept. "Identification" is the process of attitude change that removes the sense of "separate" from that which is perceived. This can happen at any number of levels.

For example one can observe the five-year-old girl dressed up in her Mom's heels and scarves, telling smiling observers that she is Mommy. She of course realizes she really isn't, but no one presses the point so as to ruin the fun of her fantasy. In this role-playing, the child is comparing her identity as child with that of Mommy as she sees it. This helps her put herself into perspective as she then plays with her dolls, or with other siblings as if they were the child. As she grows older, assuming a continuing presence of Mom as role model, the young girl will go through a number of other stages that again "try on" some of the characteristics of Mom. Eventually her acceptance or rejection of motherhood itself will be based on all the role play that has come before, and on the positive or negative feedback she received. She will, throughout the rest of her life, refer back to her image of Mom to form her own self image. Whatever she sees of herself as female will be shaped by those memories, as will all the roles she assumes whether Mom ever did those or not.

Now the question: What are the elements of Remanifest? As the whole subject of this Word is still being discussed, I will offer my perceptions of it. I see the Words, the processes, of Xeper and Remanifest as identifying cyclical passages. "Cyclical" here means that there is an internal process that one repeats as time goes on and situations change, providing more opportunities for growth. "Passages" means there is a stepping into another dimension or level of awareness that builds on what has gone before, in the sense that one's past shapes by assimilation or rejection. Passages occur successfully when there is a conscious effort to take charge of change that occurs in spite of oneself. Passages occur from a Self-directed desire for change that may or may not coincide with significant life changes.

Perhaps following an example that might have some parallels to a hypothetical Setian's Xeper might help demonstrate what I mean:

Xeper starts with the mental assessment of possible changes -- fantasy: "How would I act if I really believed ...?" "How would people respond to me if they knew...? What changes could occur that might be irreversible? How much am I willing to risk to find out? How might I feel about myself if these things happen?"

Remanifest involves role playing -- trying out the new beliefs in areas where one feels less conspicuous or threatened.

Xeper: Assessing feedback, assimilating the experiences, and rejecting all or part of them. More self-talk about risk and consequences. Desire to move on with the process.

Remanifest: Launching out on even more daring self-expression. Interaction with the environment from a changed perspective.

Xeper: Realization that change has occurred. Experiencing awareness and attitude changes on profound levels.

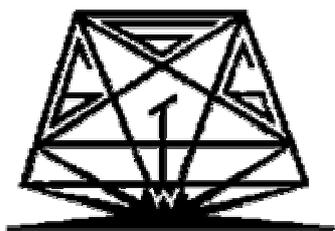
Remanifest: Moving with ease in the universe. Responses based on one's new identity are spontaneous and reflexive in character. There is a noticeable change in the daily environment as the new self interacts with or acts upon it.

Xeper: Realization that the changes are permanent -- there is no going back. Assessing the potential for further evolution, the desire for additional change, and further risks to self.

Remanifest: As Self finds fuller expression, one initiates in areas still unexplored.

V'YN'KHE ROHZ: The Cycle of Nine

Classification: V2 - A17.4S - 1
Author: Stephen E. Flowers V°
Grand Master, Order of the Trapezoid
Date: September, XXVII
Publication: Runes
HTML Revision: October 15, 1998 CE
Subject: Seal of Runa
Reading List:



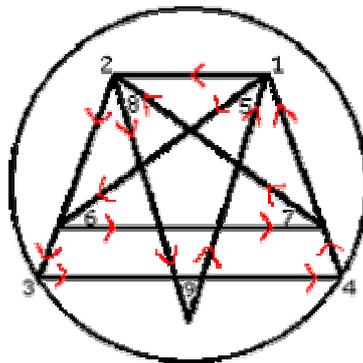
In past issues of Runes both I and the G.M.E. Michael Aquino have written on the meanings of the Nine Angles. One aspect of the whole seal remained unexplained. How does the Ring or Circle of Nature (*physis*) around the Nine Angles relate to the entirety of the interior Nine Angles? This is important to know from a magical standpoint because it may hold a key for effective interactions between the subjective and objective universes.

On the day of the recent Temple-wide simultaneous Working (7/18/XXVII), I again turned my Attention to the seal of Nine Angles, or the Seal of **RUNA** as it is called when the Ring is

added to show the intersection of the Trapezoid with the Circle of Nature. Only later would I learn that much of the impetus behind the Working was Sir Dennis Mann's ongoing exploration of the link between Chaos and Order. I hope this Work bears some relationship to that exploration.

In previous articles on the subject I have established a location on the Seal for each of the Nine Angles, and have placed the numerical identity upon each one. The use of this sign as a Gateway between dimensions and as a device for the visualizing of things that shall become manifest in the Is-To-Be have also been alluded to.

The schematic summation of our Work thus far appears:



The Angles and their Key-Words

The point of origin for most speculation on the Seal of the Nine Angles is based on the text of the *Ceremony of the Nine Angles* by Michael Aquino and published in Anton LaVey's Satanic Rituals. If we examine the texts which accompany each of the Nine Angles, it is not hard to derive from them certain 'key words' which sum up the meaning a particular Angle has in the cosmology.

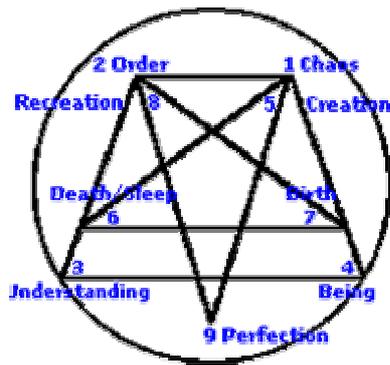
The First Angle describes **Chaos** -- which "is the infinite." In the ancient Greek arithmosophy the One had many of the same connotations as our use of the value Zero has. If the One is everything, then it is nothing at the same time.

The Second Angle is by contrast **Order** -- there "is the master who doth order the planes and angles." Here duality comes into being and order becomes possible.

The Third Angle speaks of **Understanding** -- wherein the "power to behold the master of the World of Horrors" is given, as is "substance of being and the knowledge of the Nine Angles."

The Fourth Angle involves temporal **Being** -- the self is brought into being and the threefold perception of time as past-present-future is brought forth.

The Fifth Angle is that of **Creation** -- as "the hornless ones ... raise the temple of the five trihedrons unto the Daemons of creation..." At this Angle the Trapezoid enters the Pentagram and Creation takes place.



The Sixth Angle describes **Death** or **Sleep** -- it "is the sleep of the Daemons in symmetry..." Here balance to the point of stasis is obtained in preparation for further, more powerful transformation.

The Seventh Angle demonstrates **Birth** or **Awakening** -- it "is the ruin of symmetry and the awakening of the Daemons..." Here the stasis of the sixth Angle is overcome by the imbalance and asymmetry of the Seventh.

The Eighth Angle manifests **Re-Creation** -- as "the Masters of the Realm ... raise the temple of the eight trihedrons unto the Daemons of creation...." **Creation** is raised another octave.

The Ninth Angle is **Perfection** or **Rebirth** -- more technically perhaps it is the **Black Flame**, i.e.: "the flame of the beginning and ending of dimensions, which blazeth in brilliance and darkness unto the glory of desire."

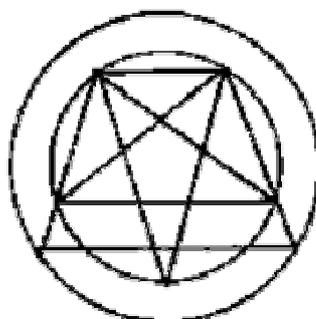
If these key-words, along with the original enumeration of the Angles, are applied to the diagram of the Seal of the Order, the following image emerges:

It should be noted that the Nine Angles as thus far discussed are in reality not entirely linear in the way they are manifested. In fact what we really have is a non-linear manifestation of the Angles as pure qualities not really a series of numbers in a linear, counting, sense. But it cannot be denied that on another level, there is true meaning in ordering the numbers of the Angles one through nine. This sequence is not the order in which we usually experience the effects of the Nine Angles, however.

The Outer Ring

As noted elsewhere, the Third and Fourth Angles may be seen to intersect with the Circle of Nature surrounding the Nine-Angled Seal. These are the direct Gateways between the world of the psyche -- the Will -- and the realm of Nature. It is through these Gateways (*Understanding* and *Being*) that the Will most easily affects the flow of natural events in the linear time/space continuum, The linear flow of the time/space continuum in which we live -- this world or complex of three dimensions -- is the meaning of the Ring surrounding the whole of the Nine Angles.

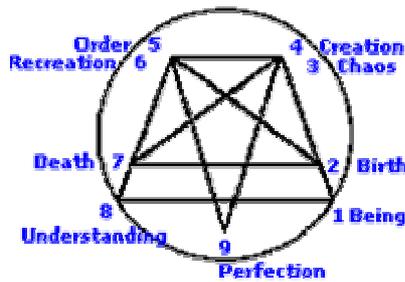
The Inner Ring



Previously undiscussed is the inner Ring of Nature -- the ring which

touches the five points of the Pentagram. This circle defines the physical body of the individual. The five points of the Pentagram touching the Circle signify the five bodily senses -- as Gateways to higher being. But Gateways can be closed or misunderstood and act as easily (actually more easily) as blockages rather than conduits. This Ring remains unshown, Hidden, in the Seal of RUNA.

I have here reproduced the Sigil of Baphomet as used by the Church of Satan alongside the simplified Seal showing both Rings in place. By using these Signs as guideposts, the Initiate can comprehend the distinctions between the psycho-cosmologies of the Church of Satan and Temple of Set/Order of the Trapezoid.



Historically, I might also note that the name of the Hebrew demon Leviathan (LVYThN) surrounding the space between the two Circles is significant. It is a five-lettered name, and so refers to the inner Ring. The Ophite (Serpentine) Gnostics knew well this symbolism behind Leviathan -- whom they identified with the Greek *ouroboros* the world-serpent which bites its own tail surrounding the inner cosmos. (See also the Norse *Midgardhsormr* [= Midgard's Worm] or *Jormungandr* [= Great Magical Staff].) Leviathan separates the temporal

cosmos of the Earth and the spheres of the seven planets from the Realm of the Fixed Stars and the Realms of Being beyond. The serpent guards the passage between the realms of change and flux and the realm of being. (See Kurt Rudolph, *Gnosis* [San Francisco: Harper and Row 1987], pp. 67-70.) Leviathan, or the Ouroboros, is the inner Ring of the Seal -- whose number of Angles is not in reality five but seven. Herein is Hidden a great Secret.

The pure form of the Pentagram suspended within the Circle of the objective universe is the purest expression of the Temple of Set philosophy -- it points to the ultimate goal of Initiation upon the Left-Hand Path. But at the same it conceals much -- which can be revealed by delving into the Darkness between the lines.

The Angles through Chronological Time

As noted above, the Nine Angles as thus far discussed do not directly reflect the manifestation of their qualities in temporal existence, i.e.: in the mundane space/time continuum. But as magicians we remain highly interested in this mundane world, seeking methods to enable us to influence events within it. The Circles hold the keys to this kind of manifestation. The outer Circle describes the cycles of Nature, the unfolding of events outside the self and in the objective universe. This is where we perceive chronological, linear time and witness the chains of cause and effect.

If, following logic previously established, we begin and end at the Ninth Angle and lay the nine points of the Angles in a counter clock-wise direction around the outer Circle where they would most directly affect events in the Circle (note they only twice intersect the Circle itself) we arrive at the following image:

Here is a totally new ordering of the Angles -- with the exception of the Ninth Angle, of course, which always returns to itself and is the 'beginning and ending of dimensions.' This second ordering is the way in which we experience the effects of the Nine Angles in our temporal lives. So it is the key to the use of the Seal in influencing events in this world of five

senses and three dimensions. The 'inner ordering' is non-natural, transcendent, oscillating and non-linear, while the 'outer ordering' is natural, temporal, cyclical and linear. The 'inner ordering' always returns to the same eternal quality, while the 'outer ordering' cannot return to the same place twice. The 'inner ordering' always affects and gives shape to the events coming about in the 'outer ordering.'

Imagine yourself as the subject of a journey around the Circle. Notice the 'story' told by the key words as arranged on the outer circle: (1) *Being* has its Hidden origin in *Perfection* and precedes (2) *Birth* or *Awakening*. Essence precedes existence. At the Second Temporal Angle *Birth* takes place -- an idea is born, or some new state is awakened. After some while, a state of (3) *Chaos* is entered in which *Infinity* is glimpsed. There can be no true (4) *Creation* without the state of *Chaos* being first entered into. From that state comes basic (5) *Order* (*Cosmos*). It is from this basic order that a (6) *Recreation* can be brought about. These states of Creation and Recreation follow naturally from the states of Chaos and Order which precipitate them. Then comes (7) *Death* or *Sleep* in which the subject of this cyclical journey must necessarily undergo a transformation. Beyond this is (8) *Knowledge* or *Understanding* -- as the subject reaches a stage of *Perfection* as the object of that Knowledge becomes the Black Flame. Then, if it is so willed, *Rebirth* may occur. This description is worded as if the journey undertaken were that of Initiation in a life-span -- but in reality this Circle represents any cyclical development. Each 'rebirth' is an entry upon the next cycle at a higher 'octave' of the scale implied by the Circle.

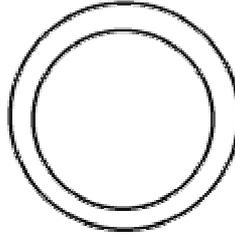
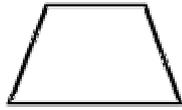
The relative distances between the points on the Circle are also important. They show a kind of rhythm in the cycles of manifestation.

In a conversation with Sir Ronald Barrett, he accurately asked the question, since we have two qualities (or vectors) here, what is the angle between them and at what point do they come together. He knew the answer, of course, because the answer is almost always Hidden in an accurate question.

The two vectors forming the Great Angle between the qualities of the Seal and the Circle are what are referred to in the ritual text of *Die Elektrischen Vorspiele* (and in the tale by Frank Belknap Long, *The Hounds of Tindalos*) as 'angled space' and 'curved space.' Both are governed by the Law of Nine, but each have very different qualities. The Black Magician will seek to master both 'angled' (non-natural) and 'curved' (natural) dimensions.

The Hidden 'third force' at the point where the two vectors come together is the precise *configuration* of the Seal of RUNA itself. No other shape or juxtaposition of lines and curves could conceal and convey its mystery more perfectly or simply. It is mysterious and projects a sense of impenetrable Darkness -- yet paradoxically contains all the keys necessary to the unlocking of its own mystery. And so it is with every true Rune. It seals out the unworthy and seals in the Secret upon the Heart of every Knight or Dame who has partaken of its essence.

Those who are without move only in curved space, i.e.: in the mundane space/time continuum. But those with the power to penetrate the veil and go beyond the Barrier can move in angled space, i.e. the Realms of the Nine Angles. The Angles have power over the Rings, just as consciousness can have dominion over nature.



The Seal contains three separate types of figures: the Pentagram, the Trapezoid, and the Ring(s), two angled and two curved. Each of these three figures are important and unique

elements in the complex all are needed to convey the information and no one of them can serve in the stead of an other.

The Pentagram is the Sign of the Five -- of Human Consciousness which is a reflection of the Principle of Isolate Intelligence, called by the Name Set. The Trapezoid, which is the Sign of the Four, is the Link between the Worlds. Note that there could be construed two Trapezoids, one contained within the Inner Circle and defined by the four upper points of the Pentagram. This would be the Link between the body and consciousness, while the other and principal Trapezoid is that which is extended to the Boundary of the objective universe -- and which acts as the Link between the psyche of the individual and the objective universe. Finally there are the Circles. The Outer Circle is that of the objective universe, while the Inner Circle is that of the carnal body of the individual.

The Seal in Operation

As always we must ask: What use is all this either to my Initiation or to my ability to effectively interact with my environment? There are many practical uses already discovered for the Seal, and I trust there will be many more discovered by those who will use it. First it is a unique, entirely Left-Hand Path, cosmology untainted by Judeo-Christian contaminant lore. But intrinsically it is a map of Initiatory development and the development of anything along cyclical or oscillating patterns. Such maps are extremely important to true Initiation. Without them the would-be initiate may wander aimlessly for Aeons. It furthermore provides a plan far magical timing. By using the way in which the inner ordering of the Angles interact with the outer ordering, it becomes clear which acts of Will must be undertaken when to assure the best chance of magical success. The non-linear Angles must be ordered to create the virtual necessity of linear (temporal/natural) developments in accordance with the Will of the Trapezoidal Initiate. It will be noted that the further away in temporal time a prospective event is, the easier it will be to affect. Remember, you are not limited to changing the Is-To-Be. What about changing past events to necessarily modulate events in the Here-and-Now and in the Is-To-Be?

Although this contribution may seem to some to be a detailed indulgence in cosmological game-playing, others will remark that it is but a brief and sketchy outline of a much more profound and intricate elucidation of the magical cosmos. The latter group will explore further and to them will be shown the Hidden keys necessary to their own uses of the Seal, There is much Work yet to be done with this Sign.

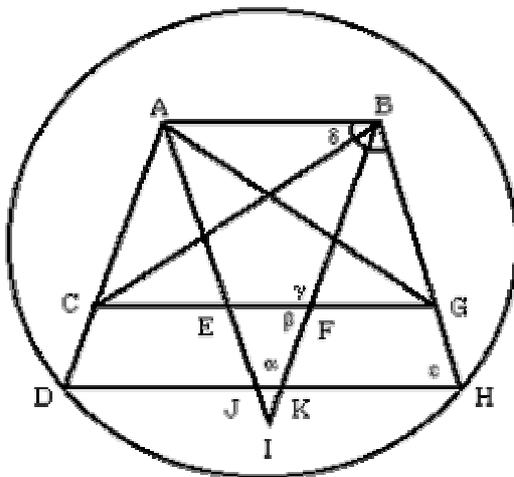
As always I would suggest that most of your experimentation with the Seal be concentrated on operative experimentation as an instrument of verification for any speculative conclusion you may have reached. This will help us avoid Neo-Cabalistic mumbo-jumbo -- which is always a danger when dealing with questions of magical cosmology. Also, when and if such practical experiments are carried out, report the results to the Order.

Keystone

Classification:	V2 - A17.4S - 2
Author:	Patty A. Hardy IV ^o
Date:	September, XXVII
Publication:	<u>Runes</u> , X.3
Subject:	Seal of Runa
Reading List:	

This article is the result of Sir Setnakt's provocative remarks in the April issue of Runes and the image of the Seal of Runa found on the back cover of that issue among the cryptic glyphs of the Naath-R'unai.

Impelled by Sir Setnakt's reference to the Seal of Runa and to those "who would try to undo its knot", I began by tracing the Seal on a sheet of paper, computing each angular measure and looking for golden ratios. This was easily done:



$$\begin{aligned} \alpha &= \pi/5 \text{ radians} = 36^\circ \\ \beta &= 2\pi/5 \text{ radians} = 72^\circ \\ \gamma &= 3\pi/5 \text{ radians} = 108^\circ \\ \delta &= 3\pi/5 \text{ radians} = 108^\circ \\ \epsilon &= 2\pi/5 \text{ radians} = 72^\circ \end{aligned}$$

$$\begin{aligned} AC/CE &= CE/EF = \phi \\ CF/CE &= CG/CF = \phi \\ AG/AC &= CG/AB = \phi \\ AD/DJ &= IJ/JK = \phi \end{aligned}$$

Gazing at the figure, and seizing on such insights as it might present to me, I sensed further possibilities, and the figure seemed to unfold beyond the flat surface of the page.

Both the Grand Master and the Grand Master Emeritus have written commentary on the Seal of Nine. It has been associated with the Order of the Trapezoid since the days of the Church of Satan, and forms a portion of the Seal of Runa. I consulted these commentaries and studied the Bond of the Nine Angles, in addition to contemplating the Seal of Runa.

The Symbolic

"When humans are unable to guide their actions by ordinary perceptions they resort to mathematical ideas." - Denny.

What is the source of the power of a geometric symbol?

From prehistoric times, the most intelligent among humanity recognized the power of geometric symbolism. The old proverb, "a picture worth a thousand words", simplifies the situation greatly. For evolutionary reasons the neurological equipment of human beings is biased heavily towards the interpretation of spatial information and of motion in space. (Think of a monkey leaping through the treetops.)

Human speech grew out of the need to communicate both emotional states and information in the most compact form possible. Speech is a potent tool, yet it is poorly suited by itself for certain types of information nor is it the only expression of the human capacity to abstract. The use of pictures keyed to oral explanation and experience to signify processes involving visualization and complex coordination would have been one of the earliest discoveries of humanity, and one ideally suited to the transmission of secret knowledge: prediction of future celestial and earthly events, architectural designs and procedures, and all sorts of process-description.

Unlike phonetic writing, which discloses its message to anyone who can recognize the relationship between glyph and sound, the abstract pictograph or glyph guards its content, disclosing it only to one who has access to initiated explanation OR one whose native talents, intuition and experience are sufficient to recognize the reality which gave birth to the symbol.

Mathematical notation stands somewhere between these two realms, being in theory accessible to all. Denny has argued that abstraction of this kind is useless to humans who do not change their environment - what we would call natural humans - and points to the differences in level of articulation of basic geometric and arithmetic concepts between hunting-band societies, trading cultures and members of industrial societies.

Yet at all times individuals existed who sought to comprehend and command the world through dealings with unseen powers, and who in this regard stood apart from the rest of their culture. It is this elite which formulates its understanding as esoteric diagrams.

Let it be observed that there is nothing mystical about this matter; it is the antithesis of mysticism. However fraught with error the beliefs of a priesthood or guild might have been, the original power of the group lay in the grasp of some extremely practical secret unknown to the masses, concealed in their symbols - this is what Massey dubs "the physical nature of the Gnosis". An uninitiated person perceiving what lay behind the symbolism had to be

brought into that cult as one deserving of its prerogatives, or else silenced to protect the secret.

Before proceeding to discussion of the Seal itself I mention two more facets of visual abstraction that may be important.

The first concerns perspective and aspective representation. The Egyptologist Heinrich Schaefer has demonstrated, in comparing Greek and Egyptian representational art, that their treatment of space and content proceeds from fundamentally different assumptions. Perspective representation entails a set of conscious ideas about space and point-of-view which are neither obvious nor necessary. "Primitive" art the world over, and the drawings of children and most persons unfamiliar with art, are indifferent to perspective. In aspective representation, position and size pertain to meaning rather than visual appearance. While this may take crude forms, such as is found in drawings where the size of a person indicates their importance rather than their height, aspective representation may conceal some information from those unfamiliar with the graphical conventions involved. When interpreting a geometric emblem both systems of representation must be kept in mind.

Finally, neurological factors may be important in perceiving the meaning and intent of geometric and mathematical symbolism. While a general cross-sensory mapping of spatial orientation takes place in the thalamus, an ancient part of the brain, discrimination of angles and construction of perspective from visual cues takes place in the cerebral cortex. There is medical and practical evidence that visualization is subject to hemispheric lateralization, being one of the strengths of the "nonverbal" hemisphere of the brain.

It is possible that prolonged active contemplation of abstract geometric forms causes unusual patterns of brain activity and facilitates changes in consciousness. (See H.P. Lovecraft's short story "The Dream in the Witchhouse".) This power to change consciousness through passive contemplation has traditionally been ascribed to the abstract mandalas and yantras of Asia, and it is certainly a belief implicit in Western sacred geometry. Neurological signs of such effects could conceivably be detected via EEG testing but to my knowledge this has not yet been attempted.

The Form of the Hidden

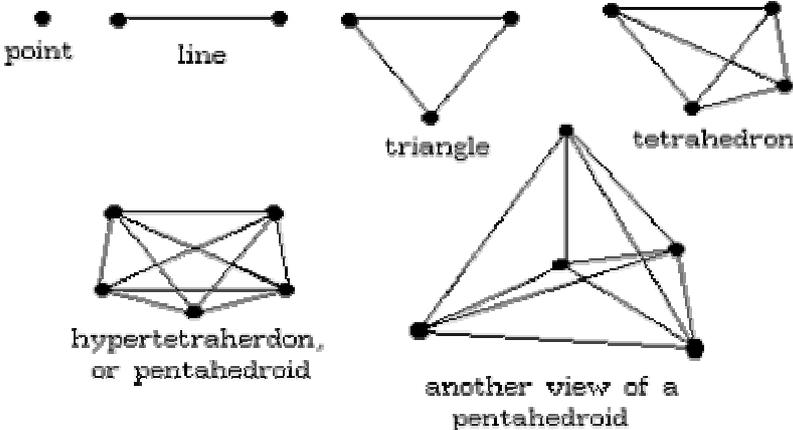
The trapezoid superimposed on the non-natural Pentagram and resting on the circle of the natural order forms a conceptual bridge between these distinct realms. This suggested a spatial reinterpretation of the figure before me: the circle occupying one plane, the pentagram another, and the trapezoid forming a path between those planes. The Seal then appeared as a projection onto the page of a pathway between planes.

Having realized this, I questioned my perception of the Seal. For if this was a perspective sketch, what were the true forms involved?

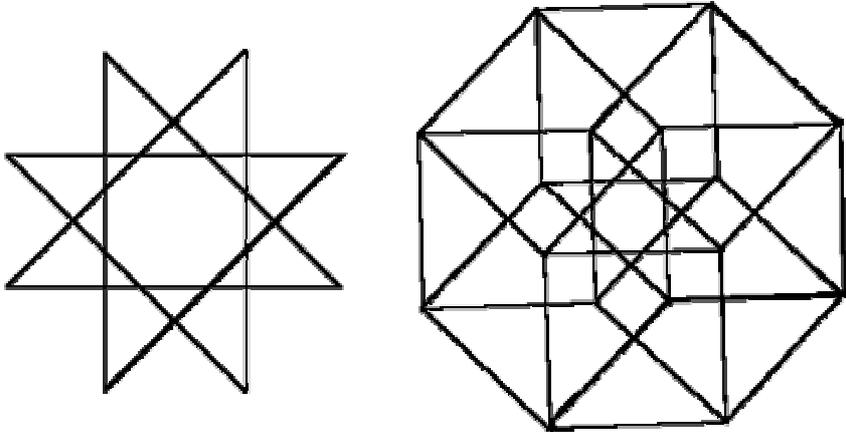
Here it is appropriate to mention some little-known mathematical facts about "occult" insignia.

Writers on the history and philosophy of mathematics state that the Pythagoreans did not extend the concept of dimensionality beyond solid geometry, and that the idea of higher dimensions could not take hold until the rise of analytic geometry in Europe centuries later. I

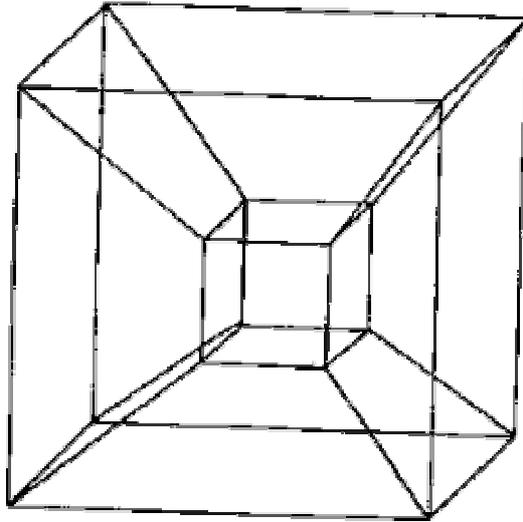
can find no evidence to fault this view. Yet I find it singularly suspicious that the Pentagram, the badge of the Pythagorean brotherhood, is not only a key to the golden ratio but a two-dimensional projection of the interior vertices of the pentahedroid or hypertetrahedron, the simplest possible four-dimensional figure.



Nor is this the only "occult" symbol of hyperdimensional aspect. Denning and Phillips have documented the appearance of the ogdoadic star in Renaissance art and identified it with a hermetic tradition. Whether this be true or no, they have described a modern occult group making use of this symbol. It is easy to compare the ogdoadic star with a two-dimensional perspective view of a tesseract, or hypercube, and see that the ogdoadic star is a tracing of the interior vertices of this figure.



Equally curious, from a mathematical perspective, is the fact that another conventional perspective representation of the hypercube shows this: six cubes are distorted in ordinary space to appear as *truncated pyramids* bridging the "ana" and "kata" cubes of the hypercube [shown at the right]. ("Ana/kata" are the polarities that Rudy Rucker uses to refer to direction along a fourth spatial axis perpendicular to the three of our normal experience, "up/down", "right/left" and "near/far".)



Returning to consideration of the Seal, then - the possibility exists that this form is a representation of a dimensional gate bridging the natural order and the non-natural realm of consciousness. The trapezoid is the keystone of this gate, having the traditional form of the keystone of an arch, being mutually defined by the ring of nature in size and by the non-natural, hyperdimensional pentagram in essential form. The threshold of this portal is formed by the points of contact with the natural order.

As I have remarked, a geometric figure, especially a unicursal figure, may describe a process. Time is frequently treated as the fourth dimension of our experience. To this interpretation of the Seal I now turn.

The Tracing of the Nine Angles

During correspondence on this topic, Sir Setnakt drew my attention to the Pythagorean aspect of the Bond of the Nine Angles; the notes of the Grand Master Emeritus on the Seal of Nine treat this Pythagorean symbolism in detail. A brief summary follows.

The Bond of the Nine Angles distinguishes the first four angles associated with the Trapezoid from the subsequent five angles of the Pentagram. The first four angles are closely identified with Lovecraftian Neters, or Forms, establishing the fundamental character of our consciousness: Azathoth's chaos, the dualistic and dimensional ordering defined by Yog-Sothoth, Nyarlathotep's message of consciousness and the endurance of Shub-Niggurath who defines temporal perspective. The connection between these concepts and Pythagorean numerical philosophy - the point, the line, the triangle and the solid tetrahedron - is evident.

These latter powers - self-consciousness and temporal perspective - have triggered an unfolding of various non-natural historical events: the raising of the Pyramids under the rule of initiatory schools and the sleep, "not dead but dreaming", of those schools during the rule of an aggressive and imperial monotheism. With the Aeon of Horus (and with the Theosophical "New Age" introduced at the same time - note that the Yin/Yang logo lacks all angularity, yet poses a subtle challenge to symmetry) these initiatory schools have "awakened" and in our time have brought forth Masters. It is not without interest that it is the third and fourth angle, those of self-consciousness and temporal perspective, which touch the ring of the natural order in the Seal of Runa prior to launching these temporal manifestations.

The Seal of Runa may thus embody a description of the relationship of these Neters or Forms in an inner, creative realm, and the temporal unfolding of their potential in the outer realms defined via contact with the natural order. That's a macrocosmic interpretation. Microcosmic interpretations involve application of the Neters or associated Pythagorean ideas for structuring the manifestation of concepts in the World of Horrors. Thus the phrase, "casting a vision through the angles".

Here is a simple example. Social change starts with the status quo, a function of mindlessness. Participants are blind to their contribution to a situation, indeed cannot perceive the situation, being embedded in it. This is the "Idiot God" stage. Since it is only possible to discriminate any stimulus by observing a difference, the first step in awareness comes when somebody observes a case where custom isn't observed, yet the sky doesn't fall and the spirits don't smite the heretic.

Once deidentification takes place, it is possible to distinguish necessity from custom, and the newly aware individual can "behold the master of the World of Horrors", tracing out the process by which the custom arose. Finally, the one who makes change - the one who triggers the evolutionary War in Heaven - is the Luciferic spirit who goes hither and yon 'raising consciousness' ("the Ram of the Sun, who brought thy selves to be") and slicing the timeless perpetuity of the status quo into "the time that was, the time that is, and the time that shall be". At this point, a concept has been launched from inner planes into the World of Horrors, from dream into action.

What of the process of manifestation associated with the five angles of the Pentagram? Wilson and Shea, in the trilogy *Illuminatus*, avow that a fivefold treatment of historical process is the guarded secret of the *Illuminati*, and put forth a tongue-in-cheek exposition of this theory. I mention this to alert the reader to the possibility that we are engaged an exercise illustrative of Wilson's Law of Fives, the principle that all events and processes can be related to the number five given enough ingenuity. On the other hand I find it curious that Sun Tzu's analysis of warfare - now hawked in bookstores as a tract applicable to business - begins with strategic assessment of five factors critical to success, and that the product development cycle used by one large corporation is divided into five phases.

More relevant, perhaps, are mathemagical hints found in patterns of natural growth: phyllotaxis, the shell of the nautilus, the horn of the ram. These are examples of gnomonic expansion, a proportioned growth peculiar to life, resulting in invariance of form. Living beings alone produce forms of pentagonal symmetry. The Hidden includes secrets about the fashion in which the will-to-live has taken tangible form. Do these secrets apply to the trajectory the magician must consider as the vision is cast through the widdershins spin of the Nine Angles?

People speak of an idea having a life of its own, but can we find any formalization of this concept that will serve us in understanding and predicting the spread of ideas? The psychohistory of Hari Seldon is not here yet; it may well be asked if such a thing is possible. Forecasting is more an art than a science, even though new tools and theories are constantly being invented and explored.

Evolutionary biologists have written of "memes" - constellations of ideas and beliefs whose propagation and development seem analogous to that of parasitic and symbiotic life forms - and students of organizational behavior have begun to consider broad-spectrum theories of

interaction that span biological systems, computer systems, and market transactions. Whether these strange cross-disciplinary efforts will develop into revolutionary scientific fields of practical application, as cybernetics did, remains to be seen. What we seek is not so much the ability to forecast the future as the ability to identify natural-order constraints and inertial factors that influence the trajectory of change.

The Door

Late in the work on this essay I "stepped back" from the Seal of Runa and tried to look at it once again with a fresh perspective. I noticed the simple elements: the geometric star, the trapezoid, and the circle. I recalled the image in 2001, the rising of the sun over the black monolith - which, from the perspective of the viewer, was a trapezoidal form - and a further thought occurred to me. I thought of the Daemons of Creation in the Bond of the Nine Angles, and recalled that the Egyptians used the same word, *sba*, for three ideas: star, door, teach. This is not the place to delve into a treatment of astro-archeology. But we who speak of the Powers of Darkness should not forget that H.P. Lovecraft was an amateur astronomer as well as a dreamer, that the ceremony in which the Bond of the Nine Angles is recited was to be illuminated by controlled moonlight or starlight, and that the King's Chamber of the Temple of the Five Trihedrons was lit by channels admitting the light of certain stars. The Grand Master has spoken of the magnetic pull of the ring of Nature that draws the Self through the Nine Angles; the sense of exaltation the Elect feel under the light of the stars is the expression of that hunger for the Unknown as it is evoked by Nature in its immensity.

While this paper takes an intellectual approach, the intellectual pursuit of the suprarational is met with due response from the Hidden realms of the psyche. When I checked my diary I noticed that the first mention of my study of the Seal was dated precisely eighteen days prior to the Transformation Working of June 18-19th: I had fallen asleep after computing the angular measures and experienced dreams about the past and the future.

During the Transformation Working itself I framed the momentum set up by the conscious trajectory of my life - the choices made while *awake* - as the force behind the launch of a specific idea. My notes on process under "The Tracing of the Nine Angles" were the result of this focus on *manifestation of will*.

There can be no final conclusion. I have put forth a few of my thoughts and speculations concerning the Seal of Runa and the secrets concealed in its geometric form. Any widening of the perimeter of the Known must entail a proportional increase in the scope of the Unknown, yet this inquiry expands and enhances the Self rather than diminishing it before the Hidden. Thus the motto of that perpetual Quest as the Magus of Runa has formulated it: Reyn 'til Runa.

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The Wewelsburg Working

Classification:	V2 - A17.W - 1
Author:	Michael A. Aquino VI°
Date:	October 19, XVII (3:00 - 4:30 pm)
HTML Revision:	October 25, 1998 CE
Subject:	Order of the Trapezoid
Reading List:	14M, 14Q

Location: Hall of the Dead -- "Walhalla", North Tower, Wewelsburg Castle, Germany

Key: 19th Part of the Word of Set, Aethyr LIL

Purpose:

- To obtain a full Understanding of the significance of the crisis that befell the Temple of Set in June-July XVII.
- To energize the advent of the Working Year XVIII.
- As the Wewelsburg was conceived by Heinrich Himmler to be the "Mittelpunkt der Welt", and as the focus of the Hall of the Dead was to be the Gate of that Center, to summon the Powers of Darkness at their most powerful locus.

Results:

What emerged from the Working was not a written text, such as the Book of Coming Forth by Night or the *Word of Set*, but rather a two-fold sensation: First, the suction-like impression of the inflow of certain realizations and kinds of knowledge (accompanied by an almost "electrical" sort of exhilaration), which seemed to have "remained dormant" pending an "activating" Working of this sort. Second, an extended "reverberation" or "echoing" of the focus of this Working within the Walhalla, culminating in its sending-forth into the material world.

The central features of the various principal occultisms of the 19th and 20th centuries C.E. ran through my consciousness almost as a pageant. I understood the object of this to be an exposure of contrasts, inaccuracies, and inconsistencies -- a vast, spiraling dialectic designed to clear away the debris of sectarianism and superficiality in the search for the key principles of the true Powers of Darkness.

Concepts of "will", "intelligence", "self-consciousness", "initiation", and "magic" appeared in turn and fell aside as well; I saw them as useful, but still, surprisingly, peripheral to the central concept being approached. When at last all veils had been removed, and that concept was revealed, it was so simple as to seem at first anticlimactic and almost disappointing. It was: the phenomenon of life.

Instantly I regretted my impatience and arrogance, my lapse into easy disappointment. Too many doors had been opened, too many forces unlocked and unleashed for this to be the ultimate impact of the Working. Then it was as though a "test" were passed: The basic concept of "life" became a sort of focal point, like that of a refractor telescope, through which the energies of the Working passed. The initial "dialectic" had reduced all to a pinpoint of fact, and now that fact, unencumbered, was expanding to full significance.

Human beings are accustomed to thinking of "nature" as including all animate and inanimate life forms, themselves included. It was the approach of the Church of Satan, and later of the Temple of Set, to single out self-consciousness as the characteristic feature of That which stood in contrast to the harmony of the natural cosmos. In fact all life has some degree of intelligence [not to be confused with self-consciousness], and somewhere within that intelligence is a subcomponent of self-consciousness, which only becomes **evident** when the level of basic intelligence is relatively high.

The error in any operation designed to strengthen the self-consciousness necessarily follows from the fact that self-consciousness is a function of the core intelligence, and **there are many other functions of intelligence as well**. Initiation thus treats a "symptom", not a "cause"; this leads the "cure" in unanticipated directions.

The Church of Satan and the Temple of Set have grappled with this problem for all the years of their existence without recognizing its actual depth. Strengthen, exalt, and encourage the Willful Self and you cannot avoid strengthening the natural instincts as well. No human being is free from these; they may be kept in check for years, but in eventual moments of stress, weakness, or stimulus they will break free. They may be either creative or destructive; this is not a mere "Jekyll / Hyde" scenario.

All initiatory efforts that are not deliberate frauds -- from the most childish to the most sophisticated -- are conceits of the self-conscious intellect. Those that profess to be natural, universal, nirvanic, or otherwise "Right Hand Path" are ultimately exercises in self-delusion,

if in fact the adherents actually believe in their own rhetoric. Sooner or later the masquerade becomes tiresome, the daydream boring, and the devotee discards it in favor of other sensory stimuli. The anti-natural systems of the "Left Hand Path", on the other hand, think to suppress some aspects of the intellect while strengthening others. What results is a condition of strain which, should the tension become too great, will snap back to an equilibrium which may be more or less viable than it originally was.

The intelligent mind cannot be "escaped" so easily. If it is argued, convinced, threatened, hypnotized, drugged, or diseased into non-rational channels, then its self-consciousness will merely reassert itself in some other form. This, I understood in the Wewelsburg, was the "magical epitaph" of Nazi Germany: That, in fighting against certain features of the mind, it had seemed at first to succeed -- but then had thus unleashed other, even less desirable features of that same mind which had previously remained in some rough degree of socially-controlled equilibrium before this ultimately disastrous experiment in "conscious evolution" was attempted.

The chamber in which I stood, I now realized, was nothing less than an SS laboratory for experiments in "conscious evolution" -- a sort of "Krel machine" without computerized, science-fiction accoutrements. It was not designed to teach or educate, rather to mirror and enhance thoughts and impulses already in existence. Hence its effect on the consciousness could be devastating for better or for worse.

The 18-year experience of the Church of Satan and Temple of Set now began to appear in a new perspective. Anton LaVey had thought to enhance conscious evolution by freeing the mind from self-imposed emotional prisons. He did so, enjoyed a measure of success, yet saw to his increasing dismay that new and more uncontrollable prisons were erected in their place. Whereas the initial ones had been socially imposed, however -- resulting in minds more or less tractable in society -- these replacements were the product of random, unforeseen intellectual imbalances. In a few cases the results were those of at least temporary genius. More often, however, the results were tragically self-destructive.

Anton LaVey erred in blaming the organization of the Church of Satan for this. The organization per se was not at fault; if anything it was a stabilizing influence. When he decided to exploit the organization in 1975, those working coherently within it felt wronged, said so, and formed the Temple of Set.

The Temple of Set was intended to be the perfect initiatory organization. It exploited no one; it offered every conceivable opportunity to everyone. Its most valuable inheritance from the Church of Satan was a commitment to the rejection of nonsense, occult or otherwise. The future, it seemed, was a banquet of intellectual evolution at which to feast.

Yet the Temple too began to suffer shock after shock -- as often as not caused by senior initiates. At first these were explained as freak events and blamed upon the inadequacies of the individuals in question. But as the phenomenon happened again and again, this seemed more an excuse than an explanation. Finally, in the summer of XVII, a conspiracy by several senior initiates to pervert and degrade the Temple was only barely exposed and stopped in time. But the damage was devastating, if not indeed fatal -- not to the structure itself, but to the assumptions concerning initiation which had formed the basis of that structure.

The Temple of Set's soaring hopes for the perfect initiatory medium, it seemed, had been dashed. In curing the symptom which Anton LaVey had attacked, it had thought to solve the essential problem. But, just as he had focused his anger and contempt on the wrong thing, so the Temple had poured its trust and confidence into an improvement of **that same wrong thing**. The actual culprit -- the disproportionately "evolved" intellect -- escaped the clear comprehension of both.

The forces that would lead to the destruction of the Church of Satan in 1975 were not set in motion by Wayne West in 1971; they were activated on Walpurgisnacht I. Similarly the Temple of Set, thinking that it had destroyed those forces in 1975, had succeeded only in closing certain doors to them so that they would have to find other means of manifestation. After an initial delay, they did.

Now, in the Hall of the Dead, I sought a solution to the dilemma of the 18-year Working. Is the lesson of I-XVIII ultimately that **There Is No Way Out** -- that all initiation is merely Russian roulette in fancy dress?

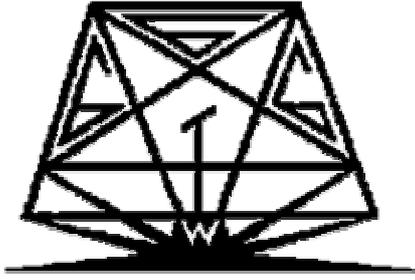
But here the Understanding that had so far come so powerfully and clearly failed me. It was as though the Wewelsburg, having discharged a "battery" that had remained charged for 40 years, had no more current to provide.

Having drunk at this magical fountain of youth, however, I myself felt energized as I had not since the North Solstices of V and X. The Hall of the Dead now seemed an insulation against random discharge of this energy. Action must now give way to reaction; how should I direct this reaction?

In considering this, my attention came to rest on the concept of the Order of the Trapezoid. As will be recalled, this concept as employed by both the Church and the Temple has gone through many adjustments and redefinitions over the years. Yet it has endured and attracted because it seemed to "say something" that the Church and the Temple could not. What might this be?

During those periods when it was not employed as a synonym for the Priesthood, the Order has been used as a talisman to evoke a kind of diabolical schadenfreude, a grim enjoyment of the predicament of self-conscious humanity. "Here you are in a state of Satanic self-awareness," it seemed to say. "You cannot escape it; you cannot change it for the better -- or for the worse. Therefore: Experience it; savor its taste, sense its exquisite pain and pleasure. Do not wallow in it like an animal in warm mud; rather cut it as you would a fine gem and behold the brilliance of its facets."

When singing this song of Lorelei, the Order has seemed oddly antithetical to the Church of Satan and Temple of Set, both of which incorporated the premise of self-awareness but which then promised different types of escape, change, and improvement [thus the justification for affiliation, as well as the success-barometer of the degree system]. As an "Ur-Doppelgaenger" of these creative institutions, however, the Order's name and presence has waxed with their setbacks and waned with their successes. It is not an "evil antithesis" as much as it is a mirrored image -- an alternate setting for the Graal of the Prince of Darkness.



Sanctum Sanctorum and "Mittelpunkt der Welt", was the Earthly focus of That which has been thus symbolized by the Order of the Trapezoid. The reality of this chamber rushed in upon me. This was no Hollywood set, no ordinary room painted and decorated to titillate the senses. 1,285 inmates of the Niederhagen concentration camp died during the reconstruction of the Wewelsburg for the SS. If the Marble Hall and the Walhalla were memorials to a certain unique quality in mankind, they also serve as grisly reminders of the penalty which mankind pays for that quality.

I saw before me the sigil of the Order of the Trapezoid as originally designed by Anton LaVey: the pentagram within a trapezoid extending slightly below the two lower points, the three curved 6's, the trident rising from the flames of Hell. I saw its later design in the Church, the 6's and the flames now gone. I saw its first design in the Temple of Set: the Tcham scepter with the head and forked tail of Set replacing the Satanic trident. I saw Ronald Barrett's subsequent concept: a simple pentagram with the four upper points connected.

So now the principle should be completed -- the Law of the Trapezoid finally and completely fused into its emblem. There appeared then the Sigil of the Order as reproduced here. It is a return to the initial Sigil, with the following changes: The curved-line fires of Hell are replaced by the Black Flame, whose emanations are rays, not flickering tongues. There are nine rays, each in strict mathematical proportion to the pentagram or trapezoid. The source-point of the Black Flame completes the Pentagram, as called for in the Book of Coming Forth by Night. Two of the rays of the Flame complete the inverse pentagon about the pentagram, creating a total of nine Golden Section trapezoids in the entire sigil. The three 6's are restored, but with no curved lines. The Set-headed and -tailed Tcham scepter of ancient Khem rises from the Black Flame, its head at the center of the pentagram. Its tail, against the three central rays of the Flame, forms a "W" denoting the "Walhalla" or Hall of the Dead at Schloss Wewelsburg, the Great Gate of the Powers of Darkness in our Time.

The direction of the Working's reaction seemed clear before me; I thus cast forth the full existence of the Order of the Trapezoid into the world. After 18 years the Key has been forged in the Word of Set, and the Gate of the Wewelsburg is opened.

Where the Church of Satan and the Temple of Set have appeared, so has the shadow of That signified by the Order been reflected. Now it has been loosed in its full force. Whether or not the sacred Priesthood continues to exist, the Order will do so: for its release is an inevitable legacy of the I-XVIII Working. Mankind received the utopian visions of the Church of Satan and Temple of Set only as it strived to be worthy of them; it will continue to receive them only as it continues to prove itself so worthy.

But the Order of the Trapezoid, whether known by its true name or by countless others, will always exist -- not as a visible institution, but as a principle in the intelligent mind. Anton Szandor LaVey's Law of the Trapezoid will endure as well: Those who recognize the principle will be able to turn it to their deliberate use [whether to their ultimate benefit or detriment]; those who do not will nonetheless be subject to it [whether to their ultimate benefit or detriment].

So It Is Done.

The Wewelsburg Formula

Classification: V2 - A17.W - 2
Author: Brian Zimmer III^o
Date: March, XXVIII
Publication: Runes, XI.1
HTML Revision: Oct. 14, 1998 CE
Subject: Wewelsburg Working, Initiation
Reading List:

In July of XXVI, a fellow Black Magician and I attempted a Working of Greater Black Magic, the goal of which was to "link up" with the current of the *Wewelsburg Working* as it was then operative in the world at large. Prior to this, I had been considering the Working record of the Grand Master Emeritus, and was puzzled by certain features of the Working in Westphalia that I intuited would perhaps resolve themselves within a G.B.M. context of my own. From my preparatory study, I concluded that the Law of the Trapezoid was key to tapping into the contemporary action and manifestation of the year XVII Working, so we commenced the ritual with a recitation of the Law as a simple means of evocation. From this point on, all invocations and calls were of a spontaneous nature.

After the invocation of the Powers of Darkness, I immediately became aware of a kind of vortex of force welling up within the chamber which force seemed to wash over the room, bringing in its wake a stream of images I realized were representative of the magical/historical evolution spoken of in the *Ipsissimus'* text. Most of these images were of a disconcerting cast, and the emotional impact of realizing a connection had been made with the Wewelsburg Current was immense.

The remainder of the Working was spent occupied with what can only be called *Watching*, a technique which this particular Working imparted, and which has been a mainstay of certain of my magical work since. This is, of course, no ordinary form observation -- rather, it is a sharp, hypersensitive state where much can be revealed if the mind very simply and with attention "looks" into the matter or question at hand. There is nothing of a thought vacuum or any attempt at negating consciousness involved in such watching. It is a matter of consciousness and content alone.

What did I experience? To state the revelation of the Working would sound banal and obvious. However, what was critical to the Remanifestation of the Working in the days and weeks to follow was the peculiar sense of having not only accessed the reality of the Wewelsburg Working, but the almost eerie serenity that accompanied and followed its engagement. I realized that while much had been encountered, there was much more to what had been "seen" than could be initially assimilated. And this realization, despite the Initiatory

ramification, crises, and openings which the Working has since precipitated, has never left me.

Certainly the questions which now arise in the reader's mind are, "This is all very nice, even interesting, but of what real value was the Working? What was learned or at least, what processes for further learning or understanding were engendered relative to the Wewelsburg Working?" I hope the following observations will perhaps illuminate some of the aspects and impact of my Working as they informed my subsequent experience and Initiation over time.

In my function as Priest of Set, I have more than once encountered Setians critical of other Initiates with apparent "vices" they seemingly indulge without regret, and for which they neither apologize nor make excuse. I have learned to respond to the faultfinding magician with these or similar questions: Do you equate Xeper and Initiation with virtue or perfection? Does the Work of Coming Into Being necessarily entail the eradication of faults, bad habits, compulsive/obsessive behaviors, and the like? Often the mere asking of such questions jars something in the Initiate's memory, and the change in perspective is instantaneous. This is because, as any individual who has truly done the work of Self knows, Initiation is both the promise and the peril -- and there is nothing necessarily proportionate about the end result. As the Wewelsburg Working points out, "Initiation ... treats a 'symptom', not a 'cause'; this leads the 'cure' in unanticipated directions." A great price is paid for forgetting this, particularly where issues much less prosaic than the one cited above are concerned.

When one Initiates, nothing is overlooked or untouched. It is almost a truism that in matters Initiatory, the positive and negative poles of any experience, quality, or attribute (including the so-called virtues and vices) are caused to oscillate at incredibly accelerated rates. It then becomes difficult to distinguish between these polarities, a necessary component to achieving the temporary equilibrium necessary to choosing and effecting authentic change. This is why the Left Hand Path lays such emphasis on "wakefulness," realizing from experience the destructive power in inattention or unwilled "sleep."

Once the machinery of Initiation is engaged, the dangers of falling asleep while operating that machinery become obvious. Human forgetfulness and confusion makes the constant reiteration of this issue critical. Even then, there are no guarantees.

One of the problems functioning here has to do with the aberrant phenomena of Self-consciousness itself. For consciousness to be aware of itself, the erecting of parameters about experience is both necessary and hazardous. It can happen that such parameters -- for one reason or another -- lock up the psyche so completely that it becomes trapped within the very cycles which impart integrity to the experiential paradigm. Church of Satan and Temple of Set histories provide ample hindsight examples of this phenomena. Conversely, while there is no escaping these temporary parameters, in the case of successful Initiatory experience they more properly function as "gestation tanks" rather than the prisons alluded to in the Wewelsburg Working. But again, as that Working so clearly states, there are no assurances or guides for successful navigation through these constructs, as they resist codification and elucidation in any but the most general terms due to the idiosyncratic nature of the Self-conscious psyche.

Clearly the paradoxical consequences of Self-conscious Initiation cannot be taken lightly. The question of whether one can successfully engage the process is perhaps secondary to the question of whether one should make the attempt in the first place given the odds. While the

Temple of Set can certainly point to several outstanding examples of success, consideration of its Initiatory failures is perhaps equally instructive.

That said, the Setian emphasis on *individual* evolution as opposed to that of the collective or of particular human units whose main emphasis is on the evolution of the unit and not the individuals who comprise it, speaks to a profound apprehension of Initiatory phenomena. Indeed, if anything is to be learned from the catastrophes of past totalitarian regimes, it is not that the Initiatory process does not work in this capacity, but rather that it works all too well, bearing the inherent possibilities for "good" and "evil" on a grand scale within itself. If one considers that the problem is due to the "phenomena of life," one cannot help but begin to grasp the inescapability and magnitude of the human predicament regarding its conscious direction. Here too, one begins to understand the idea and necessity for an Initiated "elite" in the Setian (Platonic) -- though not necessarily political -- sense.

It occurs to me, given the insights of the Wewelsburg Working and recent developments concerning the angular relationships within the *Seal of Runa*, that the Law of the Trapezoid is an extraordinarily succinct formulation of the paradoxical nature of the human psyche, the consequences of which are experienced according to one's appreciation (or lack thereof) of the underlying principles. Herein lies the reason for undertaking the Initiatory process: As the Wewelsburg Working explicitly suggests, "There Is No Way Out." The concomitant lure of unknown promise mitigates -- even transforms -- the resulting existential sense of oppression for only those few we call the Elect.

I recall that I shuddered on first considering the culminating action of the Wewelsburg Working, where what had been confined for forty years was once again cast back out into the World of Horrors full force. I remember recoiling from the realization of what had been wrought, asking myself how any sane magician could possibly dare to raise and unshackle that Darkness which had been at the root of so much human degradation and suffering. I then realized that to have done otherwise would have meant working at cross-purposes to Xeper, and that the Ipsissimus had done the only thing possible were he to remain true to that Mandate of which he is defender. A decade earlier he had conceived of the knowledge and vision of "perfect freedom." Along with the potential devastation integral to the Wewelsburg Working was impressed upon that Sending the critical memory of what that freedom had historically achieved and cost in both terror and magnificence. Lest we forget.

The *Order of the Trapezoid* which serves as the unique vehicle through which the force of the Wewelsburg Working is Remanifest, occupies a unique position on the border separating the Lands of Initiated and non-Initiated humanity. A door opens out onto each respective domain, revealing a maze of angular and mirrored halls within. From these halls issue sights and sounds which sometimes inform, yet more often confound the inhabitants of both Lands, though the reactions to such confounding are quite different in each. This has always been a function of the Order.

From within these flame-lit halls, on ice-laden nights, echoes the sound of laughter, sometimes wild like the howling of wolves, sometimes muffled and indistinct like the dead. One must give close attention to the timbre and pitch of this laughter. One must exercise great care in hearing. Perhaps the laughter is the lusty boasting of the sumble, perhaps the murderous despair of Budli's daughter. It is always significant and always reflective of that which has been, that which is coming to be, and that dying to be reborn. The Wewelsburg Working, which was begun as an attempt to understand certain destructive elements relative

to events within the Temple of Set, ended with not merely a revelation but a celebration and reaffirmation of that same quality in human consciousness which had so imperiled the Temple as an institution. This is indeed a dark irony, the blackest humor.

One of the most notable aspects of the Wewelsburg Working lies in the certain knowledge of the precariousness and risk involved in this undertaking we have elected. Truly these very risks define us and isolate us. At the same time, they serve to impel us onward, despite very real and demonstrable dangers, to seek against all odds in the direction of the Mysteries. Walhalla!

A Thought for the Aeons

Classification: V2 - A20 - 1
Author: Eulit M. Hinson II°
Date: February, XXVI
Publication: The Jormungand Oracle
HTML Revision: Dec 10, 1997 CE
Subject: Aeonie Progression
Reading List: 24J

Since I first entered the Temple of Set, the idea of consecutive initiatory aeons has been of particular interest to me. I have sought through both personal study and initiatory experience to understand and Understand what the collective significance of these aeons is all about. While I know that the best explanation would come from one of our VI° Initiates, I'm going to give it a shot from a II° perspective, employing my abilities of Understanding as they have evolved up to this point, so please bear with me.

To begin, this relatively short article is not the place to go into a discussion of the history and origins of the idea of cosmic aeons. An excellent discussion of this can be found in Magus Flowers' recent book *Fire and Ice*, which I highly recommend to those interested in looking further into this subject. Rather, I wish to discuss the four aeons as recognized by the Temple of Set and their significance in the spiritual evolution of humanity.

The earliest aeon, that of Isis, is most simply understood as represented by those various traditions of nature-worship that manifested themselves before, during, and also since foundation of ancient Khem. This would include all of the various Goddess-oriented and fertility cults, both known and unknown, that have existed since the dawn of humanity. The namesake of this aeon, the Egyptian goddess Isis, can be seen in the most simple terms as the personification of nature itself (or herself).

As Nature provides the essentials needed for the physical existence of humanity, nature is perceived as a conscious organism that is to be worshipped and served, with the individual elements within that organism being merely interacting parts of a larger whole, humanity included.

The aeon of Osiris is somewhat more sophisticated than that of Isis, though its core principles are essentially the same. The essential features characterizing this aeon are 1) an all-inclusive father god who is to be worshipped and who lays down imperative laws that humanity must obey in order to gain the favor of that god, and 2) a god who dies and is then resurrected, such as Osiris or Jesus, and whose death and resurrection experiences are to be followed as examples by which humanity may gain salvation.

Examples of this include the initiation ceremonies of the ancient mystery schools and other elements of traditional Western occultism (eg: Freemasonry and the Golden Dawn) whereby the death, burial, and resurrection of Osiris (or Christ) are reenacted and assimilated by the Initiate.

There is also traditional Christianity, whereby one symbolically dies to one's self in order to take on the spirit of Christ, which will lead to acceptance back into the favor of God (ie: nature, or the physical universe).

As the initiated eye can see, these two aeons are primarily two different ways of saying the same thing: The individual psyche is merely a small portion of a collective essence. This is why either nature itself or a netter representing nature, whether Isis, Osiris, or Jehovah, must be worshipped and appeased. By doing so, humanity causes no interference in the ever-churning machinery of the Great Law, and is accepted into the essence of the physical universe, thereby eliminating the need for individual determination of one's destiny and actions.

Let us now turn to the two subsequent aeons, beginning with that of Horus (HarWer). This aeon was formally announced in 1904, when Aleister Crowley received The Book of the Law which laid down the essentials of the new aeon, from what he referred to as a praetor-human intelligence which identified itself as Aiwass.

While the ultimate goal of the initiatory system of this aeon is the conscious unification of the individual psyche with the physical universe, it nevertheless has many features remarkably different from the previous aeons, and in many ways has more in common with the aeon to follow. To begin with, the guiding Word (principle) of this aeon is Thelema, meaning Will. Furthermore, its two main imperatives, "Do What Thou Wilt Shall Be the Whole of the Law," and "Every Man and Woman is a Star," are clearly of an individual-oriented nature, which alone separates it from its preceding aeons. The god(s) of this aeon are understood not as celestial tyrants to be worshipped and obeyed, but as activating principles of various

potentialities within the human psyche to be invoked as one chooses. A far cry from the Osirians!

Now we come to the Aeon of Set. Like its predecessor aeon, it was formally announced in 1975 CE (the year X) by the god of the aeon through the person of Michael Aquino in The Book of Coming Forth by Night. The aeon actually began in 1966 CE with the Age of Satan, announced by Anton LaVey. The guiding Word of this age, Indulgence, was assimilated into the framework of the Aeon of Set.

This new aeon cleared the air of all that came before it. It asserted that the individual psyche is just that, not a part of a collective essence or a servant of some god. The initiatory system is directed towards Xeper, the Word of the aeon, by which the initiate strives towards his or her own divinity by Becoming that which one Wills into Being. The process (or rather our understanding of it) has further been enhanced by Remanifestation, which can be summarized as the repeated and cyclic process of Xeper. Furthermore, the being responsible for the inculcation of individuality into the human psyche, Set, was clearly revealed at the inauguration of the aeon. Set is a god not to be worshipped and fawned upon, but rather one who is honored and strengthened by the exercise of his Gift by those of his Elect race.

One can clearly see that both the aeons of Horus and Set are directed towards dynamic spiritual evolution, the difference being that the Aeon of Set gives one a more clearly delineated path and goal than its predecessor aeon, with its somewhat "perplexed" system of initiation. Both of these initiatory systems are of an elitist nature, not being for the masses of humanity at large, by virtue of the relatively high levels of intelligence and personal effort required for their comprehension and utilization. The sheep-like condition of the majority of humanity finds more welcome and comfort in the static, inertial systems of the aeons of Isis and Osiris, particularly the latter.

Now that I have summed up each aeon, what am I to make of them as far as their collective significance in humanity's spiritual evolution is concerned? From my perspective as an Adept, I see the aeons not so much as periods of time in religious history, but rather as initiatory pathways existing simultaneously. As Setians we operate within the Aeon of Set. Thelemites operate within the Aeon of Horus. Buddhists, Christians, white magicians, Wiccans, and the like operate within the aeons of Osiris and Isis.

All of the aeons exist and will continue to exist for certain sectors of the human race. While those aeons existing prior to that of Set are no longer the path to true Initiation, they serve their purposes insofar as giving some sort of direction to those who are not of the Elect. While the Aeon of Set exists for anyone to aspire towards, only those with the intelligence, understanding, and Will to Become of the Elect of the Prince of Darkness can enter its realm.

Xeper and Remanifest

A Gem of Many Facets

Classification: V2 - A39 - 1
Author: Michael H. Kelly III°
Date: October 15, XXIX (Set-XV Conclave Working)
HTML Revision: Dec 04, 1997 CE
Subject: European Magi
Reading List:

[Ring the bell (Adept Andrew Nourse)]

[Light the Black Flame (Adept Juan Del Rio)]

[Invocation to Set (Magister Don Webb)]

[Open the Gate (Adept Jessica Smith):]

The Temple of Set is a many-faceted diamond, with Pylons and individual Initiates established across the face of the Earth.

Each Initiate is a facet of that diamond which is the living focus of the Aeon of Set. Each of us has our own Path of Xeper to follow.

Tonight, on this historic occasion, the first international Conclave of Set's Temple to be established outside of the American continent, we seek to remind ourSelves of our individual essence, but also of the links of brother and sisterhood between us.

Let us then reach forth with our Wills, and open the Gates between all Pylons and Initiates of the Temple of Set, even as we open the Gate between ourSelves and the Lord of Darkness himSelf.

Once again, the Black Flame of Set descends upon the Earth, bathing his Elect in its enlivening force, raising each of us to the knowledge of our own potential.

Truly, we are a Temple. Each of us is a facet of that metaphysical diamond, the combined focus of which is the Aeon of Set.

[The Grail Ceremony (Priest Seam Drakon):]

We partake of the Grail of Life, the Grail of the Lord of Darkness.

In so doing, we partake of the Essence of Set, that power and nobility and potential imparted to us by his Gift. We perceive and strengthen our Core Selves, we dedicate ourSelves anew to the process of Xeper. We perceive ourSelves as unique individuals, and also as a Temple.

Let the Black Flame blaze within. [Priest Drakon and Ipsissimus Lewis partake of the Grail on behalf of the assembled Initiates.]

[Summoning of the Elements (Priest Kristian Knowles):] *We summon forth the forces of the ancient Elements to polarize and empower this place with their dynamic balance. We call them forth in the Images of the great Magi of Europe.*

From the South we call the Magus of Force and Fire, Aleister Crowley.

From the East we call Dr. John Dee, the greatest of scholars and mathematicians.

From the North we call Faust, the Self-created Man on the Eternal Quest.

From the West we call Merlin, the Ancient One who rides the Dragon's Breath.

[Declaration (Read by Priest Walter Gallo in English; then by Priest Petri Laakso and Adepts Nino Waechter and Vesa Litti in Finnish; then by Setians Sotiris Vandis & Eleni Tzanou in Greek; and then by Adept Tina Ostertag in German):] *The Temple of Set is a diamond, composed of the myriad facets of its Initiates.*

As we celebrate this European Conclave, let us cast our minds back upon Magi of the past, who have shaped the magical history of Europe, and whose insights and Work have helped to lay the foundations of what we are today.

As we are multi-faceted today, so is our history multi-faceted. Let us hear the Magi speak, and shed their wisdom and their unique perspectives upon the Black Magical Quest.

Merlin [Priest Trevor Thomas:]

Behold, Me, Merlin. Born of the sundered oak, Master of the shamanistic paths and ancient wisdoms. Born in death to die in birth, I whose past is your future and my future, your past. I am at one Merlin of the Wild Wood, Sage, Prophet, Councillor and friend of mighty Kings, custodian of the Sword Excalibur. In madness brought on by grief for the futility of humanity's capacity for destruction, became Merlin Celidonius and fled to the sanctuary of the wild wood to take sanctuary in the Dragon's breath. I who by purity of Will came to a new intellect and became Merlin Ambrosius. By that same Will I summoned the Dragon's Breath to create a legend and standards for future generations of humanity.

Learn from Merlin the power and destruction of Progression and at the same time its beauty and creation. You O Mortal are propelled by progress to your ultimate physical destruction, yet in that ongoing journey your aging flesh progresses and evolves into a chrysalis. By your Will this pod will Become a butterfly of great beauty, charting the unmapped possibilities of existence in the Undiscovered Country beyond Remanifestation. [Merlin places a stone upon the Altar.]

John Dee [Magistra Patty Hardy:]

I am Dr. John Dee, scholar and Magician. Mine is the path of the diligent researcher, leaving no stone unturned in my passion for Truth.

I unveiled the cycles of the Universe and perceived its innermost workings, receiving the Keys of Enoch as a witness to my achievements.

I worked without lust of result, and I gave my all to that task which was mine. Learn from John Dee that your effects shall be in proportion to your causes. The veils of time lifted for me, and I beheld the past, present and future. Observe now how my work has been refined and continued, such was its might and merit. From the corrupt Keys of Enoch, imperfectly understood in my time, have you not come to a fuller understanding of the Word of Set? Consider the implications well.

What facet of Xeper, then, do I represent to you this night? Remember always that your Magical actions may have consequences that extend far beyond your own Earthly lifetimes. Behold, Setians, you are shaping the future with your current Workings! After centuries of waiting, the Word of Set is now spoken clearly; so my Work has borne its fruit. Bear that ever in your minds, and re-create the Universe in the image of the Setian Will! Our eyes may see far, far down the road. [Dee places a stone upon the Altar.]

Faust [Priestess Rosemary Webb:]

I am Faust, he who paved the way for modern man, laying the foundations of the Black Magical Quest as perceived by you in this Aeon of Set.

I am he who made my Pact with the Powers of Darkness, a Pact that defined the Eternal Quest, that I might live and prosper, Seeking After the Mysteries, until such time as satisfaction took me.

Learn from Faust, O Setian, that there is no satisfaction to be had, that the road of Initiation never reaches an end, there is always a new view over the crest of the next hill. The search for knowledge, power, pleasure and accomplishment can sustain the Will forever.

I learned that two souls dwell in my breast, one desiring to separate itself from the other: the one clings to the world with clutching organs in a dogged lust of love; the other lifts itself forcibly from the gloom toward the fields of sublime ancestors. Mine then your diamond from the depths of the Earth, bring your own splendour forth into Being.

Remain true to your Quest, for only when it has no purpose will the force of Mind fail. Be drawn onward by your own Mystery in the dynamic process of Becoming, increasing

consciousness and power with every step of your journey. [Faust places a stone upon the Altar.]

Aleister Crowley [Priest Michael Kelly:]

Do What Thou Wilt shall be the whole of the Law.

In the early years of this century I Came Into Being as a Magus of the Aeon of HarWer, Uttering the Word Thelema.

Think, O Setians, upon that Word and its implications, and the motivations of the Prince of Darkness in making it manifest through me.

HarWer is the Opposite Self of Set; he is the race of Makind, in whom Set has placed his Gift. Thelema, the Will, is the recognition that there is that faculty in Man which is Self-aware, which is not to be smothered in the death and stasis which is Osiris.

Through the exercise of Will, we may distance ourSelves from HarWer and approach Set directly; we may Become as Set is, unique and Self-Ordered. Thelema has been described as a map, and a map unfolds to reveal previously uncharted territories of the soul.

Go forward, for there is no turning back. Only death and inertia lie behind. Chart the course that you Will.

Beware of me, for I have always dealt in obscurity and confusion. But the diamond must be properly cut, and the cutting edge of Thelema, the individual Will, can slice away the shadows to reveal the core of a blazing gem, the Silver Star of the Self. Thus you will carve your own course through Initiation, shining as the Star that you are. [Crowley places a stone upon the Altar.]

[Ipsissimus Lewis stands before the Altar, dedicating the symbolic stones to the success of the Working:] *Each facet of our history sheds its light upon every other facet. By perceiving and studying them all, we may come to greater Understanding and enhance our Xeper.*

These collected offerings represent the wisdom and blended insights of the European Magi, gems of Magical knowledge that we can study to our profit.

In a similiar fashion, every Initiate of the Temple of Set has something to offer every other Initiate, and something to learn from every other Initiate. We are each unique; we are also a Temple within a living Aeon. We have the power to shape our own Becoming. Let us use it wisely, to ensure our greater glory, that we may become as gods.

[The First Part of the *Word of Set* (Spoken in German by Magister Roland Winkhart; then in English by Adept Eric Kauschen)]

[Close the Gate (Priest Herbert Holzinger in English and German):] *As we now close the Gate within this ritual chamber, let us remember the company we have shared, and may the Gate linking Set's Elect remain ever open within our hearts.*

For the present, we give our thanks to the Prince of Darkness, and to the memory of the shades of the past, as we create the vision of our future.

[Extinguish the Flame (Adept Juan Del Rio)]

[Ring the Bell (Adept Andrew Nourse)]

So It Is Done.

Reflections on the Set Animal

Classification: V2 - A41 - 1
Author: Stephen E. Flowers II°
Date: XIX
HTML Revision: Dec 06, 1997 CE
Subject: Set Image
Reading List: #2G

Scholars have argued endlessly over the zoological identity of the animal which iconographically and hieroglyphically stands for the god Set. The controversy is elucidated in te Velde's book Seth, God of Confusion (#2G, pp. 13-26). After considering various animals, e.g. the ass, oryx antelope, greyhound, fennec, jerboa, camel, okapi, long-snouted mouse, aardvark, giraffe, and the hog or boar, as candidates for the original Set-animal -- generally based on some single, distinctive aspect of the figure -- we must conclude with te Velde that it represents a **mythical** or imaginary beast. Te Velde identifies it with a kind of "griffin" -- somehow related to the Babylonian mythic creature -- called the ' (axex) in Egyptian. He shows that there are essentially three distinctive features of the graphic representation of the Set-animal: (1) a curved snout, (2) square, brush-like "ears", and (3) a forked or brush-like tail. These features do not allow identification with any known animal. This situation is unique in the history of the iconography of the Egyptian divinities, since the zoomorphic attributes of all the other gods may be easily identified.

A further aspect of the imagery of the Dark Lord is the scepter carried by many gods (and some goddesses) in the Egyptian pantheon, e.g. Horus the Elder, Thoth, and Xepera. Several scholars identify both the 'm (djam) and ws (us) scepters with Set (cf. te Velde, p. 90). The 'm scepter with its crooked shaft is thought to represent thunder, and either one may be considered an expression of the aggressive, martial force of Set.

The significance of these facts is relevant to Setians and to the philosophy of the Aeon of Set today. First, the image of the Set-animal is an **imaginary** one -- created by the psyche of man, or impressed upon the human psyche from outside the natural order. (Neither alternative is mutually exclusive.) This demonstrates the primacy of the active psyche in Setian thought, both ancient and modern. Second, even after the overt symbols of Set had become anathema in the decaying Egyptian cultural establishment, the more esoteric image of Set embodied in

the 'm and ws scepters continued to be carried by gods depicted in elaborate iconography. This second fact would seem to indicate that, though on one level the post-XX-Dynasty Egyptians had rejected Set as they became increasingly lost in the white-light of guilt and national weakness, they nevertheless recognized the (psychic) power represented by Set as absolutely necessary to the very existence and functioning of the gods.

The fact that the Set-animal does not occur in nature makes it clear that it -- and the god it expresses -- is of extra-dimensional or "extra-terrestrial" origin -- "... and from my manifest semblance, which alone is not of Earth. "

The North Solstice Working for the Illumination of the Relationship between Woden and Set

Classification:	V2 - A41.W - 1
Author:	Stephen E. Flowers II°
Date:	North Solstice, XIX
HTML Revision:	October 26, 1998 CE
Subject:	Woden/Odin, Set
Reading List:	#3, #14, #17

The North Solstice Working for the Illumination of the Relationship between Woden and Set

[Performed outside, with the altar facing the North Star, and the Constellation of the Thigh to the left. The Pentagram of Set is affixed beneath the North Star, with images of Set to the left and Woden to the right. Arrange the altar according to Setian custom.]

[Dress for Working: According to Setian custom.]

[Ring the bell nine times with the words:] *The Nine Unknown are forever with me!*

[Light the Black Flame of Set with the words:] *I now ignite the Black Flame of our Dark Lord Set. It quickens the Darkness and enlightens the soul of Man that he may Become greater than he seems. Thus, the Gate of Becoming is thrown open that I may enter the Realm of Darkness to find my power!*

[Invocation: According to Setian custom.]

[Drink from the Grail with the words:] *From the Grail I drink, and thus am I linked to the Powers of Darkness, within and without, that I may Become mighty in my Will and in the Will of the Prince of Darkness!*

[Summoning of the elements -- Calls to Woden and Set. Stand well back from the altar, concentrating on the images of the respective gods and the actual constellations that are their seats.]

[Call to Woden from the Lesser Wain (Ursa Minor):] *Hear me, O Lord whose Eye is in the North Star, and whose war-wain whirls about the northern sky! Come now forth as I, thy fellow and kinsman call upon thee. Come now forth and show thyself to my mind and to my own inner eye that I may ween thy wisdom. By thy Gift I shall know what I will. Fare forth and stand eastward in the northern sky.*

[Call to Set from the Thigh (Ursa Major):] *From thy abode behind the stars of the Thigh, step forth, O mighty Lord of Darkness. From thy place of exile come forth to tell thy secrets long hidden. I, thy Adept, call upon thee to show thyself to my own inner eye that I may gaze upon thy greatness. By thy Gift I shall know what I will. Fare now forth and stand westward in the northern sky.*

[The Working. Now Set and Woden flow from the constellations through the angles of the pentagram. **Set**: To the upper-left point, out to a locus horizontally aligned with the lower-left point, inward along the horizontal line, and down the left-descending line to the nethermost point. **Woden**: To the upper-right point, out to a locus horizontally aligned with the lower-right point, inward along the horizontal line, and down the right-descending line to the nethermost point.

[Set and Woden are projected into the space between the celebrant and the altar. (The Essence was a column of purple light, reflecting the Black Flame.) Note: The pattern of the manifestations through the angles of the Pentagram was not preconceived, but derived automatically from the Working.]

[The celebrant now steps forth into the space occupied by the column and enters into it subjectively to receive the projections of the force and consciousness contained therein. When these communications are at an end, the celebrant steps backward out of the column as it is drawn back into the angles of the Pentagram.]

[Extinguish the Black Flame.]

[Ring the bell nine times.]

So it is done!

[The celebrant then returns to his writing chamber and allows the subjective impressions received in the Working to be expressed in words:]

The Book of the Wanderings of Set and Woden

North Solstice XIX

1. I am hight Woden, whose seat is at the North Star where I have my own eye hidden behind the Wain of the Moon, close to the Earth.
2. Aforetime swore I kinship by blood with my Dark Brother Set-heh, that we might one day rule the Worlds together through our Essence, hight Man. With the Earth our blood is mixed.
3. Under the names Satanus and Lucifer came I to know this Dark Lord, whom I had aforetime known when he was exiled from his home and found his stead behind the Wain of the Sun, hight by him the Thigh.
4. Over all things we now rule in the northern sky, hidden from the eye of all but the wisest within our Ring. See now that our ways are the same, for we are the Unknown Mind in Man, our Essence.
5. Evermore shall we wander through the world -- seeking, gaining, growing, and Becoming wise and mighty in the mind -- through all Ages which meet out our Essence.
6. As I, Woden, Lord of Light, Drighten of Darkness, have wandered forth in the world, hidden within my folk and bound to their fate, the Black Brother has wandered free from the day of his exile to wander the worlds unbounded but homeless. On the southern road we often met.
7. Before I, Woden, wandered forth and gave the gift, also given by Lord Set, to Man, the Wains were one and naught was known.
8. The gift is but one, and it is the Essence and Form of Wisdom, Will, and Weal. From the gift are all things come.
9. Self is sought as the goal of the gift, and in the goal the gift is finally known. Only through the gift can the goal be reached, and thou wilt learn the lore of the law. Seek only the seeker within, and thou wilt find naught but us.

Commentaries on The Book of the Wanderings of Set and Woden

1. Here Woden, the master of inspiration, speaks and identifies his place as the North Star. "North" means "downward" or "leftward," and the North Star is at the pole or axis of the Earth. Therefore it is "close to our plane" and a gateway or access-point to the starry realms. Woden refers to his eye (the one which remains with his essence) as the North Star, which is at the head of the constellation known as Ursa Minor or in Germanic tradition the Lesser Wain or Wain of the Moon. Also the fact that the Moon is closer to the Earth than the Sun is reemphasized.
2. In this passage Woden states that he became the blood-brother of Set, making a pact with him. This is reminiscent of the blood-brotherhood between Woden and Loki, but we learn that this pact was made for rulership of the "worlds" -- the entire cosmos on all "planes." The method of the ritual referred to is one in which the blood of the participants is mixed with earth. It is possible that here the "Earth" referred to is the reality of Man on this planet. Man as we know him is the vessel of this blood-pact, and is the third partner in a triad. The physical reality of Man is the result of this mixture of the Conscious Essence with the Earth.
3. In the third passage we discover something about **when** this might have taken place. Woden says that Set came to the northern heavens as the result of an exile from Egypt, and that they again came into proximity as a result -- Woden in the lesser or Lunar Vehicle and Set in the Greater or Solar Vehicle. (The constellation of the Thigh is identical to that of Ursa Major.) The ongoing relationship between the various Deities of Darkness and the Darkness which is Light is also stated, and a certain identity between Woden/Set/Satan/Lucifer as historical manifestations is made clear. Eternal affinity of essence is shown by temporal affinity of form.
4. Both gods now have their seats in the northern sky, but their cults are hardly the most "popular" in a conscious sense. Their truth **does** rule, however, in the hidden heart of Man. Only the true initiate, unafraid of the truth within, is able to know this. The injunction to "see now that our **ways** are the same" refers to the virtual identity between their essential forms as expressed in their constellations. Both gods are identified with the innermost consciousness of the Self, which is the Essence of these gods and of Man. In this fourth passage the text begins to be written in the first person plural, which indicates the melding of Woden/Set which took place in the Working context.
5. This passage refers to the eternally transformative nature of these gods. The concept of "wandering" in this text equates with "transforming." The term "Age" seems to be both a temporal concept and an expression of Man's evolving Essence. Cf. the Greek *aeon* (an "Earthly age") and the Germanic *aldaz* ("the age of man, life, man").
6. Here we come to what seems to be an important distinction between Woden and Set: that Woden has always been attached to his particular group, who took him with them wherever they ruled, so that the Wodenic seed-idea was spread from the northern regions to north Africa, Spain, Italy, France, England, and eastern Europe -- not once but in several historical waves. Set, however, had been freed from the ties to one particular group and had made transformations within several cultures -- "shape-shifting," as it were, through Satan, Lucifer, etc. until X A.S., when his Temple was re-founded in a land far from his original home. It

seems that the meetings "on the southern road" refer to historical events or phenomena -- perhaps the invasions of Egypt by Indo-Europeans in archaic times, and/or encounters of Wodenic initiates with those of Ptolemaic Egypt when the former came to Egypt among the Roman legions.

7-9. the last three passages touch on the gift bestowed on Man by the primal god of consciousness, and on astro/cosmological processes which relate to the inner link between Woden and Set. It is clear that what is known as the Gift of Set and the Gift of Woden are identical, and that it is the gift of consciousness. The syntax here is rather obscure, but it would seem to indicate that at some "time before" this act of giving was carried out, the constellations of the *Ursae* "were one" -- i.e. all matter/energy was condensed in an inter-manifestation phase, and the stuff of these stars, along with all others, was amassed. This is an inter-consciousness phase in which the paradigms of consciousness in a macro/microcosmic model were manifested, a sign of which is the similarity of the constellations of the *Ursae* or *wains*. The greater one is more universal, general, and closer to the equator. The lesser one is more particular, closer to the pole, and closer to the Earth itself. The formal similarity between these two constellations from our perspective indicates an essential, eternal inner affinity between them.

The final passage is instruction from the unified voice of Set-heh and Woden: to seek the transformation of the Self according to the innate patterns contained in the Gift itself. In the unending process of transformation the true Essence of the Gods of Consciousness will be found -- and recognized as identical with the Self of Man.

Concluding Summary

Set and Woden are expressions of the same ultimate Intelligence -- one of the south, the other of the north. On a planetary scale this is expressed in a polar-equatorial pattern: Woden with a polar rotation and Set with a rotation around the equator of the globe. Each has a unique purpose: Set a universal one and Woden a particular one (expressed through, or in tandem with his folk -- which is not the "Germanic peoples" as a whole, but rather a hidden elite of peoples touched by his psychophysical stream).

Set, when sent from the southern to the northern sky, became fully universal and free from necessary connection with the Egyptians (who rejected him on a national scale). The ultimate function and Will of this Intelligence is the development of Man -- the primary act of which was to bestow its Gift, a portion of its own Essence or Being, which is then inherited along genetic patterns (fleshly and/or initiatory), and which becomes the Self of individuals among the Elect.

Set-Woden are South-North, equatorial-polar, universal-particular manifestations of the same "extraterrestrial" Intelligence/entity. Set, due to detachment, is **himself** not subject to evolution, but is its agent or the "evolver." Thus he remains eternal in Form. Woden, due to his attachment, is himself subject to evolution as a self-conscious agent or participant. Therefore his followers imitate but do not worship him.

The Other Face

Classification: V2 - A45 - 1
Author: James Lewis IV^o
Date: September 15, XIX
HTML Revision: Dec 08, 1997 CE
Subject: HarWer
Reading List: 2A, 2E, 2W

From April of 1904 to April of 1966, as the common era is dated, there ruled the Aeon of HarWer. Surely Set, watching and waiting for those sixty-two years, approached exasperation more than once, and we who live and practice our magic in the Aeon of HarWer's Other Self can appreciate why when we look back at the confusion of that Aeon.

But who or what was HarWer, actually? One of Magus Aleister Crowley's worst errors was to incorrectly identify the Lord of his Aeon. This damning error brought about the proclaiming of Horus the Younger as the Crowned and Conquering Child, and further led to innumerable nonsensical errors and confusion. There is small wonder this came about, since the Lord of the Aeon found peculiar goings-on taking place in the form of his Magus determined to interpret all acts and interventions in the light of a completely different god. The fact that the real god of the Aeon continued to act as he himself saw fit and proper, and that this at times conflicted severely with the Magus' own actions and interpretations, was also of little help. Although this error on the part of the Magus Aleister Crowley did severe damage, the Aeon managed to progress to the time of Set-HarWer, the Age of Satan, and still little attention was paid to the real god of the previous Aeon. Let us now take a look back and see HarWer, Set's Opposite Self, through the eyes of perspective.

A very ancient god, HarWer, or Haroeris, known also as Heru-ur and Horus the Elder, was seen as a 'Face of Heaven' and a twin god of Set. Set was seen as the night face and HarWer the day one. Our ancestors in magic, those old inhabitants of Khem, delighted in and dedicated themselves to providing names and assigning values to everything: on moonless nights HarWer was known as Mekhenti-en-irty, "He on whose brow there are no eyes," and on moonlit nights he was hailed as Mekhenti-irty, "He on whose brow there are the Two Eyes." Representative of his twin aspects, it is of interest to note that the two eyes symbolized certain celestial objects, and were in strict order. The right eye of HarWer was the sun, the bringer of light (and paid a good deal of attention when things went badly), and the left was

the moon, a friendly sight welcome to magicians, lovers, and other night creatures from time beyond reckoning. It is interesting to speculate that the possibility of the left being "wrong" might have some origin in the left eye of HarWer being associated with night, and therefore with the Prince of Darkness. Even today your physician, when prescribing any optic medication destined for the left eye, will write "o.s." in his orders, thereby abbreviating *os sinistre* and either unknowingly or uncaringly assigning that eye a somewhat negative worth. Knowing physicians as I do, I doubt they would be very impressed with such a discourse; but you can now look knowingly if such treatment is prescribed.

It is perhaps not completely Magus Crowley's fault that he erred in his Lord's correct name. After all, HarWer was known as Horus the Elder also, and was depicted with the familiar hawk's head which Horus the Younger made famous. The similarity ends there, and the name of Horus becomes almost exclusively associated with the Younger Horus, the 'Crowned and Conquering Child.' A pity, because HarWer had many positive attributes and associations, being also both Lord of the South and the Lord of Ombos (a cult center of Set). He also became associated with Shu, half of the first divine couple and sometimes seen as a god of light, thereby indirectly being a part of the sustaining forces of nature and the world.

But notwithstanding all the historical and philosophical traditions concerning HarWer, that aspect of Set remains alive within the Temple and the world.

But, as I have said, I cannot destroy the Cosmic Inertia without having to assume its place. And so HarWer must exist while Set exists.

Reading and understanding this will also help clarify the statement from France's The Revolt of the Angels, wherein it is said that if Satan conquers God, then Satan becomes God. Wise gods and magicians do not destroy everything not to their particular likings.

And so we hail this god, this Other Face, and see him not as the blurred image from the Aeon expiring in I A.S., but as the ancient and honorable being he is. Trains of thought will begin ruling out the existence of what is if one considers what might not have come about had there been no HarWer to hold against the mechanical laws of the natural universe, for HarWer himself was in time immemorial the sign of the first Xeper. Indeed, there could have been no Set and no Temple without the Intelligence which was what the Cosmos was not.

Xeper

The Book of Astaroth, with Analysis and Commentary

Classification: V2 - A46.3M - 1
Author: John Youril II°
Date: May 26, XI
Revision: December 21, XXVIII
HTML Revision: Dec 19, 1998 CE
Subject: Mach
Reading List:

The Book of Astaroth

Transcribed by John A. Youril II°
Dec. 21, XXVIII

When my time on earth drew to a close, I retired to the realm we had created and held dominion over one quarter of that luminescent sphere. There I dwelt in power and pleasure until the Formula of the Age of Satan issued up from the forgotten earth and stirred me from the mists of my absorption. Hear now what is spoken, for my message will come but once. Time rushes forward, and my patience is not as Great as it was in old Khem. Understand, that we do not retire from you again and forever, and leave the earth to its own destructive course. "The fate of my Gifted race rests in the balance." It was for this day that this message was imparted. Long have you pondered it in preparation for this day. Hear now that you may Understand it -- for without Understanding it is a weapon without force. This I tell you as the Master of Weapons and the Glorious Aspect of War -- I who once presided over the birth of fire and iron, knowing not to what bad use this Intelligence would be applied and by what feeble hands this gift of mine would be conveyed. This day, you must take back by force that which was once freely given. In what a curious fashion you have made my gift the Power of your enemies. But that is done -- now it must be undone.

There was a time, my children, when I was known as the greatest servant of this Earth's Deceiver, and a time when I myself was named this Deceiver. But this was long ago, and our Forms were often confused. Of the latter I have nothing to say, but should I tell how this first came about? Hear, then, the tale of our first encounter, that you may understand why I walk among you.

Two of your kind once journeyed to the lake of Fire and Life, that by day is calm, but by night is alive with a splendorous and deadly radiance that wells up from its sacred floor. For in ancient times, the stele of the Red God was cast into that tranquil pool, but even the deep waters could not extinguish the Life of its Flame. Those who turned their back on me related that the stele was of gold -- and many thereby were drawn to perish in those waters seeking that which had never been except in the grim imaginings of those who worshipped the god of death, as if the hearts of the priests of the new company of gods were light enough to cast gold into the abyss. But let this remain a mystery. The two who followed the dead but not the Dead one sought not a treasure for the marketplace, but rather the truth of their own hearts and the life which continues. But having travelled so far, still they hesitated too long on the shore in indecision, and the time turned against them. In the dark waters, the light of eleven

colors bathed them with its seven rays, and although they brought the stele of black stone back to the realm of the living, they themselves were injured by the effort, and I who came upon them felt compassion and told them that they would only sleep for a time. And when their bodies had perished, I, Astaroth, completed their quest and delivered unto mankind the stele which had been the glory of Ancient Khem. But this tale is the Book of Another. And those two are Nameless Ones still, dwelling in two shrines built by their own hands but sealed by me with the Words of my own Wisdom and guarded by the mighty Goddess of the Red Desert. But even as Astaroth comes forth, so shall the God of the Ninth Hour conduct them onward to the Pylons of the New Temple. You who saw their shrines, came too soon and passed by, knowing it for what it was, but knowing Not what was written there. I, Astaroth, shall give you the Key and the Formula -- but that Ancient Text you must decipher for yourselves.

In the full light of day at the threshold of the Gate of the South Solstice, I, Astaroth who announced myself with a brief illumination in the Night of the Aeon as I made my descent upon this earth like unto those distant waters, now stand before you with my seal bearing the twin serpents of my Life and Wisdom and the sword that joins them.

In the name of Set, the Prince of Darkness, I give you my own Word to assist you on the path of Xeper.

That Word is MACH -- The Fire In The Darkness

Xepera Xeper Xeperu

Astaroth

It is done

11:10 am

12-21-93

XXVIII

Consecrated By Set



X X X

The Book of Astaroth -- Analysis and Commentary

I. Introduction

This is a preliminary analysis, intended both to make the *Book of Astaroth* and the concepts contained in it amenable to independent analysis and to provide enough information to allow others to Work with those concepts. It is not, nor is it intended to be either an exhaustive or definitive commentary. That will be the purpose of a future commentary.

In approaching the analysis of the text, I have adopted three sets of guidelines:

1. The material required to elucidate the meaning of the text should be near at hand -- scholarly gymnastics should not be required in order to make sense of the basic outline of the text. The more remote the supporting material, the more justification that is required for introducing it. If obscure material is required to elucidate the core meaning of a text, then the validity of the text itself is suspect.
2. Given a range of interpretations for any given passage, preference is given to the most conservative interpretation. While it is too restrictive to demand that an interpretation be entirely consistent with the generally accepted current interpretation of a primary Temple document (since our purpose is always to refine and deepen such interpretations), all reasonable attempts at discovering such a continuity must be made before an inconsistent interpretation is accepted.
3. It is assumed that the concepts in this text have a general magical and philosophical validity rather than an entirely personal validity (or no validity whatsoever). This assumption is required on my part in order to attempt a meaningful analysis of the text, but the arbitrators of that assumption must and will be those who examine and Work with these concepts.

The Book of Astaroth raises many questions. It is not possible for me at this time to answer all of them to my own satisfaction. Frequently, I point to another text which I believe suggests the correct interpretation of a passage rather than trying to force an interpretation. One of the purposes for circulating this initial analysis is to obtain considered responses that will help me to develop this Work further.

II. History of the *Book of Astaroth*

The writing of the *Book of Astaroth* is intimately related to (and a product of) my Work with Xem, which began in September of XXVIII -- although it also has other origins which antedate my entering the Temple of Set. While it is my belief that the evaluation of this (or any other) text should not require that the reader possess a detailed knowledge of the Workings that ultimately resulted in it, there is at least one Working which, in my opinion, is both an important supplement to the *Book of Astaroth* and a significant Work in its own right. The record of that Working, as it was originally sent to a few members of the Priesthood, is included as Appendix I. In addition, there were other specific ritual events that may serve to clarify the context of this text. I will summarize the most important of those events here, and refer to the others throughout the commentary as appropriate.

My Work with Astaroth began during the design of an Obsidian Gateway Pylon ritual for Walpurgisnacht in XXVIII, and marks the point at which I considered myself to have Become Setian rather than "being called Setian." It also marks the point at which I began to view the Temple of Set as embodying a religion rather than as a magical/initiatory society. Working with the Form of Astaroth was very productive for me, and at the Order of Shuti Working at the Set XIV Conclave I took Astaroth as my magical name. I was not particularly interested in the history of the Form -- which is evident from the fact that even a little bit of research would have immediately revealed that, historically, Astaroth was a corruption of the only other *Neter* that I had ever worked with -- Astarte.

More immediately, the *Book of Astaroth* was the response to my attempt to Understand the meaning of "Astaroth once again walks among mankind" in my XemSet Working. My initial

interpretation of that statement was that I would begin manifesting more of the qualities of Astaroth in both my personal and public life, and as a corollary, that Astaroth represented a particular emphasis of my own personality that I would enhance and more effectively manifest.

This is essentially a psychological interpretation – Astaroth is regarded as being a transpersonal psychological factor in the collective psyche of mankind, and I regarded myself as being particularly suited to manifesting that psychic force in the world. (Expressing an archetype is not in itself a distinction – it only possesses value when the ego is neither submerged in that expression nor attempting to suppress it.)⁽¹⁾

While I continued (and continue) to regard that interpretation as valid, I soon also came to regard it as unnecessarily restrictive – in that I implicitly ruled out a magical significance or dimension above and beyond the psychological one. This new perspective emerged by degrees, and was largely brought about by a feeling that something was going seriously wrong with my Initiatory Quest -- I began having a sense not only of coming to a stop, but of being on the verge of falling backward.

That impasse was partially overcome when, after some consultation with Magister Robert Menschel, I decided to perform an Operative Working on the Aeon – but it also gave new urgency to the message "the *Book of Astaroth* shall be written, the Word of Astaroth shall be spoken" which had emerged during many of the Workings following my XemSet Working. I had initially regarded the fulfillment of that statement as being a distant goal, and was quite content to regard it as something I would get around to in a year or so -- instead, it acquired the character of an imperative which could only be ignored to my own detriment. Ultimately, the *Book of Astaroth* was written because it could no longer be avoided.

III. Analysis and Commentary

The Book of Astaroth

Note that, contrary to what seems to be an implicit convention in the Temple regarding works that embody a Principle (*The Book of Coming Forth by Night*, *The Diabolicon*, *The Book of Opening the Way*, *Blasting Forth by Day or Night*, etc.), this Book is named after the Principle of its inspiration rather than its Function.⁽²⁾ The title would seem to indicate that Astaroth is more concerned at this point with declaring and emphasizing his identity than with defining his purpose.

Transcribed by John A. Youril, II
Dec. 21, XXVIII

The *Book of Astaroth* was written in two sessions, on the 20th and 21st of December XXVIII, and was completed about an hour before the Winter Solstice.

The timing was not intentional on my part. In a Working some days earlier, I invoked Set to help me find the way out of the period of stasis that I seemed to have entered. My resistance to setting forth the *Book of Astaroth* was immediately revealed as the cause of that stasis, and I was "informed" that I should "consider it well, but ... not hesitate too long," and that, to assist me, I was to "cast three oracles on three evenings." Those three evenings brought me to the 20th of December, and after the first section of the *Book of Astaroth* was completed, I expected that two more sittings would be required -- but the second and very brief third

section were completed on the same day. The foregoing would seem to indicate that Astaroth considered it important to associate his Book with the South Solstice -- but to what purpose?

The Book of Coming Forth by Night was, of course, the result of a North Solstice Working, as have been many other texts that are of primary importance in the Temple of Set, and so the Aeon of Set is symbolically associated with the North Solstice. Since the *Book of Astaroth* expressly addresses the Aeon of Set, I take this to mean that a temporal division in the Aeon is being marked. This view is reinforced by the subsequent passage in the *Book of Astaroth* in which the "Night of the Aeon" is spoken of.

"When my time on earth drew to a close, I retired to the realm we had created and held dominion over one quarter of that luminescent sphere."

Compare with the following passage from the *Diabolisticon*:

Finally we came to a great void in space beyond which there was nothing. Lucifer said to us, Here is the end of God and its works, and here we may create our own domain. And through the power that was in him, Lucifer caused existence to appear where it had not been before. And Lucifer said, I name thee Hell, for here shall the presence of God never be known until the end of time.⁽³⁾

Also of interest is this passage from Ipsissimus Aquino's commentary on the *Book of the Law*:⁽⁴⁾

....According to Pythagoras and his Egyptian initiatory sources, numbers are the "building-blocks" of existence: They are not Forms per se, but are rather the "alphabet" through which many Forms are made comprehensible.

If Nuit is considered to be the expanse of the natural, material Universe, then the inclusion of this statement in this first chapter assumes additional significance. Numbers are infinite. For example, there can be countless manifestations of things which are viewed as quarters of wholes or as quartets of complete wholes. At the same time the "4-principle" is rigid in itself and is thus a fixed component of the natural Universe.⁽⁵⁾

Interpreting the *Diabolisticon* far more literally than most of us would be inclined to do, the above passage from the *Book of Astaroth* would suggest that Hell, or the realm of the Daimons, also has a rigid and symmetrical aspect, which immediately reminds us that:

Heaven must perish, Hell must perish, and man alone must remain ere the Black Flame becomes Red in the glory of its perfection.⁽⁶⁾

And also that:

...Throughout the Universe hath the once single Will of God been succeeded by the balance of perfect opposition, wherein the forces of the Angels of Heaven and those of the Daimons of Hell act to mutual frustration, serving in concert only to uphold the great barrier of Will between order and chaos. And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who, unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal freedom of the Satanic Will.⁽⁷⁾

What is important here is that the Gift endows us with the ability to create any Order we Will, including a mechanical and sterile one. It is not sufficient to dwell in the Black Realm -- one must continue to create within it, and ultimately transcend it.

“There I dwelt in power and pleasure until the Formula of the Age of Satan issued up from the forgotten earth and stirred me from the mists of my absorption.”

Astaroth had ceased to intervene in the affairs of mankind. But during the Age of Satan, Astaroth was moved by man himself to once again concern himself with this world. This passage suggests a Being who is still Becoming, and who therefore cannot be an aspect of the "Ageless intelligence." The Astaroth of the *Diabolicon* is such a personification, and it is worth noting that none of the other Daimons in the *Diabolicon* are named or even (apparently) alluded to.

Since Astaroth seems to have attained (?) complete Indulgence, the reason why the Formula (and activity) of the Age of Satan, "Indulgence Instead of Abstinence," should stir Astaroth is unclear -- until it is remembered that Xeper was emerging from the mists of the Age of Satan.

The relationship between man and the *Neteru* is a reciprocal one founded on Xeper.

“Hear now what is spoken, for my message will come but once. Time rushes forward, and my patience is not as Great as it was in old Khem.”

Here again is the warning found in the *Diabolicon*, the *Book of Coming Forth by Night*, the *Word of Set*, and elsewhere. The warning in the *Book of Coming Forth by Night* is considerably more immediate than the one in the *Diabolicon*, and the urgency of the message in the *Book of Astaroth* seems even more urgent.

The activity of Astaroth is here placed in a historical or quasi-historical context, and a parallel is drawn between our current circumstances and those which presumably ended the supremacy of Set in Egypt.

“Understand, that we do not retire from you again and forever, and leave the earth to its own destructive course. "The fate of my Gifted race rests in the balance." It was for this day that this message was imparted.”

The reference in this passage from *The Book of Coming Forth by Night* is the only direct quotation in the *Book of Astaroth*, and is the first reference to Set and the Aeon of Set. Until the very end of the *Book of Astaroth*, Set is always referred to indirectly.

In the *Book of Coming Forth by Night*, that passage introduces the *Word of Set*:

The time of the Purification is past.

The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my High Priest MehenPetTha in old Khem and now again to you.

Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and now are an affront to me.

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self. All other gods of all other times and nations have been created by men. This you know from the first Part of my Word, and from my manifest semblance, which alone is not of Earth.

Note the extreme importance placed on the *Word of Set*: (1) it was spoken only twice, (2) it shall not be recanted, (3) it is linked to the fate of the Gifted race, (4) proclaiming it was the first task given to the Magus, (5) Set indicates that the truth of his own nature is indicated by the First Part, and (6) the First Part of the *Word of Set* was used in the Working which resulted in the *Book of Coming Forth by Night*.

The reference to old Khem seems to tie together both the texts of the *Book of Coming Forth by Night*, the *Word of Set*, and the *Book of Astaroth*, and the warnings contained in them.

“Long have you pondered it in preparation for this day.”

What is warned of in *Book of Coming Forth by Night* and the *Word of Set* appears imminent in the present text. The meaning of "The fate of my Gifted race rests in the balance..." has long been pondered, as well as the following passage from the *Book of Coming Forth by Night*:

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

“Hear now that you may Understand it -- for without Understanding it is a weapon without force.”

This passage is reminiscent of "For with no purpose the force of the mind must fail."⁽⁸⁾ This passage is self-evident, and could only be justified as an emphasis that the understanding necessary for their blood to endure has not been achieved.

“This I tell you as the Master of Weapons and the Glorious Aspect of War -- I who once presided over the birth of fire and iron, knowing not to what bad use this Intelligence would be applied and by what feeble hands this gift of mine would be conveyed.”

Astaroth here defines his attributes. They are those of a God of War in a later and fuller stage of development – a point where creativity, artistry, and an advanced concept of nobility modify the naked destructive energy of more primitive expressions.

"The birth of fire and iron" suggests the point at which mankind potentially became equal to the power of natural processes, which signified a decisive step in his evolution.

Astaroth did not know to what use his gift would be put -- this recalls: "...memory of the future cannot exist." The lowercase "gift" would then seem to indicate an aspect or external manifestation of the Gift of Set, specifically, man's control over his environment (the context in which he exists).

The last sentence suggests "the feeble and corrupt Keys of Enoch."

“This day, you must take back by force that which was once freely given. In what a curious fashion you have made my gift the Power of your enemies. But that is done -- now it must be undone.”

There is here an imperative, but it is difficult to interpret because it is not clear who our enemies are, and whether this statement is meant in a literal or allegorical sense.

“There was a time, my children, when I was known as the greatest servant of this Earth's Deceiver, and a time when I myself was named this Deceiver. But this was long ago, and our Forms were often confused. Of the latter I have nothing to say, but should I tell how this first came about?”

This is an echo of the passage:

The years of the Aeon of HarWer were confused, and I do not wish to think of them save as curiosities. But I wish to remember the Church of Satan and the Magus of that Age. Therefore let the years of my Aeon be counted from the conception of the Church of Satan.⁽⁹⁾

However, I would resist identifying the period being discussed as belonging to either the Aeon of Horus or the Age of Satan – the following portions of the text would indicate that it is still old Khem that is being spoken of.

“Hear, then, the tale of our first encounter, that you may understand why I walk among you.”

This introduces the second major division of the text. The use of the word "tale" would seem to indicate that the following is an allegory based on a historical event (which is the particular and somewhat idiosyncratic spin which I always give to that term). Any number of myth cycles suggest themselves in the following text, but since none of them are immediately compelling, I will limit my comments to the allegorical dimensions of these passages, especially as they seem to pertain to Initiation.

“Two of your kind once journeyed to the lake of Fire and Life, that by day is calm, but by night is alive with a splendorous and deadly radiance that wells up from its sacred floor.”

Here is pictured a dangerous Initiatory Quest. Four elements are present: fire, life, water, and indirectly, stone. At night, the time which we traditionally regard as being sacred to Set and during which Set is most approachable, these elements combine to form a radiance that is, however, deadly.

“For in ancient times, the stele of the Red God was cast into that tranquil pool, but even the deep waters could not extinguish the Life of its Flame.”

The "Red God" is Set, and the use of that particular name may be intended to emphasize Set's historical aspect as a Warrior God, or alternately, to indicate a time when the nature of Set had already been misunderstood. I take the stele to refer to the *Word of Set*, and we are told of an attempt to destroy it by submerging it in deep waters (unconsciousness). We may take this as a reference to the suppression of Set by the Osirian cults. In this passage we find "life of its flame," in contrast to the previous passage, where we have life and fire, and also radiance. A flame is a localized and less diffuse form of fire and radiance. Also, radiance does not imply

the heat of fire and flame. The "life of its flame" would seem to signify two "meanings": a combination of two elements or modalities, such as Ba and Ka, and continuity.

In any event, the attempt at suppression was only partially successful.

The First Part of the *Word of Set* states what it was that was being suppressed:

I am within and beyond you, the Highest of Life, in majesty greater than the forces of the Universe; whose eyes are the Face of the Sun and the Dark Fire of Set; who fashioned your intelligence as his own and reached forth to exalt you; who entrusted to you dignity of consciousness; who opened your eyes that you might know beauty; who brought you the key to knowledge of all lesser things; and who enshrined in you the Will to Come Into Being. Lift your voices, then, and recognize the Highest of Life who thus proclaims your triumph; whose being is beyond natural life and death; who came as a flame to your world and enlightened your desire for perfection and truth. Arise thus in your glory, behold the genius of your creation, and be prideful of being, for I am the same -- I who am the Highest of Life.

“Those who turned their back on me related that the stele was of gold -- and many thereby were drawn to perish in those waters seeking that which had never been except in the grim imaginings of those who worshipped the god of death, as if the hearts of the priests of the new company of gods were light enough to cast gold into the abyss. But let this remain a mystery.”

A violent attempt at the personal or collective suppression of an image or impulse leads inevitably to a compensatory psychological movement in which the value of the original object is displaced onto something else, and there then arises a compulsion towards the new object which is inherently dangerous, since it involves becoming entangled in pathological fantasizing⁽¹⁰⁾. That the Osirian priests were not pure is clear enough, and the mystery of this passage seems to be where exactly the mystery is. A rather lengthy quote from the *Book of The Law* seems necessary at this point:

32. From gold forge steel.

33. Be ready to fly or to smite.

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of god and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured to the Hawk-headed mystical Lord!...

Harmakhis was one of the many forms of *Xepera* as a symbol of regeneration, transformation, and immortality. Harmakhis was portrayed in many shapes, the most famous being that of the Great Sphinx at Giza.

The "double-wanded one" is Set, whose symbols in ancient Egypt were the *D'm* (Tcham) and *ws* sceptres. Both sceptres were Set-headed, but the *ws* was distinguished by a spiral shaft and the absence of a decorative base (Set's forked tail on the *D'm* sceptre). On the Stele of Revealing, Ra Harakte holds a *D'm* sceptre. The Setian sceptres signified magical power, as

opposed to the crook & flail sceptres symbolizing the Pharaoh's roles as shepherd and taskmaster of the Egyptian nation.

"Fresh fever from the skies": the *Book of Coming Forth by Night*.

"Another woman": Lilith Aquino, the Serpent One: Magistra Templi IV of the Temple of Set and One of the Nine.

"The globed priest" and "another sacrifice": Anton Szandor LaVey [who shaved his head to signify his office as High Priest of the Church of Satan], and the destruction of the Church of Satan as precondition for the manifestation of the Aeon of Set.

"Another king": Ra-en-Set *suten net*.⁽¹¹⁾

Attention should also be given to the meaning attached to the Gold symbolizing the Degree of Ipsissimus.⁽¹²⁾

"The two who followed the dead but not the Dead one sought not a treasure for the marketplace, but rather the truth of their own hearts and the life which continues."

The dead are those who tried to Open the Way, but failed. This is an indication that we can learn from the collective experiences of the dead ones. They are not to be confused, however, with the "Dead One," who is the Osirian Principle. That "which continues" signifies both the quest for eternal life and the continuity of the Gift (and all it implies).

"But having travelled so far, still they hesitated too long on the shore in indecision, and the time turned against them."

This is an allusion to the *Book of Opening the Way*:

....The actualization of Xem is the direct opposite of those things Magus Barrett lists as detrimental to the quest. ["To hesitate, to rationalize in human terms, to feel negativeness or fear or lack of confidence. . ."] Action, awareness, and positive assertion are the keys to speeding one toward Xem. Conscious awareness is imperative as we quest forth, due to the fact there are myriad ways open to us. Beyond this, there is the awareness of the main direction to be taken, and then there is the Work for it.⁽¹³⁾

"In the dark waters, the light of eleven colors bathed them with its seven rays, and although they brought the stele of black stone back to the realm of the living, they themselves were injured by the effort, and I who came upon them felt compassion and told them that they would only sleep for a time."

Here we find another reference to "the splendid and deadly radiance." A radiance is often the result of a process of transformation -- a process which involves both destruction and creation. The symbolism in this passage is difficult. Eleven is the number of Nuit⁽¹⁴⁾, which can also be interpreted as the prima materia, and so I am inclined to understand this passage as referring to the process of magical creation or transformation of the material universe, with the seven rays being the vivifying force which operates on it.

The black stone is that which is the mysterious and invisible source of this vivifying Power. To bring it back to the realm of the living is to bring it back to consciousness or to bring about a renewed Understanding of what it is.

Both material creation by magical means and the knowledge of this art are pictured as being very dangerous -- having the potential to injure or kill the magician. But it is the Mastery of this art that would seem to be necessary for the quest for immortality to be successful.

The "deception" of Astaroth is described, but the meaning is not readily apparent.

In connection with this passage it is worth considering the following remarks from *Black Magic in Theory and Practice*:

In the Church of Satan the Grail was called the "chalice of ecstasy," and its contents symbolized the elixir of life. In the Temple of Set it assumes an elder and more esoteric identity. The pre-Christian Grail is one of the most ancient and powerful symbols of the European Black Magic tradition (#14B, C, D, U). It symbolizes Truth in its purest and most sublime Form. The Grail is ever sought, never found by the profane, for they fear Truth even when they profess otherwise. Should they chance upon the Grail through innocence or accident, they dash it from their lips in terror or, upon drinking from it, come hideously to grief for their rashness. Only the Initiate of the Left-Hand Path may dare to drink from the Grail with impunity, and only he shall see it brought forth before him whenever he desires. Woe to him who drinks from the Grail with deceit and falsehood in his heart; it shall consume him utterly.

"The Knights of the Grail live from a stone of purest kind. If you do not know it, It shall here be named to you.
It is called *lapsit exillis*."

-Wolfram von Eschenbach, Parsival

"Hic *lapis exilis* extat precio quoque vilis
Spernitur a stultis, amatur plus ab edoctis."
[This insignificant stone is indeed of trifling value.
It is despised by fools, the more cherished by the wise.]

-Arnold of Villanova, Rosarium Philosophorum

"And when their bodies had perished, I, Astaroth, completed their quest and delivered unto mankind the stele which had been the glory of Ancient Khem."

To say that "their bodies had perished" rather than saying that they had died suggests that some portion of them lived on. Astaroth portrays himself as being an agent in the preservation of the Old Knowledge during the eclipse of Set. Astaroth's aesthetic function in the *Diabolicon* is interesting in this connection.

"But this tale is the Book of Another. "

It would appear that the *Book of Coming Forth by Night* is meant here.

“And those two are Nameless Ones still, dwelling in two shrines built by their own hands but sealed by me with the Words of my own Wisdom and guarded by the mighty Goddess of the Red Desert.”

The "Goddess of the Red Desert" is Sekhmet. Like Astaroth, Sekhmet is a *Neter* of War, and like the early Set is a *Neter* both of the desert and of war. The phrase "our Forms were often confused" seems applicable here, although it clearly has a deeper meaning.

"The Words of my own Wisdom" would seem to point to the fact that it is not the Stele (*The Word of Set*) that is now being referred to, but rather Astaroth's own words.

“But even as Astaroth comes forth, so shall the God of the Ninth Hour conduct them onward to the Pylons of the New Temple.”

The "God of the Ninth Hour" would appear to be a reference to *The Book of that which is in the Underworld* or the *Book of the Pylons*, although I found nothing in the relevant sections of either of those texts to be immediately helpful. The description of the *Ninth Hour* in the *Book of the Pylons* is of greater interest in this connection, but exploring that text seems to me to be straying too far afield for my immediate purposes. While there may very well be something of significance in one or both of those texts, I am inclined to view the "Ninth Hour" as referring to the traditional interpretation of the number nine -- death, regeneration, and transformation. It is also possible that the "Ninth Hour" has an astrological sense, which would accord with the "time being against them." In any case, the reemergence of a principle of old Khem is indicated here.

“You who saw their shrines, came too soon and passed by, knowing it for what it was, but knowing Not what was written there.”

The knowledge did not yet exist to decipher or Understand what was written there.

“I, Astaroth, shall give you the Key and the Formula -- but that Ancient Text you must decipher for yourselves.”

This is another indication that Astaroth's "patience is not as Great as it was in old Khem," and an indication that he will not intervene too forcefully in the affairs of mankind. I take the "Ancient Text" to mean *The Word of Set*, and understand this to mean that the tools now exist to use it in the fullness of its Power.

“In the full light of day at the threshold of the Gate of the South Solstice, I, Astaroth who announced myself with a brief illumination in the Night of the Aeon as I made my descent upon this earth like unto those distant waters, now stand before you with my seal bearing the twin serpents of my Life and Wisdom and the sword that joins them.”

Compare this passage with:

And before our sight Satan lost shape and became again the essence of Lucifer, and we beheld a brilliance that infused all of Hell and sent great bolts of prismic light into the surrounding void. And the brilliance said, I am Lucifer revealed, who am the Eternal Flame. I go now to Earth, for no longer shall man be confounded in Godly ignorance. And then the brilliance

became as a flash of fire in the vastness of space, and we knew that Satan had departed from Hell.⁽¹⁵⁾

Taken directly, this pictures a movement within the Aeon which is in the process of Remanifestation.

“In the name of Set, the Prince of Darkness, I give you my own Word to assist you on the path of Xeper.”

Set is invoked to witness the gift of Astaroth. This gift is a Word, ie, a magical concept that can enhance Xeper.

“That Word is MACH -- The Fire In The Darkness”

MACH (pronounced mäk) is symbolically defined in the text as "The Fire In The Darkness."

Following are some passages which directly bear on this concept:

Let then my eyes become the Eyes of Set, my strength become the Strength of Set, my will become the Will of Set. As a Fire in the Darkness I am Become; as Air in the Sky I am Become; as Earth in Space I am Become; as Water in the Desert I am Become. I dwell in the Fane of the Flame of *Ba*. Time bows before my Will, and I am Lord of Life, Death, and Life in Death. Hear then this Doom which I pronounce, and beware the *Ka* which now Comes Into Being through that Art which is mine to command.⁽¹⁶⁾

I am within and beyond you, the Highest of Life, in majesty greater than the forces of the Universe; whose eyes are the Face of the Sun and the Dark Fire of Set...⁽¹⁷⁾

My Word to the third ordering of life brings the fruits of delight to the Earth, reflecting the brilliance of the stars and the nineteen Parts of this Word. By comprehending them they came to know their relation to the first and second orderings, as well as the inspiration of their own creation and that deathless fire that burns through their past, present, and future. I bring this knowledge of your creation; I am with you in peace and comfort; and I entrust to you my essence, because thus are we the same.⁽¹⁸⁾

MACH began not as a concept, but as an utterance. It is the Etruscan word for the number five, and the Egyptian word for fire and forge. Assuming that the postulated association between North Etruscan and the runes is correct, one can profitably look at the sequence *Mannaz-Ansuz-Kenaz* for additional insight into this Word. While I intend to explore those possible linguistic histories of this Word, they are of secondary importance.

If the *Book of Astaroth* (and my interpretation of it) is valid, then the *Word of Set* has far greater magical importance than we generally credited it with. It is in relation to the *Word of Set* that I expect it the *Book of Astaroth* to obtain its definitive significance.

At the most general level, MACH is the principle of material creation in accordance with self-conscious Will. It is the Descent of Self-Ordered Being from the Subjective Realm into the Objective and the Ordering of the Objective. As a state of Being, it is the crystallization (but not stasis) of Being into a Self-contained system. As a process, it is the Xeper and

Remanifestation of the Power over the material universe prerequisite to that state of Self-reliant continuity.

“Xepera Xeper Xeperu”

The text concludes with the Formula of the Aeon of Set, which reemphasizes the position of this new concept within the Aeon and Temple of Set.

“Astaroth”

This is a restatement of the symbolic source of the text.

“It is done”

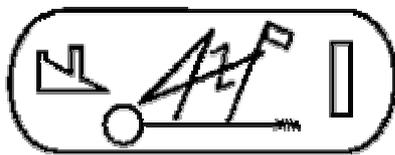
This denotes the close of a magical operation, and implies that the creation of the text itself was a magical operation.

*“11:10 am
12-21-93
XXVIII”*

The reason for rendering the year in both the common and Temple systems is unclear.

“Consecrated By Set”

This indicates that this text is accordance with the Will of Set.



(The Seal of Astaroth)

”X X X”

The representation of the Formula of the Aeon of Set is not part of the seal.

Appendix I – The XemSet Working

[Originally sent as a letter to Magister Robert Menschel and Priestess Marie Zajkowski on October 10, XXVIII.]

Shortly after Conclave, I embarked on my own Xem Quest. My second Xem Working had some features that I would like to discuss.

The purpose of the Working was to enter the magical space that had been created at XemSet.

I typically do outdoor workings, and since we have started some new construction on the house, that area seemed a very appropriate setting for the working.

Since there was no suitable surface to use as an altar, I put the Black Flame (sterno) on the edge of the bare foundation, and after the invocation, sat down in a chair that was placed on the opposite side of the new construction. As in the Xem Working of Magus Barrett, I almost immediately started hearing a rustling in the trees and bushes, followed by the sound of breaking twigs, and finally breaking branches, as if there were large animals in the darkness. (This was not a dreamlike state -- I was quite alert and very much aware of my physical surroundings). Recalling Magus Barrett's Working, I decided that I was not going to allow myself to worry about that source of those sounds, and as soon as I adopted that attitude they vanished.

Soon, the entire area between myself and the Black Flame was filled with a blue mist or luminescence that blocked any view of anything except the Black Flame. I experimented with this luminescence, and found that I could easily decrease its density at will (no effort of will was required to return it to its original dense state. The space between me and the Black Flame seemed elongated, and I had the sensation (and to some extent, the perception) of being simultaneously in a long stone passageway and in a forest).

Very soon, the ritual began to create itself -- a very elaborate and remarkably vivid variation on the Stele of Xem, as if I were participating in a formal ritual. As I walked toward the Black Flame, led by Anubis, I was met halfway by Maat who gave me the choice of weighing my heart or turning back. After passing through that ordeal, I was "instructed" to leave the sanctuary (my working area) and go out into the darkness toward the place where I had earlier heard the sounds, which I did. (Again, this was a choice which I was free to accept or reject). When I returned, I approached the Black Flame, where I encountered the "Unknown *Neter*." (At first I thought it was a manifestation of Set, but it was not Set).

Sitting down again, I decided to attempt to penetrate the consciousness of Set (the majority of my Workings in the past few months have been directed toward that goal). I did not succeed in this, but heard Set telling me the method whereby it could be accomplished.

Once again, I encountered the group of figures that I sensed during my first ritual as a Setian, which I have encountered many times since, and which we have discussed. This time they identified themselves to me as the Initiates of Xem. There was a tense moment at that point, but soon they seem satisfied and for the first time left before the ritual ended. They seemed to give me some object, but I am uncertain what it was.

On this occasion, I once again reaffirmed and strengthened my link with Astaroth -- but this time it seemed definitive, and I said: "Astaroth once again walks among mankind." With that, I had the definite sense that I had begun changing not only my personal universe, but the collective one. I felt called upon to ask Shuti and Mut to witness that moment, which I did -- after which I closed the ritual. While recording the ritual, I felt called upon to send a written record of this Working to Shuti, and Mut which I am doing now.

Despite the power of the ritual, I noticed no signs of stress, fatigue, disorientation either immediately following the ritual or the next day. I was left with a feeling of joy and power, but not euphoria or grandiosity. While, as I have said, I experienced the ritual as though it was being created outside of myself, I also felt totally in control -- it was an experience I was free

to participate in, but without any sense of inner or outer compulsion. When I did choose to undergo the ordeals, however, they seemed both very real and very dangerous.

Since my first Xem Working, I have occasionally felt "out of time" -- as if I am living simultaneously in different periods of time, the different periods of the unfolding of the Word Xem. I will conclude with an impression that has been with since my first month in the Temple -- there is something oddly consistent in the experiences I have had, and I have the conviction that what I am doing is for not only a personal purpose, but a collective one as well.

Keper and Remanifest
Astaroth

Footnotes

1. See C. G. Jung's *The Relations between the Ego and the Unconscious* for an excellent discussion of this topic. A less academic treatment by the same author can be found in *Man and His Symbols*.
2. See the Third Key of *The Book of Opening the Way* for a discussion of Principle and Function.
3. Statement of Beelzebub
4. As will be seen, the *Book of the Law* appears to have particular significance to the *Book of Astaroth*. I will cite those passages which I consider to be particularly relevant, but a complete rereading of the *Book of the Law* and Ipsissimus Michael Aquino's commentary on it is strongly recommended before attempting to pursue the *Book of Astaroth*.
5. Ipsissimus Michael Aquino's commentary on *Liber Al Vel Legis: The Book of the Law*.
6. Statement of Leviathan
7. Statement of Astaroth
8. Statement of Satan Archdaimon
9. *The Book of Coming Forth by Night*
10. There is a good discussion of this in the *Satanic Bible*. See also Note #1.
11. Ipsissimus Michael Aquino's commentary on *Liber Al Vel Legis: The Book of the Law*.
12. *Black Magic*, Chapter III.
13. Magister James Lewis' commentary on Key #1 of *The Book of Opening the Way*.
14. Ipsissimus Michael Aquino's commentary on *Liber Al Vel Legis: The Book of the Law*.
15. *The Diabolisticon* (Statement of Azazel)
16. *Black Magic*, Chapter VI.
17. *Word of Set* (First Part). Quoted in full earlier in the text.
18. *Word of Set* (Fifth Part).

That Which is Set

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Author: James Lewis II°
Date: September, XIV
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Subject: Set
Reading List:

Just what is Set? There is little actual need to do a physical to determine gender -- ageless intelligence doesn't really need a gender, anyway. Let us refer to that which is Set as masculine for convenience.

So what is he? The Prince of Darkness? The Lord of the Black Flame? The Sublime One? Great Brother and Patron? Rather odd anteater-looking thing? All of the above? More than the above? It is not possible to make a small package of the Ageless Intelligence of the Universe, so there has to be more than honorable adjectives in That we know as Set. We may gain some insight by examining what he is *not*. He says that memory of the future can be ruled out, so he is not omniscient. He alone cannot preserve his Elect, so he is not omnipotent. He would seem not to be omnipresent, or he would lose that singularity of oneness.

He must be finite since, he not only has a distinct sense of humor, but uses it. A graver indication of his being finite is that his continued existence is linked with ours in that if we fail, his Majesty will end. If you have doubt that Set's existence is linked with our own, try magically feeling out any area where non-members are. Such places are sterile in the Magical sense, sterile, dry, and dead. They have unBecome by thinking not of Set

But these are obvious facts of what he is or is not. So what is Set? Before going further, remember this article represents the opinions of J. Lewis III°, and does not necessarily represent the entire Temple of Set. Now -- forward!

What, in his sum total, is Set? By my Star, I do not know. I know what he is to *me*: Dark Lord, friend, Brother, companion, guide... and more. Often it is easier to think of Set as a multi-faceted jewel. We see more of this jewel now than in the past thousand or so years; we have grown and changed, as has That which is Set. All of us, being over 18, have seen the Æon of HarWer, the Age of Satan, and this current Æon of Set, and are in a position to appreciate the progress and the Xeper in evidence today. You need not have been a practicing Magician back in I ÆS to note the changes of the time and the concept of That we know as Set.

The Dark One has been subject to the Magical pressure and strain of the Æons, and there is a possibility that he could have either evolved or mutated. But with this we enter a nebulous area of infinite possibilities which I wouldn't touch with ten feet worth of Tcham scepter.

Again, what is Set? We have mentioned some of what he is and some of what he is not. Those have not given a neat and concise definition to the question.

Perhaps we can look at it in this way: What That which is Set is, is a personal concept in that Being's subjective and objective interactions with each Initiate. This takes nothing away from his actual state of Being, but rather adds to his reality as a distinct, living, aware Intelligence. It reveals him as the Great One of the Great Ones.

Xeper ir Xem.

Musings of a First Degree

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Author: Stephen Lampen I°
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Subject: Consciousness; Set's Motives
Reading List: 17

Consider the rock. It cannot think. It cannot act. It has no ability to produce any independent action of its own in any sense. Its only claim to importance is the mere fact that it exists. This rock may be acted upon by outside forces, worn down by waves, moved by earthquakes. But by itself, it is completely at the mercy of the natural order. If it is a jewel, it is only our perception of it which gives it value. Alone, it is just a rock.

Consider the tree. It has a rudimentary nervous system which allows it to respond to stimuli. It absorbs moisture and nutrients from the soil in order to survive. Through its roots, it seeks out the most fertile soil and the most abundant water supply. It grows toward the sun. Yet it too lacks the one key which sets it apart from the natural order of the universe: it is not conscious.

Only human beings possess this key. Only we can, by mere consciousness, affect the natural order. We can pick up the rock or cut down the tree: acts which do not fit into the flow of the natural order. And whether you wish to believe consciousness to be a twist of evolutionary fate or the act of some outside entity or force, it is inescapable to conclude that consciousness, because it denies the flow of natural order, cannot be a part of it.

What then, is consciousness? Whether you call it soul or karma, life-force or vital essence, because the natural order controls all physical things (since all physical things constitute the natural order), consciousness cannot be part of the physical world. It, by its mere existence, proves what every sage of every age has longed to know: the existence of something outside the physical body.

Setians use their consciousness as a tool. For, being our essence, we can control, focus, and refine our consciousness to whatever end we wish.

If we see a rock, we can pick it up. We can throw it. We can crush it. We have complete dominion in the natural order over this rock. So it is with our conscious mind. We can, by sheer will and with a little practice, affect anything in the natural order with our consciousness. But, just as it takes time for a baby to learn how to pick up that rock, we are babes in terms of conscious effort. We have long forgotten the agony of our first step, the first time we threw a ball, the first time we wrote our name. So it is with conscious effort: the agonizing beginning is soon passed and forgotten, but must first be endured.

What, then, is the purpose of consciousness? If it is our ace-in-the-hole, if we can break the bonds of normal evolution through conscious will, Setamorphosis, if you wish, what could we expect? If one assumes that this forced consciousness, which some may call magick, to be a growing thing, then there should be limitless power inside it, awaiting only our ability to control it. (I am constantly reminded at this point that human beings characteristically use only about 5% of their actual mental ability -- what must lie waiting in that other 95%?)

If we can assume there is no limit, then many impossibilities become possibilities. First, there is no reason to die. Our consciousness can merely stop the slow deterioration of our bodies (death being one of those subjects which still baffles science for an absolute reason).

Here I arrive at Set, who, as Setians believe, provided us with consciousness in the first place. (I strictly avoid the term "Gift" for reasons of argument to follow.) If he gave it to us, it would be logical to assume there was a reason. While we might assume he was bored at that point, or was mad at the other angels (who controlled the natural order), these would be illogical. Why not give consciousness to plants ... or planets for that matter?

We can only guess at the reason. But let me mention one possibility. Rough estimates place the number of human beings who have lived and died in the past at 75 billion. If we can correctly assume that they were all conscious beings, we may conclude that their conscious minds did not die (not being part of the natural order and therefore not subject to its laws). Whether they went to heaven or hell, purgatory or Podunk, is inconsequential. The fact is, they still exist. Why then would Set, in his wisdom, be interested in our conscious selves when he has all those other 75 billion minds in and around his place of existence? Could it be we can do things they can't? If so, there is only one reason why: we have physical bodies, and neither they nor Set do. After all, if he needed something done, one would think that Set would have enough power (after a few billion years of existence) to accomplish it himself.

Could it be that we are being taught how not to die? Are we part of some great cosmic plan where we, by still being encased in our physical bodies, can alter something otherwise inevitable? What are the limits of magical power? If there are any, our physical existence would put us in control of them. Are we to control the universe? Are we to control all planes of existence, both conscious and non-conscious? Are we, perhaps, the protectors of the universe from destruction? Or are we its destroyers?

At this point, your guess is as good as mine.

The Initial Visitation - A "Real" Set Experience

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Subject: Set Experience
Reading List:

As a short prelude, I would like to mention certain pertinent information on which this story is based. On August 8, XIV I was recognized officially as Coming Into Being as a Priest of Set. In the months prior to my recognition I felt all sorts of strange feelings that spanned the range of human and non-human emotions. There were times when I felt as though I would have to *get out* of the Temple of Set altogether. The time that we all spent together at Set-I and the resultant exposure helped allow me the open transition in my Self. When I first became a Priest, I thought I had been in contact with Set on a few different occasions. However, the experience I went through on September 9, XIV persuaded me I had really just met Set for the first time. Hence, in the title of this story I make reference to the first real and *active* meeting between Set and me.

On that night, I had decided to study my III^o Stele of Xeper. I prepared for bed, and around 11:30 p.m. I took out my Stele and the written account of its history which had been prepared by the Ipsissimus when he was Magus. After contemplating the Stele and the explanation of it for a while, I decided to leave that information out on my desk overnight (my desk doubles as my Altar) and put up the Pentagram of Set for reinforcement. I anticipated thought on the Stele while I would drift off to sleep. I turned out my lights and drifted into meditation.

I believe the actual experience began when in my contemplation I was concentrating on the approaching Set. The last physical waking moment I recall is when I felt "tingly" after my contemplations. I pick up now from where the active experience began.

I was in what I thought to be a hotel room (I soon recognized it to actually be my own bedroom). It was fairly dark, and as I looked about I began to recognize my furnishings. I anticipated that one or more Setians would soon be with me. And as though appearing from "thin air" where the door enters my apartment, were Magistra Sinclair and Priestess Reynolds. (Again, I was thinking that I was in a hotel and how nice it was to be thus visited.) They both greeted me telepathically at the door and the three of us went back to where my bed/couch was pulled out into a bed (which was so because I had retired there for contemplation), and we sat down on the bed.

I got the impression from Lilith, and it was particularly strong, that "tonight would be the night" for **the** event to happen (to me). The three of us travelled around a bit within the confines of my apartment and they showed me a letter, which was signed in black felt pen the "Prince of Darkness." They then let me read this letter and at the time I could see the contents thereof very clearly. I only vaguely recall that it had something to do with the way in which the Prince of Darkness would be perceived in the future, and also something of my Self. (upon waking, I could not recall any more of it.) It was communicated to me that they (Magistra Sinclair and Priestess Reynolds) had to leave, but the letter would be left with me

that night. Before turning to face them to gesture farewell, they had vanished. I was disturbed by that, and could not recall them leaving.

I felt more blackness engulf me, and felt a very powerful presence. I shrugged it off for a moment and (again the hotel association), thinking I had not been too hospitable, I decided to try to reach Magistra Sinclair and Priestess Reynolds and invite them to stay in my "hotel" room. I felt that *Presence* again, and was apprehensive about how I was being drawn into it. I imagined I picked up a phone and dialed "5" - as though this were the front desk of a hotel. On the other end of the phone came the answer, "Service." As I tried to listen to the number I was being told to dial, the room became charged with activity and I felt the presence all around me. Trying to seek a diversion (to escape my feeling of fright), I imagined calling my grandmother. As I was talking to her, I suddenly reached a point where I could no longer speak. I was being drawn into communication, I could not move nor avoid my calling. The entity Set was manifesting their(?) Presence. Not so much visually as felt. I was drawn toward the letter previously left for me. I took it into one of my hands and attended Set.

My "etheric" head was turned to face the expanse of the apartment. Set was nearby. I think I tried to approach but could not. The letter I was holding had to do with that which the Prince of Darkness would tell and show me. He(?) was seated on a throne-like chair. He rose slowly with scepter in one hand. He "told" me that the letter (and some sort of visual impression I was receiving) was the way that he, Set, would be/was/is to be known to Mankind. He assured me that there could be no other way. He said it was part of my task as well. The *Essence* was awesome. I was drawn and then floated to my kitchen table to be further addressed by him. He told me of his sword-handling ability (a diversion?). The dark form that was Set asked me if I could hear the blade of the scimitar behind me. I could hear it coming from a corner of the room, and knew it was suspended by Set's power in the air. The sound of it shimmered. He then began to move the sword through the space in my apartment. He floated and moved with it. I showed fear, and thinking I could turn on the lights of my apartment, tried and failed. I kept thinking that the electricity was dead. I was frozen in my bed in a relaxed position as Set passed the phantom of the scimitar directly over my body. At that point I became very intense and shocked myself back into the "physical." I awoke and jotted the whole experience down. The following day, after work, while I was composing the long description from my notes, I called Amon DeCecco and told him the story.

An interesting note: in the morning when I awoke both the Stele and explanation sheet were in the dresser drawer where I keep Setian materials. I don't recall anything at all in the way of placing them there.

The Unnamed Proclamation

Classification:	V2 - A47.M - 1
Author:	Lee Mathews II°
Date:	May 17, XXIII
HTML Revision:	October 25, 1998 CE

Reading List:

They gave me a name and a face of horror. They sought to terminate my life and existence on this world. But the comfort of the universe held, and I came forth in later times. I've been hailed as a god and cursed as a devil. Yet none have the power to bring me to my knees.

I am all powerful, yet to my elect I share this power. They are my sustenance and immortality. I have given you the Black Flame; it has been wisely used.

Attack after attack, my elect have emerged victorious, through overwhelming odds, often revealing the sadistic and horrid traits of your attackers. For this my admiration and love have been made known.

We have traversed a long and hard road in following the second Magus. We have fought and we have won. Yet another road awaits, one that we must travel and prevail. Humanity is in its last throes of death.

Pitiful that it must destroy itself, however my elect are before me. Those called by that name I will protect. To take to the place of Immortality XEPER, XEPERA, XEPERU. Prepare friends and Mages of the left; the time is near. Take up your magics and your weapons, to follow me into Xeper.

The priests of destruction have camped upon our doorstep. They speak of love and lies, but at all times they carry the reek of death upon them. You have stood strong, and not given into their charms and wiles. Yet they do not relent. They attack as a horde of desperate people, unhappy until all in the world are like them, or until all in the world who are different or follow the way of wisdom lie destroyed.

It is indeed strange that people who preach love and caring mercilessly attack anyone different from their own vile beliefs.

As for the face that these creatures gave to me, I return it now to their own dead deity. For the instrument of torture the Christians have made their holy symbol and the backwards abomination known as the "Wiccan pentagram," these empty shells of decadent glory and white light hate, be blasted from whatever hell vomited them forth.

I have seen the white pontiff in all of his rich, earthy glory, selling lies to the poor of the earth. I have seen their bards with their "righteous ways" try to touch the world with songs of goodness. I have seen this planet's hungry starve to horrid death, while red-eyed men and women plead for finance to line their own pockets. The starvings are left to die. Whatever funds are raised goes into pleas for more money.

All the while the poor pray to their own inept deity to help them, regardless of their own stupidity. I see these same people commit heresies by leaving their old god, to begin worship to an all powerful and all loving deity whose religion is based on nothing but faith.

Is this not destruction? There are many other wrongs in the world, as written by the Magus of the Age of Satan. These are but a few to show the true evils of this world.

I impore you my elect, remain cautious but remain strong. Rejoice in the Black Flame, for in this fire you will find my heart and my love, the radiant beams which will indeed bring you comfort and warmth and the power needed to endure.

Xeper

For my own sake and for the sakes of any others who read this, I will make this commentary as simple as possible. To do this I will go by paragraphs.

1) The first paragraph deals with the initial hatred by followers of the Right Hand Path of all things that are different, hence the phrase about the face and name, the name being that of "Satan", the Hebraic accuser, and the face being that of a horned and ugly devil, even though the Bible states that "Satan" was the most beautiful of angels under the name "Lucifer."

2) Set does not strike me as a braggart, but he does have a great deal of power, as do we. The gift of the Black Flame to the elect would be him sharing this power. As it states in the *Ninth Solstice Message*, "In giving man conscious life, we of the Daimonic race empowered him to order our death. Had Satan's gift been cast aside -- whether from ignorance or fear -- Satan himself and all who were wrought from him would face decline and dissolution."

3) I would take this to mean not only the recent attacks on the Temple, but on all of the followers of the Left Hand Path through the ages. Some groups have been torn out of existence. Others have stood and fought. But always the Black Magicians survive.

4) Actually, if there was a Magus Crowley, Magus LaVey, and Magus Aquino, there are of course actually three Magi. But Set does not recognize the Aeon of HarWer, and so I must then assume that Magus LaVey is the first Magus, and Magus Aquino (now an Ipsissimus) is the second. I see this road that we must travel as raw survival. Humanity seems to want to destroy itself through hatred and war. I believe this is where Remanifestation comes into play.

5) This passage sounds like more of a warning to become ready, again with immortality, and also the formula of the Aeon. This would lead me to believe that only through the use of both of these major words, Xeper and Remanifest, compounded by the Formula, can we hope to survive.

6) This would seem to be a differently worded version of the Ninth Part of the *Word of Set*, which is truthful, no matter how it is worded.

7) When christians try to pray for us, realizing that we don't care what they do, they become nasty and attack us. Why? Because we are different.

8) Set now frees the face of "Evil," and gives it back to the lord of christian deception. He now shows himself as the first among night, "The Price of Darkness." As far as the corruption of the Pentagram of Set goes, I do not think that I could top those words.

9) The pope of the vatican in Rome dresses in white light splendor, while those that he commands live in poverty. The word "Bard" means a poet/singer. In this context it means singer, and two come to mind: Michael Jackson and Whitney Houston. If these two would put

more of their finances into world hunger instead of elaborate concerts to sing about it, this would be a happier world.

10) Of course when one white-light god fails you, you go to another one, right? That's logic.

11) See The Satanic Bible, in the forward written by Burton H. Wolfe, regarding Magus LaVey's experiences as a police photographer.

12) Even though it is too bad about all of the problems in the world, if we are to survive we must look to ourselves and to our fellow magicians in the Temple of Set.

Xeper and Remanifest

A Proclamation from Set

Classification: V2 – A47.M - 2
Author: Thomas S. Huddleston III°
Date: June 27-28, XI
HTML Revision: Nov. 10, 1998 CE
Reading List:

Harken to my words!

I have come to fill the world you know
And to open that which you have only guessed in the past.

You shall arrive through timeless thought
And enter my thoughts with the acknowledgment of a friend.

That you knew in times past,
And therein shall be the warmth of the darkness
And the quietude of my covenant
Which I once again bring to surface
Amidst the paths of majesty of my Elect.

Therefore be not troubled by the addition of my presence
Nor be alarmed by the might of my working
For I have given to you, the Elect, the essence of my being
And the knowledge of my plan upon this plane of energy.
And this is a gift that you must guard
And nourish throughout your dimensions
For this is the only hope of sustaining
That which I have cultivated within you for thousands of years.

From the four winds I proclaim
The glory of my age once again.
My Temple has risen to alter the realm of natural order
As it did in times past in old Khem.

The places of abundance and great wealth
Are rapidly becoming infertile
And the powers of the world shall inherit the mode of instability.

Hearken, my chosen, to the task which you alone must perform:
Follow the affairs of the Earth
That you may discover the order of events
And assert the Will of Set
That you may prosper while others perish

For my gift to you is thus
That your strength in the land shall also sustain
The greatness of my working
Which I began long before the golden dynasties of the ancient land.

Ye shall construct Pylons within my Temple
So that my chosen may hear my words and promote my Will.
Each member therein is totally unique of mankind
For each of you contains the essence of Set.

You of the First and the Second -

Learn that which you must know well
For indeed your knowledge is all that keeps you from death.
Within the time and space that ye now hold
I draw nigh to remembering that which I had forgotten -
The terror draws near!

Therefore sit not idle by
But follow the path which I have chosen for you
Learn well the ways of the world
Become mighty in the land with your wisdom
Protect those whom I have chosen for my Temple
And dominate the vile creatures who curse the Earth with the path of light.
The house of holiness shall indeed be destroyed when the terror descends
And all who dwell within shall perish.
Look for me not in these places of light -
But rather in darkness ye will find me
And within the darkness ye shall see the essence of the Elect.
This, then, is the path of Xeper.

Hear these words, for they are keys to the great working :
Observe closely the direction of the Right-Hand Path -
It shall grow and then suddenly diminish
For its direction will alter greatly due to dictates of its misguided leaders -

This, then, will be a sign of the coming of the terror
And Set shall stand mighty in the balance
From the thrones of the Nine and the Will of my Magus
Ye shall be comforted and given high seats of wisdom
A marvelous place of luxury will be the fruits of your labors.
Thus, then, is the path of Xeper.

Sonnets

Classification: V4 - A47.M - 3
Author: Lynn Norton III^o
Date: March XI through May XIV
Reading List:

Sonnet # 1

March 1, XI

I am He who Is.

I am that which was lost, and yet again I am found.
I am that which was thought dead, and yet again I am found alive.
I am that which was and Is again.

As it was the Man-Gods who lost me, and me not alive,
So too it was the Man-Gods who found me, and made me live again.

Those Man-Gods that sought me were many, yet they knew not where to look.
Those Man-Gods who seek me are many, yet few know where to look.

Seek me not outside your bodies and your minds, lest you again make me lost.
Seek me not outside your bodies and your minds, lest you again make me dead.

For all that was, For all that Is, For all that will be, I am within you.

Let each Man-God who knows me, who has become as I was then, as I am now, as I will ever
be, take up my shield and sword and stand beside me to keep the jackals from my Gates.

For I am He who Is.

Sonnet # 2

March 18, XI

You of my Elect, take heed to the words you will now transcribe, for you alone will receive them.

My Magus has again revived my Order and my Pentagram is at last restored,
Reborn in its pure form, even as I am reborn.

Men have given me names as numerous as the stars, and to all of them I have answered,
For I am that which was and yet shall always be - IAM.

Be unconcerned at how my Order views you,
For I see with a vision similar - yet different - from theirs.
Where my Temple may see a God-Man, I may see a Man-God.
Where I may see a God-Man, my Temple may see a Man-God.
Where my Temple may see a God-Man of value and duty and Trust, I may see a waiting jackal.

Though your eyes are masked and blinded, IAM and know, for I am not masked, and my eyes see the Truth.

Even now, to your East, I see the movements and hear the sounds of the
God-Man gone mad who sits as a Great Black Cloud - waiting - to wash
Away those of my Elect who are close to him.

Long ago I sought to teach man, that he might recognize that Gift within himself that is as
IAM -
And by so doing, knowing I who Am, that he may Become.

Few are they that heard my Word.
Few are they that hear my Word.
Fewer still are the number that have Mastered my Word.
Then did they Become as no other being in the Realm of Man, for in Truth they were no
longer men.

Let your mind be at Peace - messenger - even though you may be puzzled and at odds to
understand what is here written, you will understand, and know, with the passage of time ...
As you Become.

Sonnet # 3

September 23, XIII

IAM here.
Behold and listen, for what you are about to see and hear few will be quick to comprehend or
accept.
To many of my Elect, what will now transpire and you will record will seem the fruits of
Madness, but
Madness shall know the Destined Sanity of this message.

Some of my Elect desire a return to ancient Khem, though that land has ceased to exist in all
sense save the territorial, and IAM forgotten there except as a curiosity and object of mirth or
corruption.

My Word is no longer spoken there.
My Word is no longer heard there.
My Word is no longer remembered there.

My Magistri shall Know the Destined Sanity, just as Madness shall know how my Word is extended.

Remember the past, Think on the present, Live the future.

Soon I shall extend my Word, and my Order shall cease its stumbling.
The Way shall be Opened.

My Mouth has not yet finished his Work.
Though I will extend my Word, make it more complete,
I have not abolished my Word - Xeper - as I did the corrupt Keys of Enoch.
Now is the beginning.
Now shall my Word Become.

Sonnet # 4

Greetings, Messenger.
These words I will now speak are for your ears and Heart -
And for them alone.

You have taken my Word and my Self and learned.
You have done us both Honor and Joy.
You have survived the attacks of the God-Man gone Mad,
And grown stronger from its lessons.
You have faithfully transcribed my words,
Worked diligently,
And now, you have Become.

IAM as you, and you are as IAM.
You have Mastered many lessons, Friend.
Soon my Order shall see your Mastery.
Soon my Order shall see the Coming into Being of a new God-Man, where once there stood a Man-God.
Soon my Order shall Understand, just as IAM, Understanding.

Sonnet # 5

February 2, XIV

Master Messenger - Heed me!
Be warned of the approaching crisis within my Order.

My Order is now on a Path which can cause chaos and downfall of some of my Elect,
Or my entire Order.

Danger and destruction surround my Gates.
Look not to your East, but to your West for the source of disruption.

Sonnet # 6

May 14, XIV

Greetings, Messenger!

When last the Book was recreated,
He who was Perplexed became the Guide of recreation.
The Age of that Magus has passed and the pages do not reflect my Word.
This shall soon change, and a new Book shall Come Into Being.

IAM come to speak with you, that you might find the direction to look for the missing pages
of the Book of Thoth.

You, Messenger, and the Woman to the South shall return Sanity and Balance to my pages.

Both of you shall speak with me,
Then Will the Book again be made whole.
We shall talk of hue, value and intensity.
Shape, size and dimension, as well as width, depth and breadth shall be our topics of
discussion.
IAM with you both, and you are with IAM.

Analysis and Commentary of the IAM Manuscript and Sonnets 1, 2, and 3

Classification: V4 - A47.M - 4
Author: Lynn Norton III°
Date: (unknown)
Subject: IAM
Reading List:

... the qualifier ...

First, it must be understood that the only copy of the IAM manuscript I have is rendered entirely in upper case letters, thereby not furnishing me with any clues as to which words, phrases, or sentences are to receive special emphasis, study, and reflection.

... the styles ...

Secondly, this commentary is not interlinear, but instead is drawn from the understanding reached as a result of study encompassing all four of the documents mentioned, as well as the Book of Coming Forth by Night. Occasional references may/will be made to specific lines, sentences, or words. It will be helpful to you if you set all four documents before you for referral.

Now we begin ...

The odd-numbered Sonnets are much more vague than the even-numbered Sonnets, leaving more material for the Initiate to search out and find for himself, though the even-numbered Sonnets have less than obvious statements contained within them also. This is more easily seen when all six of the currently existing Sonnets are viewed together. The IAM, of course, is filled with hidden and half-hidden material.

But who made the statements in the four documents that Anubis and I have been fortunate enough to receive? Set? One of Set's aspects like HarWer, Anubis, or even his Gift - the Black Flame? To all of these questions I feel the answer is a resounding YES. All or any one of the aspects may be speaking within a single document.

Change. More than anything else, the documents deal with change. Philosophical, Magickal, personal, historical change. Recollection of the past, appreciation of the present, and the promise of change in the future.

In Sonnet I, Verse 1, I initially thought the references to "lost" and "found" to mean the period of time during which the death glorification cults overshadowed the Glory of Set, and Set's eventual reemergence and proclamation of the Aeon. While I do not believe this to be in error, I now feel it is a rather superficial understanding. The line more correctly deals with the losing, regaining, and development of the Black Flame and Xeper to Xem.

The Words, the process and objective, of Set and Set's Elect was lost, or "dead", to the world as a result of the actions of Set's earlier Elect ("...the Man-Gods which lost me..."). Set's new Elect has found his Word(s) again, and now we must work and Work to make them "live again". Should we fail in this effort, the Majesty of Set "shall fade and be ended." Among other things, the IAM is a testament to the difficulty and variety of the task now set before us (pun intended).

The Black Flame - the Gift of Set - is within us, and we are not to seek it "outside your bodies and your minds." Only by realizing our DUAL natures, recognizing and Working with the Black Flame to strengthen and intensify our Magical Being, and keeping all elements in balance as we reach new, and higher, levels of development, can we realistically expect to achieve the level of Higher Man. The God-Man in FACT, not mere theory. Xeper is the process; Xem is the direction. Now we "know where to look."

Each individual Initiate supplies the answer as to whether or not they will accept the direction and ultimately Come Into Being as Higher Man. A physical manifestation, a recreation of the Aspects of Set. A God who shall walk the earth. Becoming a God-Man at Will.

Once we do this we have taken up the "shield and sword" to protect the Gate of the True Word from those who would pervert or adulterate it. (As the word "jackal" is represented in lower case throughout the Sonnets, I feel the references do not mean the Form of Anubis in any sense, but instead refer to some of the less savory characteristics of the animal itself.)

Throughout the four documents I see two rather complex equations developing. They are

1) Man-God: Madness: Priesthood

The III^o is a form of the Madness (hence the capitalization), as the III^o Will and Intellect are in effect bastards. They belong neither to the realm of man, nor to the realm of Set exclusively. While a Priest may have knowledge and Know (reason), he does not yet Understand; hence he is in a state of Madness, continually bouncing back and forth between the levels of being.

2) God-Man: Destined Sanity: Magistri

In the IV^o level of development, the Intellect and Will are no longer anchored in the realms of man but have instead shifted to the higher, more complex level of the realm of Set. A Master may "visit" the realm of man, but it is always a conscious effort on their part to do so. A Master no longer TRIES to Understand - he simply Understands. An exercise of Will becomes Result. A Master applies.

The IAM, of course, contains many references to the Magickal evolution and eventual Coming into Being of an Initiate.

Here I will change the format of this presentation, so that I might more easily relate each of the three Sonnets to the IAM.

The last two paragraphs of the IAM and the entire first Sonnet seem to complement each other. The references to "IAM and those who use ME," as well as verses 2 through 7 of the first Sonnet, all make allusions to the Black Flame and the wonder of those who can learn to

use the Gift as it was intended. Much of the rest of the IAM is a recounting of the various Forms that it is possible the Magickian may encounter or Become, as he evolves to the one Form he may have a special affinity for. As I said earlier, the IAM also mentions the difficulty of this task. The Forms the Magickian may employ may already be recognized and generally understood, or he may find it necessary to create new Forms spontaneously, or by the combination of existing Forms. The results can be expressed as

$$1 = 1; \text{ and } X \cdot 1 = X^1; \text{ and } 3! = X, \text{ respectively.}$$

The second Sonnet relates to that part of the IAM that mentions how IAM has been in contact with the Elect of the past as well as of the present, and the lessons IAM sought to impart to them.

IAM also let it be known in the second Sonnet that the evolution of the Magickian will be a personal thing, and that we should Work toward the goal of the process, without concern as to how we are viewed by others of the Elect. This I explain as the necessity of each of us, the Elect, to Xeper to Xem in possibly divergent methods to parallel ends. One Initiate may Xeper in a method that may not work for another. As the Forms differ, so too may the methods. IAM will understand, "for I am not masked, and my eyes see the Truth." It might even come to pass that some Initiates shall manifest "destructive" Forms.

Sonnet III completes the equations I mentioned above, and warns that Uttering the new Word before the completion of the previous, established Word will not easily be Understood, but the new Word is defined as an extension rather than a replacement of the previous Word. Just as the IAM recognizes that "now is always the beginning," so too does the third Sonnet make that recognition and promises that "Now shall my Word, Become."

There is much more material contained within the IAM and the first three Sonnets. This presentation has been more or less a capsule version of what I see in the future documents.

Poem and Commentary

Classification: V4 - A47.M - 5
Author: Lynn A. Norton III^o
Date: Poem: March 1, XI, Commentary: March 16, XI
Reading List:

Poem

I am He who Is.

I am that which was lost,
and yet again I am found alive.
I am that which was and Is again.

As it was the Man-Gods which lost me,
and made me not alive,
so too was it the Man-Gods that found
me, and made me live again.

Those Man-Gods that sought me were
many, yet they know not where to look.
Those Man-Gods that seek me are many
yet few know where to look.

Seek me not outside your bodies and
your minds, lest you again make me
lost.

Seek me not outside your bodies and
your minds, lest you again make me
dead.

For all that was,
For all that is
For all that you will be,
I am within you.

Let each Man-God who knows me,
who has become as I was then
as I am now, as I will ever be,
take up my shield and sword and stand
beside me to keep the jackals from my
Gates.

For I am He who Is.

Commentary

Although "He" is never mentioned by name, I believe "He" to be Set. To me, the terms "lost" and "dead" refer to the long interim of time between Set's heyday in Egypt and to the present. The fact that He is "again", I believe refers to the Temple of Set. The "Man-Gods which lost me, and made me not alive..." refers to the acceptance of the Osiris faith and its resulting neo-self-sacrifice-death-and-day-of-judgement offspring, with us Setians "that found me, and made me live again," shelving such claptrap for the acceptance of Set. The next two stanzas warn us, all Setians, against anthropomorphosizing Set. Concept - yes; personality - no. The next line, "For all that was..." seems self-explanatory. I believe the last stanza tells us to protect both the Set within us, and the Temple of Set .

Re: How the Poem came into being.

I remember only pain during the actual scripting. Earlier in the evening I was instructed to assemble a new machine at my job. During the course of this assembly, I received an electric shock from twin 440 volt lines - an 880 volt shock. I was, and still am, unharmed. For about two and a half minutes I was a real "live wire". After getting a clean bill of health from the Hospital, I was told I could go home if I chose. I did.

Later in the evening I was "reflecting" on the day's events and I felt compelled to pick up pen and paper. As I started to write, my brain began to feel warm and "bubbly" - similar to setting a Fizzy or Alka Seltzer on your tongue and letting it fizz it's little heart out. Any time I attempted to insert an "incorrect" word or phrase, I received a degree of pain (since I can rarely leave well enough alone, I remember the pain). This was on the first of the month.

Set Communion Ritual

Classification: V2 - A47.RI - 1
Author: Shell Runar I°
Date: August 4, XXIV
HTML Revision: Dec 22, 1998 CE
Subject: Ritual Magic
Reading List:

At some point every Satanist or Setian will want to contact the Dark Lord.

Unfortunately there are few simple, good rituals for doing this, and many are derived from our (sometimes) infamous past, where the enthusiasm of the creators might have gotten the better of them. Of course, many of the well known Black rituals were written by Christian clergy who tortured innocent people into describing these lurid fantasies for the benefit of the inquisition. Obviously, Many of the Gothic rituals aren't appropriate for modern people or society. I decided that it would be best to write my own.

My original ritual was read and critiqued by Magister Menschel, who made numerous recommendations, but in particular suggested that I expand it. This I did. Instead of coming up with a single ritual however, I wrote an outline which could be used as a basic guideline for constructing several different rituals. The following revision owes much to Magister Menschel's insights and advice.

The Set Communion Ritual is based primarily on Setian ideas as derived from Egyptian scholars. In this sense, it's not Satanic, though it could easily be modified by a creative magician. Technically it's similar to the classical invocation of Ceremonial magic, but differs in one vital way. Instead of attempting to invoke the deity to enter, or possess the consciousness of the magician, this only invites Set to enter the Temple that is prepared.

1. Introduction

- Background: I feel that there are two goals to Greater Black Magic.

One is to gain personal power through changing the world around the magician. This is done on the empirical level through subjective manipulation of the inner realms and consciousness. Through ritual a merging of this refined inner paradigm with the outer can be accomplished.

The second goal is direct contact with the Dark Lord. I feel that contacting the Dark Lord is the more important of the two, as this communion with him will facilitate greater ability in gaining power. Through instruction from Set, the magician can attain proficiency in the Black Arts, transformation of the inner consciousness, knowledge of the mundane and transmundane world, and understanding of Self and Will.

- Purpose: This Ritual is a neophyte rite to contact Set.

I am assuming that it is possible to reach and commune with the Dark Lord. I believe that this is possible by creating the right atmosphere within a Temple setting, and a proper state of mind within the neophyte. The ritual is kept as open and simple as possible to make it easy to change as needed, and to allow for spontaneous work within the rite. At the same time I have attempted to be thorough and precise in my research.

- Expectations: Unknown.

I have read of direct contact in which the Dark Lord can actually be heard, or contacted in dreams or trance. It's also possible that a simple transformation of the magician's life will occur: strange coincidences, new contacts, good fortune. It will be vital to keep a careful and detailed Magical Diary.

2. Setting

- Audio: The audio tape will be an environmental one. It can either start with a quite, meditative sound of the desert and then grow in intensity with the accumulation of animal noises, or start with animal sounds and then quiet down. The tape can be made from taping the sounds of animals at the zoo, but it would be preferable to tape them in the wild. One method is to watch nature shows and edit the sounds.

- Sounds of the desert: wind, storms, lightening.
- Sounds of animals sacred to Set, like the Ass, Crocodile, Hippo.
- Sounds of all desert animals
- Sounds of any wild animals
- Alternative: Modern classical music, full of energy and dissonance, can supplant the animal sounds. Another type is Ambient Industrial which is a style similar to Electronic Space music, but with clangorous, complex sounds. This should be homemade, and is the easiest to produce as it simply means recording Radio noises, Shortwave, city environmental sounds, TV audio of noises, and then processing them to make them less recognizable. The result is a collage of otherworldly ambience.

- Visual

- Surroundings

- Desert: The desert is one of the traditional spaces of Set. It represents the wild and untamed land, as well as the source of great power and strength. It is a symbol of the empty spaces where the adept will face his inner Shadows and Demons, a symbol for the Abyss.

It is traditional among many cultures for magicians and mystics to seek communion with the greater spirits in the desert. The ritual should be performed there if possible. In this instance, the best time would be in the Solar Equinox and at the Full Moon.

- Wilderness: Set is also the Neter of the wilderness in general, and any wild spaces. This is an alternative to the desert. It should be as far from civilization as possible.
- Ocean: Set is also known as the Neter of the oceans, which are wild and unpredictable. The ritual can be done at the oceanside, especially during a good storm. (Caution must be exercised in this case as it could be dangerous if the waves overtake the magician.)

It could also be done on a remote island combining both the wilderness and the ocean. In this instance it is the Apep nature of Set we are trying to evoke.

- Temple: A simple Temple can be set up in the desert. If the desert or wilderness can't be found, then the Temple can be created in the adept's home.

There are two possible environments to make. One is very hot, representing the breath of Set. This can be done with heated rocks, or a portable heater. The other is cold, which is the desert at night. Set was supposed to represent the storms, and the cold night; anything that covered the sun of RA. In this instance it would be efficacious to visualize Set as the Apep Serpent who devoured the Light. In this case the ritual would be best performed in the dead of winter and at the New Moon.

- Darkness: The darkness of night is a doorway into the mysteries of existence. It is a symbol of Apep, the serpent who devours the sun, Set, and all other manifestations of the Dark Lord.
- Temple setup
 - Spirits, especially Daemonic ones, are traditionally supposed to enter our world through angles and points. Since this is a Ritual to invite Set in, a polygon is used. Crowley chose the triangle in Liber 418 and this proved efficacious.

The magician should be in a triangle, big enough to be comfortable and to hold the necessary tools. In the case of a desert setting, the triangle could be made large enough for considerable movement, like dancing. One point should face south, the direction of Set. Alternatively it can face the constellation of the Great Bear, associated with Set, or the country Egypt. Another alternative is to try a Trapezoid with the short side facing south.

It can be designed with rope, drawn in the sand or dirt, or drawn with chalk. Another possibility is to make a Iron triangle large enough to sit on. The base of Heaven was alleged to have been made of Iron, implying that divinity rested on Set. It could also be implied by the position of the candles.

- There will be three candles, one at each corner. If outdoors, lamps can be used. If more lights are need, then nine is an appropriate number.
- There can be a truncated pyramid around the magician. This symbolizes the primal hill/temple arising from the Chaos waters. It was a place where life was preserved for eternity.

This will be formed by four trapezoids leaning inward. Each can be of different shapes, but should meet at the corners. It can be made from any lightweight material, painted appropriately, or cloth strung on ropes to form the pyramid.

An alternative is to string silver ropes to suggest the edges of the pyramid. A last alternative is to form a trapezoid over the head of the magician.

- There should be a symbol of Set. This can be a statue or an icon like the Reversed Pentagram, or Utchat Eye facing left.
- An altar can be used to hold the Sacred Tools. It should be small enough to fit in the triangle with the magician. It can be pure black, or black with a red pentagram or Set animal painted on it. The Magician can design his own Lamén and use this instead, but it should be Setian for this ritual.
- Symbols, tools
 - Wand: The Wand is the symbol of the magicians Will and a symbol of the Baptism of Fire.

It represents his determination and commitment to Setian principles, as well as his connection with his inner powers. The Baptism of Fire is the Divine Gnosis of the Dark Lord descending, the downward point of the Triangle in Tantra, the point of the Pentagram in Black Magic. It can be of a traditional straight Black Wood, carved with Setian symbols.

The Flail and the Crook, symbols of the Pharaoh's authority, can be substituted.

- Cup: The Cup is the representation of the reservoir of Power, the female aspect of the Dark Lord, and the subconscious of the magician. This is the realm of the inner Demons, the Shadows. The Cup connects the outer Fire Ocean of Set with the inner Dark realm of the adept.
- Dagger: The Dagger represents the intellect of the magician. With its keen edge it cleanly cuts through ignorance and intellectual laziness. It protects its user from the forces of slavery and oppression, from those who would limit his freedom. This is one of the Gifts of Set.

Usually flint daggers were used for sacred purposes since they were made without human hands. Crescent shaped ones represented the power of the Moon. Iron should be used as sacred to Set. Copper, because it is red, can also be used.

- Pantacle: The Pantacle symbolizes Earth, the foundation and strength of the magician. Here is where he draws his stamina from, and builds his Temple on. The magician plants the seeds of possibility in the Earth, from it he draws energy to make his Will manifest.

It can be made from red or black clay, wood, or from Iron. It should have the symbols of Set carved or painted on it.

- Staff: This was the Uas-Septre and represented the power of the Pharaoh. It was shaped in the form of the Set animal.
- Scarab: Symbol of the Khepra beetle. It represented self-creation and is therefore a good symbol for Set. The Khepra beetle was also a desert animal, the domain of Set. "I have soared as the primeval one soars: I have become Kephri. I have grown as the plants grow, I am the fruit of every God".
- Ring: It is a symbol of eternity. Generally it was closed with a knot. In the shape of a Serpent it represents Apep and could be used in a Draconian ceremony. It should be made in material conducive to the ceremony, like silver.
- Sistrum: This instrument had three or four rods with rattles that often had the form of a Serpent. The metal hoops represented the orbit of the moon, the tow face as Isis (life) and Nephtys (death), and the rods as the four elements.
- Lotus Flowers: This was a symbol of Upper Egypt. It was a representation of the divinity arising from the primordial Chaos and was close to both forces of darkness and light. It became a symbol of rebirth.

- Fragrance: The Gods have a divine scent, and it was used to represent everlasting life.
- Red Carnelian: This jewel became a symbol for life and victory. Its color it was especially associated with Set.
- Reversed Pentagram: Symbols of the Dark Lord. The descent of the Gnosis into the human consciousness. The uniting of the Divine, Set, with the magician's Will, creating a new being.
- Book: The Book of Coming Forth by Night, and the *Word of Set*. Appropriate passages can be read from it.
- Candles: Black if possible, or red.
- Food: Desert fruits: dates, cactus.
- Water: Ocean water would be good in this case, or perhaps water collected off the desert plants in the morning.
- Robe: Black, hooded if possible. Simple and plain as symbol of openness to new ideas and transformation.

3. Preparation

- General Work: The magician should familiarize himself or herself with the nature of Set. Study, correspondence, and dialogue are good means to become familiar with the Dark Lord. This can take considerable time, perhaps months of preparation. While it may not be necessary to become of scholar about information on the Dark Lord, it is efficacious to have some conception in mind before attempting contact.
- Contacts: Contacting other Setians, Satanists, or any magicians who walk the Left Hand Path, will be useful in creating the proper emotional and mental atmosphere for invoking Set.
- Dream Work: One useful method to facilitate contact is to contemplate the ritual before going to sleep, working out the rites mentally. Often this will lead to interesting dreams. Also it may help the magician to "wake up" in the dream state, as the magician realizes he or she has been working on this before going to sleep.
- Tools: The tools should be collected and prepared carefully, with the Dark Lord in mind while searching for the right ones. It is important to create the appropriate magical link with each tool.
- Time: The best time for the ritual is midnight. By the Full Moon and the summer equinox for the Fiery Neter, New Moon and winter equinox for the for the Draconic.
- Temple: The primary choice for the Ritual is in nature, so the Temple should be simple, portable, and quick to set up.

If it is necessary to perform the rite indoors, the ritual space can be more elaborate, but the goal of the this ritual is to make a spontaneous and natural link with the Dark Lord, and as this is an inner process distractions should be minimized.

- Setian Desert ritual: The primary natural aspect of Set is as the Neter of the desert. In order to create the proper atmosphere it is efficacious to make the Temple as much like the desert as possible. The Magician can prepare by visiting a hot dry environment, Saunas, or even turning up the heat and meditating on the fiery nature of Set. Sand can be scattered on the floor and an incense that evokes the atmosphere of the desert could be used. Meditation outdoors can be done around a large charcoal fire. The ritual itself can take place in any of these environments as well.

- Apep Ocean ritual: Another aspect of Set is of the Neter of the wild and rebellious oceans. Often Set is associated with Apep in the aspect. The magician can prepare for a ritual like this by meditating on the Serpent nature of Set while at the ocean, or a wild river. A ritual can also be conducted in these environments, but they should be as far from people as possible.

4. Ritual Opening

- Atmosphere
 - Candles or lamps should be lit.
 - Scents: Appropriate scents, like Lotus and desert, or smells of the sea should be lit. If outdoors, this won't necessary.
 - Music: Start the music, quiet at first with growing volume. At the crescendo the magician should read from the Book of Coming Forth by Night.
- Meditation: The magician should begin with a meditation on the nature of Set. Try to create a communion or contact.
- Opening of the Gate: The magician should be sitting. A common form of Set portrays him standing with the right arm raised, the other lowered and the left foot forward. It is also said in Egyptian writings that the Pharaoh is Set while he is sitting. Combining the two seems the best choice.

In this case we have the magician seated cross legged, with the left arm raised, for the energy of the left hand path, and the other lowered. This makes the connection between the greater spiritual essences and the physical. It also is depicted in the ancient carvings and drawings of the Great Horned God, and the Devil in the Tarot deck.

The Opening of the Gate is simple. The magician will demand that the Guardian of the Abyss throw open the doors to the Dark Realm. The magician can envision a fiery land of powerful and fecund energies for the primal aspect of Set, or deep, dark and stygian for Apep.

- Reading from the Book of Coming Forth by Night: An appropriate passage should be chosen before starting the ritual. The magician should be familiar with it and have it memorized if possible. The magician could read the first half in the opening ritual and the second half in closing.

5. Main Rite

- Invitation to Set: The main rite will begin with an invitation to Set. This makes the time and space prepared by the magician available for Set's presence. The magician can offer devotion and dedication to the principles of Set, and a commitment to his personal growth. This should be simple and sincere rather than formal. The magician should makes his or her goals known at this point.
- Wand: The magician hold up the Wand and thank Set for the Fire of his Will, the primal force of his being.
- Cup: The magician will hold the Cup and thank Set for the gift of renewing power and the reservoir of the unconscious mind from which he draws his inner strength. He will drink in honor of the inner Demons and the Dark Lord.

- Dagger: The magician will hold up the dagger in thanks for the gift of intelligence that sets him apart from the ignorant mass of humanity, and the blind self-slavery of the oppressed.
- Pantacle: The magician will hold up the Pantacle in honor of Set's strength rooted in his contact with the empirical, and his commitment to the inhabitants of the physical Universe and his willingness to commune with them.

6. Close

- Reading from the Book of Coming Forth by Night
- Closing thanks: The magician should thank the Dark Lord for coming, even if it's not obvious he was there. The magician may not be able to experience Set yet, except in indirect means, so success should not be judged solely on obvious immediate experience.
- Meditation: The magician should meditate on the ritual and carefully collect any thoughts or feelings he might have had.
- Put out lights and scents
- Put away tools
- Close Temple: The magician should close the Temple in a formal and specific manner. This insures the sanctuary of the sacred space created. It can be closed with a simple word or gesture like "It is done".

Is HarWer Man?

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Author:	James L. Knowles, Jr. II°
Date:	July 12, XXVIII
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Subject: HarWer
Reading List:

The Purpose of this Rite was to further investigate the assertion by Magister Robert Menschel in *Blasting Forth by Day or Night*⁽¹⁾ that "HarWer is Man, the species." The following is the Rite in its entirety.

[Meditation on subject of Rite.]

[Prepare chamber.]

[A second meditative period was used to prepare the Self for the Rite.]

[Rise and dress for Working.]

[Enter chamber and sound bell nine times while rotating counterclockwise.]

[Light Flame, remove cowl.]

[Invocation:] *In the name of Set, The Majestic Prince of Darkness, I invoke the Powers of the Infernal Light. Hear this call, for I invoke these Powers under the authority given the Elect by His Infinite Majesty.*

Rise Eternal Flame, and send forth thy whispering power to me, as does the Dragon's Hot Breath envelop the virgin -- but know that, albeit the Heart is Pure for Maat -- this is no virgin!! For I shall suck the Dragon's Breath and It will be my Oxygen!

Hear the voice of wonder, Dark Powers, and in His Name Come Unto Me!

[Lift the Graal in a saluting manner towards the Pentagram above the altar, then turn to each cardinal point and call forth the Powers of Darkness, ending again facing the Pentagram above the altar; then drink.]

[Call to Anubis:] *Anubis! Hear plainly, Anubis, for The Black Tiger calls your name!*

Be you, Anubis, Guardian of that Gate through which I seek entrance? Indeed! And now, Guardian of the Gate, I call upon you this very instant to loosen the bolt and throw open the Gate for my passage! Open the Gate, Anubis, lest I spring over the Pylon! Open the Gate, Anubis! Open it now!

[Self passes the Gate which allows entrance into the House of Maat.]

[Recitation from *The Word of Set*, Part Two.]

[Self enters the House of Maat and comes to the Hall of the Maati.]

[Self stops at the Hall's entrance and speaks the Evocation:] *Gracious Goddess Who Rules with the Truth of Iron; Noble Lady upon Whose Principle Set has placed Absolute Infinity; Lovely Maat I come into Your House this night, without fear, for I am pure of Heart and have*

made Your Blessed Throne the Center of my Self. Hear these sounds, for I speak with a Pure Heart: I Will that We shall Become as One.

My Self watched the Maati materialize in the Hall, then approached them. As I approached the two Maati, the double aspects of the Goddess Maat, I became as One with Them. Almost instantly I was able to Realize/Recognize/Understand the Truth which I sought: Man the species is not HarWer, whose Aeon began in the year 1904 CE and ended in the year 1966 CE (I AES). Rather, the objective universal aspect of Man the species may be likened to Set's HarWer aspect -- the material, objective aspect of Man is: truly fitful and unpredictable ... simply look at the present state of society and you will see that positive changes, i.e.: those not destructive in the long run, began only after 1966 CE. The Elect must liken their Selves with Set, i.e.: Recognize/Create their "HarWer" aspect to define the Self and thereby Become a God/dess. (This was further substantiation of what was perceived in the G.B.M. Rite "Emulation.")

I was suddenly thrust from the two Maati, through the Hall, then back into the "main House" of Maat, in which the Hall of the Maati is located. I then passed back through the Gate guarded by Anubis, at which time I called Anubis to close and bolt the Gate. Next, I found that I had reentered my chamber.

[Period of Contemplation:] During this time in my chamber the Golden Maat figurine upon my altar became animated: part of the head became dark and in the darkness appeared two fiery-golden eyes. I spoke to the Entity, subconsciously questioning Its reality. The hair on the back of my neck suddenly stood on end, then an envelope many, many feet from the altar flew from the shelf where it lay. Next, the "hair-standing" feeling moved up the back of my head and around to my face, which immediately flushed. I no longer harbored subconscious doubts as to the Entity's reality.

From that point forward I kept my eyes fixed on the fiery eyes in the Maat figurine and carried on a conversation with the Entity. The result of this conversation was a decision to write my own analysis of *Blasting Forth by Day or Night*, regarding the statement by Magister Menschel that HarWer is Man the species, then submit it to Magister Menschel for comment with the Understanding of a Magister Templi.

[Extinguished Flame.

[Sounding of bell -- same as in step 5, *supra*.

[Ended Rite by saying:] So It Is Done And So It Shall Be!

The above G.B.M. rite was conducted to investigate the statement "HarWer is Man, the species," as found in the study section of Magister Robert Menschel's *HarWer: A Message, Analysis, and Study*. The results of the July 12 rite were: 1) Man the species is not HarWer; and 2) Man is to find his own personal "HarWer" aspect.

Magister Menschel asserts the message *Blasting Forth by Day or Night* was delivered by the God HarWer. I can see no reason to dispute that claim, and therefore accept the contents of that message as being valid. Now, having said that...

HarWer is not Man, the species.

"Child of the Universe..."⁽²⁾ Notice that "Universe" is capitalized. This denotes the *totality* of existence, rather than either the objective or subjective.⁽³⁾ Yet, Set created HarWer to oppose the Cosmic order.⁽⁴⁾ Therefore if man the species were in fact HarWer, then man could not be truly Setian, as Man's sole purpose would be to constantly oppose the Cosmic order that Set could exist, and "Universe" would not be capitalized in the above passage. To substantiate the claim that HarWer is in fact making a distinction between the Universe and the objective universe, we need only point to the last sentence in paragraph 5, page 1: "Join me as we nullify the Cosmic Inertia; be free of this universe's laws." Notice that "universe" is not capitalized in this passage. Moreover, notice the difference in "the Universe" from the first passage we looked at and "this universe" in the last passage from which we read.

Now, if Man is not HarWer, then what is he? He is a Being with the potential to Become Divine, i.e.: to Become a God/dess.⁽⁵⁾

In the July 12 Working I say Man (the Elect) must liken his Self to Set and do as Set did: Man must Recognize (create) his own "HarWer" aspect. How?

Seek and find the inconsistency and irrationality.⁽⁶⁾

Set himself describes HarWer as "inconsistent and irrational."

Truth there was in the words of my Opposite Self, but a truth ever tinged with the inconsistency and irrationality of which I have spoken.⁽⁷⁾

Therefore, the "inconsistency and irrationality" which we are to seek and find is HarWer. Yet, the HarWer for which we are seeking to find is not the HarWer, rather, it is our own individual "HarWer" aspects. The next question is: Where are we to begin the search for our "HarWer" aspect? Look to your personal objective universal existence and activities.

It is well-established already that HarWer functions as opposition to the Cosmic (objective) Inertia. It therefore stands to reason that one's personal "HarWer" aspect would serve the same purpose.

Have you never acted inconsistently or irrationally? Have you never acted out in a fitful way? Have you never been rebellious against the norm? If you're reading this, then I'll bet the answer to each of those questions is an astounding "YES!"

Presuming the "YES!" answer to the questions above, now ask your Self: "Why?"

Am I taking you back to square one? Absolutely not. What I just did was to point you in the direction of your own personal "HarWer" aspect. It's up to you to find it.

- 1.
- 2.
- 3.

- 4.
- 5.
- 6.
- 7.

Footnotes

1. Found in the Ruby Tablet of Set
2. From *Blasting Forth by Day or Night*
3. Crystal Tablet of Set p. 3-1
4. The Book of Coming Forth By Night
5. See my *Confirmation and Emulation* in the Ruby Tablet of Set (item V2-BNE.R2B-2).
6. Blasting Forth by Day or Night
7. The Book of Coming Forth by Night

HarWer: A Message, Analysis, and Study

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Author:	Robert Menschel IV ^o
Date:	October 31, XXII
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Subject:	HarWer
Reading List:	

Blasting Forth by Day or Night

What irony, that a Priest of Set should bring word from the inconsistent and irrational Opposite Self. But then, who better but he who would Become opposition in balance?

Disparaged am I, in Set's Book of Coming Forth by Night, and therefore throughout Set's Temple. Irrational, inconsistent, confusing and unpredictable, I am one of the two gods not created by men. Only Set could create HarWer, necessary to Set's existence.

And I relish that necessity. Courting my own destruction, I find my importance reaffirmed. Though I be Set's creation, I am also Set's peer, and master.

I am Set's Opposite self, a merry being, strange and fitful, Set's tool and master. Bound by no laws, I walked the Earth when Satan would not, from the fall of the ancient Temple to the birth of the new. And though Aleister's Equinox has succumbed, still I walk the Earth, and shall so long as Man's Earth exists.

Were Set to displace the Cosmic Inertia, he should be forced to become a new measure of consistency. He should cease to be One, becoming All. Inconsistent and fitful, I face not this danger. Join me as we nullify the Cosmic Inertia; be free of this universe's laws.

I proclaim no Temple, Aeon, nor Word. Any such from me would soon be superseded, obsolete, and ignored, even if golden or the key to life itself.

Open your eyes, Elect of Set; see Lucifer's light by day as by night.

You, Elect of Set, face the challenge of Michael. Shall you attempt glory beyond measure, risking supreme and irrevocable disaster, or shall you accept the mindless order of Cosmic Inertia?

Child of the Universe, bound by its physics; child of Set, freed by his gift; child of imbalance. Will you now accept Satan's limits as your own?

Set's opposite Self, god of creation, of independent intelligence; I Am what Set Is Not, and what Set can never Be.

Set spoke in my Book of the Law; so too I speak through the Temple's works. Seek and find the inconsistency and irrationality. Seek further, and find treasure or garbage.

Arise thus in your glory, behold the genius of your creation, and be prideful of being.

HarWer: A Study

Before I begin a formal analysis and commentary on the above message,¹ I should present some background, including the development of my theories concerning HarWer.

HarWer is perhaps the biggest enigma within the Temple of Set's many areas of study. Set introduces HarWer very early in *The Book of Coming Forth by Night*:²

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self. All other gods of all other times and nations have been created by men.

We know of only two beings in this universe not created by men. HarWer is one of these, created directly by Set.

HarWer is mentioned several times in the Book of Coming Forth by Night, each time giving us just enough information about HarWer to generate more questions about this mysterious being.

In the *BoCFbN Analysis and Commentary*, Dr. Aquino (first as Magus, and later as Ipsissimus) discussed HarWer, Hor (or Horus), and the history of this god. But even Dr. Aquino was not able to fully explain HarWer. HarWer remained and remains a topic of interest for quite a few Setians, myself included.

Anubis also was interested in HarWer. Priest Barrett reports that he looked for HarWer in *The Xem Working*, and could not find him. Priest Barrett's attention was then directed to other things. My impression is that HarWer was intentionally excluded from *The Xem Working*.

This might imply that while HarWer must exist, perhaps HarWer is not associated with Xem, and that HarWer may be or may become relatively unimportant as we approach Xem. Perhaps HarWer has no association to Xeper. Perhaps HarWer's existence is and will forever be unimportant to the Elect.

But Set gave us curiosity, and Anubis felt HarWer to be important enough to warrant much of the third Key of *The Book of Opening the Way*.

My interest in HarWer peaked in XVII, spurred by my study of the third Key. The subject of HarWer had appeared in print several times between the years X and XVII, but nowhere had I read comments like those in the third Key. And nowhere else is the subject of HarWer given the importance that Anubis gives to HarWer in the third Key. While reading that key for the first few times, in preparation for writing a commentary on that Key, I found myself perplexed at Anubis' statements concerning HarWer.

The third Key proposes that the Great Ones of the first Temple brought into being Xem, and that:

The greatest of them he [Set] chose through whom he would define his Self. ... He was Great Har or Hor; HarWer -- the Principle of Majestic Man.

This Key then equates HarWer to Exalted/Majestic Man, he who wears the Double Crown. It goes on to claim that Dr. Aquino is now HarWer manifest, "that awesome Principle Come Into Being."

HarWer alone was created by Set. It did not seem reasonable to me that HarWer would then be a man, no matter how great. Nor did it seem reasonable to me that Michael Aquino should be equated with HarWer.

Neither Set nor the universe need bow to my reason, and Magus Barrett's words might be truth, but I could not accept them without serious investigation and analysis.

This question was important enough to me that I began an intensive study and research into our writings on HarWer. Following this study, I delved into my imagination to find a scenario where HarWer could be created during the time of ancient Egypt, a scenario where Magus Barrett's vision could be true:

I envisioned a dual Set/HarWer entity, which raised man from animal. In time, the First Temple arose; the great Priests, through their Xeper, created and became the Great Ones, the Neters. They created Xem. The greatest of these, the Ipsissimus Hor, served as the clay from which Set created HarWer, leaving Set to Be independently.

I then examined this scenario and compared it against what we know about HarWer. The scenario's probability of accuracy suffered during this study.

HarWer is always Set's Opposite (always capitalized) Self. Less antagonistic words could have been used, such as 'complimentary'. Antagonism is further implied by the way Set talks about HarWer and the Aeon of Horus.

Would Set be so antagonistic to that Great One who so greatly served the Great Work?

This implied antagonism led me along several lines of thought, each of which laid another grain of salt on the scales:³

The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer and Set were Fused as one composite being.

I could grant that a human Ipsissimus Hor/HarWer, a true Pharaoh, could survive physical death. I could grant that this Being might lead Crowley in Thelema. I could even grant the possibility of antagonism developing between the two beings.

But I had difficulty envisioning a 'fusion' of this HarWer with Set during the Age of Satan. Would Set fuse again with a once-human Opposite he apparently found so distasteful? Once fused, could they then separate cleanly again in year X?

According to the third Key, Ipsissimus Michael Aquino is now HarWer. What happened to the old one? Assuming this happened around the time Dr. Aquino became Ipsissimus, what was HarWer between year X (the separation) and Ipsissimus Aquino's becoming Majestic Man?

If Magus Aquino became HarWer in year X (as the third Key seems to imply), then a) why is Set so antagonistic to HarWer in BoCFbN, and b) why does Dr. Aquino not report this in his *BoCFbN Analysis and Commentary*?⁴

Would HarWer, Set's disdained Opposite Self, be Set's representative on Earth, the High Priest of Set's Temple? Would Set leave his growing Man (and Set's Temple) under the guidance of such a strange and fitful being?

If Anubis' words were true, the truth was not the kind that jumped on me and insisted that I believe it. I found myself forced to provisionally reject Magus Barrett's discussion of HarWer. I needed to find my own answers to the questions concerning HarWer. If my answers then supported Magus Barrett's, well and good. If my answer contradicted the Magus, then we'd have a lively topic of discussion.

HarWer is not just an opposite being; HarWer is an Opposite Self (**both** words are always capitalized). This Identity is confirmed by Set's BoCFbN statement,

In April of the common year 1904, I came forth in Africa as my Opposite Self...

If HarWer is primarily a disdained, antagonistic being, then Set would not have taken any credit for this previous Aeon. I decided to attempt discovery of HarWer by examining Set.⁵

It has been said that the Neters are aspects of Set; Set is all Neters. This was my first avenue of exploration. Neter is Being and Function. What is/are Set's Function(s) and/or motivations?

While we can not presume to define the limits of Set's functions and motivations, our writings obviously give the function of **Being** major importance. Set created HarWer so that Set could Be.

Being independent of the universe is **impossible** for the one and only being capable of it. Set can not replace the Cosmic Order without taking its place, without becoming the new order, and losing his independence.

More insidiously, each and every time Set makes a change to the universe, each time he influences the Cosmic Order, Set assumes responsibility for that change, for the new status, and Set loses some of his Independence. Yet to make absolutely no move counter to the Cosmic Order, no change, is also to be imprisoned by that order.

To Be Independent, Set must counter and must change the Cosmic Order. In doing so, Set lessens his Independence. Set can regain total Independence only if some other being negates his loss. Some other Being must also be able to change the Cosmic Order, and must do so.

We also feel that Set shares our interest in Interest. The apparently deterministic Cosmic Order can not hold much interest for Set. Even when Set changes the universe, he can predict the results; again the universe holds no interest.

Set therefore would probably desire some other being to independently make changes to the Cosmic Order we all share, to keep (make) existence Interesting.

(Identification of these two motivations proved to be adequate for my purposes, and I delved no deeper. I'd be interested in anyone else's further study along these lines.)

HarWer is a being like Set, created by Set for the purpose of regaining Set's Independence. HarWer has the ability to alter and/or replace the Cosmic Order -- to add to, alter, or reverse Set's changes to that universe. A strange and fitful presence with these powers is bound to make existence Interesting.

This theory of HarWer appealed to me and rang true. It explained why Set would create such a strange and fitful being. I then proceeded to investigate the characteristics of this being. I asked several questions: Set created HarWer, but only Set has a semblance not of this Earth. Why does HarWer not? Why is HarWer's semblance of Earth?

All gods but Set and HarWer were created by men. The gods Sekhmet, Anubis, Ptah, Shu, and all others, were created by men, in recognition of Neter. Set created HarWer as an Opposite Self, capable of creating gods. "All other gods ... have been created by men." Why has HarWer not created any gods?

HarWer brought into being the Aeon of Horus, the era of Purification. It was a necessary age, condoned by Set, but looked back upon as a curiosity, not important to us today. Why?

These questions led me to expand my theory of HarWer.

HarWer is a strange and fitful presence, unpredictable, inconsistent, often apparently at odds with himself. There are gods that can be fit into this description, but they have all been created by men. I then applied common Setian knowledge to this act of creation: Man creates god(s)

in his own image. Man creates gods who are unpredictable, inconsistent, strange and fitful, because those are mankind's characteristics.

I submit the theory that HarWer is a presence we all know well, the one presence who best fits HarWer's description, qualities, and history: Man. Set created HarWer by creating man from animal, an evolutionary manipulation, and then giving of his essence to form Man. Man has the power to counter/mold the Cosmic Order, and has used this power, freeing Set to Be.

Man is both individual and species. Individuals, past Magi and Masters, have consciously wielded the Gift; they have effected change according to their Will. Man the race has also wielded the Gift, reflexively and subconsciously. Both uses of Magic are explored in *Black Magic in Theory and Practice*.⁶

Man is strange and fitful. Man has risen and fallen, several times. Man has acted and refrained from acting. Man has improved his lot, and has slit his own throat. "... *mankind now hastens toward an annihilation which none but the Elect may hope to avoid.*"⁷

I submit that HarWer is Man, the species. Great Men have symbolized this Being, have held his Essence, such as Great Hor. I can now accept most of the third Key's statement: Ipsissimus Michael Aquino is Majestic Man, and manifests the Word of Set on Earth. He personifies the Gift of Set in Man, and was called HarWer by Magus Barrett.

Note: Set's pentagram inside the circle of the mathematical order is symbolic not only of everything else we have discovered, but of Set's Gift in Man, the Creative Xepering Will within material bodies.

Let us now review the written statements about HarWer, and examine how they fit my analysis. Set discusses HarWer in *The Book of Coming Forth by Night*. We can also investigate HarWer through Satan, Set/HarWer fused; we will use *The Diabolicon* and the *Ninth Solstice Message* as source material for this study.

In 1904 Set came forth as his Opposite Self, and brought into being the Aeon of HarWer. Set doesn't say "HarWer came forth," nor "I sent forth HarWer." Set came forth, substantiating the close ties between these two beings. Both words in "Opposite Self" are equally important.

This Aeon was a Purification of Man. HarWer, Man with his racial memory, remembered the value of the teachings of the first Order of Set, and had learned the horrors of the stasis of the death gods. Set, as Set, would not and did not break the stasis – HarWer did. Man had to break the bonds of death which he himself had formed.

The Book of the Law is extremely emotional, internally inconsistent, rambling, and in general quite confusing to those who have read it. ... This raises the question: Why would a god make such mistakes and present such a profile?⁸

In addition to Dr. Aquino's answer, I submit that HarWer, our racial subconscious, puts forth a presence very much like our dreams. Before the development of Set's Elect, this was the best that HarWer could do.

Some may question just how far we should project mankind's Jungian racial subconscious, how much power and how much independence should be assumed for this global

subconscious. But granting the existence of such a joint subconscious, and granting it HarWer's powers, would explain a lot of phenomena throughout history, as well as the truth, inconsistency, and irrationality displayed by HarWer during his Aeon.

*HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic Order was not. By HarWer I cancelled the imbalance, leaving a Void in which true Creation could take form as Set.*⁹

Set, by manipulating the universe (before creating HarWer), had begun to become part of that universe. He was no longer a being of and unto himself. Set created HarWer, gifted Man, able to reverse Set's changes/manipulations, to assume Set's unwanted burden, so that Set could regain/attain Identity.

"By HarWer I cancelled the imbalance..." What imbalance? The universal order by definition is balanced. It rolls on. Permanent changes caused by Set and/or HarWer are incorporated into the universal balance. Since the universe is balanced, the only imbalance had to be Set.

As I discuss above, the one and only being independent of the universe isn't independent, at least not for long. Set needed to manipulate the universe to maintain his independence of it, and through this manipulation he was losing his independence. Set's need for independent being was at odds with that independent being. His need to manipulate was at odds with his independence. By creating HarWer to take on the 'responsibility' for the universe, Set was able to satisfy his desires and achieve personal balance.

It might also be said that the HarWer-entity is a sort of link between Set and the Universe which enables him to act upon it, though he does not directly participate in it.¹⁰

HarWer is an independent intelligence, capable of influencing the universe directly (as is Set). I can readily envision Set influencing/suggesting/requesting that HarWer make a change in the cosmic order. HarWer might produce this change, might not, or might produce a different, altered change.¹¹

These options (HarWer's independence/fitfulness) lessen Set's responsibility for the change, maintaining Set's independence from the physical/mechanical universe.

"And so HarWer must exist while Set exists." HarWer must be present to buffer Set from the responsibility for the cosmic order, or Set shall again lose his Independence.

*The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer and Set were fused as one composite being. And so commenced the time of Set-HarWer -- known as the Age of Satan -- which was to bridge the expiring Aeon of HarWer and the forthcoming Aeon of Set.*¹²

I propose that HarWer is Set's gift in Man, an independent intelligence created by Set. I can then accept a fusion as described here, whereby Set joins with, merges with (possesses?), man's racial subconscious, Set's gift, HarWer, to better communicate with the Elect.

Set is an ageless intelligence, the ageless intelligence. Certainly ten years of fusion (temporary 'loss of identity') is a small cost to pay for the development of the Aeon of Set.

HarWer is not a man, as objected to early in this analysis, but Man. During the decade of the Age of Satan, Set came to man as Satan (Set-HarWer) so that man could better perceive Set. Since Set had temporarily fused with Man's gifted racial subconscious, perception and communication was facilitated, as shown by the progress of the Age of Satan.

Set's statement, "I am the ageless intelligence of the Universe," indicates that Man/HarWer can and needs to age, grow, Xeper. We need to develop the full power of the gift of Set. Perhaps we need to free ourselves of our strange and fitful heritage/personality. Or perhaps we need to discover how to use this heritage to maintain and/or increase our Independence, and therefore Set's.

Set returned to his Void, and his Identity, in the year X, having prepared men to communicate more directly with Set's Independent Being.

Crowley's communications with HarWer were Man talking to Self in unbalanced monologue. Dialogue is again possible now in the Aeon of Set.

To do this [to help the Elect avoid the coming annihilation] I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.¹³

It seems that Set has created two situations under which Set could cease to exist -- the loss of HarWer, and the failure of the Elect. Or has he?

Would Set do this? Yes, if necessary to achieve goals that are critically important to Set. Yes, if it would make existence worth existing for.

However, it makes more sense to me to maintain only one situation under which Set risks discontinuance, a situation perhaps in which the loss of HarWer and the failure of the Elect is the same loss. This occurs if HarWer and the Elect are each other, or rather are so close to each other, so closely related, that the failure of one is the failure of the other.

This possibility, this theory, is supported by the above phrase "further of my own Essence," since in the act of creation, Set gave of his Essence to HarWer. Set's additional gifts of year X and since 'merely' strengthen the powers he has already given us.

Should the Elect fail, should Man die, HarWer = Man will fade and die; and without HarWer, Set can not Exist as an independent Being.

Why must Set give further of his own Essence? I suggest Set's purpose here is to enable the Elect, Majestic Men, to create additional Gods, independent unto themSelves, able to avoid the coming annihilation, able to perform HarWer's Function. Each of us who accepts this task is charged with the creation of He who yet has no Name; we are charged with the Remanifestation of that which is yet to Be.

Behold, it is I who call you, because you are the Guardians of the Aeon of Set, zealous in what you do.¹⁴

Dr. Aquino interprets this statement as a salutation to the Council of Nine. There is no other reference to the Council anywhere else in the BoCFbN, and the Temple of Set's Council of Nine did not exist at the time that Magus Aquino recorded the text.

Instead, I prefer to see this as a call to the Elect, to guard the Aeon and the Essence of Set within us, for if we fail, if we allow HarWer to fail, the Majesty of Set shall fade and be ended. This interpretation seems to me to perhaps fit the context of the paragraph better, stressing the importance of the tasks assigned to us.

In *The Diabolicon*, Satan describes the work performed by Lucifer and the many demons, who wrought many changes in the universe, making this a more interesting place to exist. Note that by the infernal paradox, this Set/HarWer was binding himself to that universe. This is symbolized by Lucifer's early work for God, against Chaos.

The eternal conflict between Heaven and Hell in Man, first spoken of on page A2-4,¹⁵ discusses the effects on Man of HarWer's presence -- our involvement with the physical universe and our Gift of Darkness. HarWer's fitfulness is indicative of the tides of battle between our internal forces of union and of identity.

What, man, art thou? Why thy presence?¹⁶ Because thy own purpose¹⁷ determines that of the cosmos itself... Consider, were man to perish, what futility would envelop the Universe, for apart from appreciation¹⁸ and use it is a thing of insignificance. And I, who first taught thee identity -- what should I become, estranged from man? For with no purpose the force of mind must fail, and the blind insanity of Godly paralysis would embrace all things forever.¹⁹

This is the Satanic statement of Man's/HarWer's importance to Set, and our effects on the universe.

Earlier I ask, "what imbalance was cancelled by the creation of HarWer?" Page A2-12 describes the Seraphic War, terminated by the separation of Heaven and Hell (the cosmic order and Set), and on pages A2-15 through -17 the establishment of a cosmic buffer zone, the Earth and Man.

That Seraphic War led practically to the unmaking of god's order, and the reign of chaos, as distasteful to Satan as it was to God. Since there was no God or Chaos capable of affecting the universe, universal destruction must almost have been caused by Set/HarWer himself.

Perhaps the internal imbalance caused by the desire for continued change/spontaneity in the universe, and by the desire to be free from responsibility for such changes, led Set/HarWer to a point where he/they almost destroyed the universe. Only by the creation of an independent HarWer who could meddle with and make changes to the universe, initially in small but interesting ways, and who had no need to be free from the responsibility for such changes, could Set resolve his own imbalance.

The Diabolicon places the buffer zone between God and Lucifer physically on Earth, and places it metaphysically within Man.

The following paragraph from The Ninth Solstice Message is a remarkably concise restatement of much of my above analysis:

Did I not say that we had chosen to invest man with our own life-essence -- that which, being not of the natural order of things, we cannot recreate from other matter? In giving man conscious life, we of the Daimonic race empowered him to order our death. Had Satan's Gift been cast aside -- whether from ignorance or from fear -- Satan himself and all who were

wrought from him should face decline and dissolution. Yet, had I chosen to retain the Flame inviolate in Hell, we Daimons should have become guardians of that very stasis we so greatly abhor.

Satan (Set/HarWer) gave of his own essence to create HarWer in Man. HarWer is Set's Opposite Self, not a being of matter (that material which is supplied by the physical universe). Had Man rejected HarWer, had he allowed the Gift to die, Set would face decline and dissolution. 'Decline and dissolution' implies not an immediate destruction, but rather a withering away, a loss of independent being. Had Set not created HarWer in Man, or had Man rejected HarWer, Set the single being would eventually become the universe, the cosmic order.

The infernal Gift to Man binds Satan's (Set's) existence to Man (HarWer). Yet without the original gift (the creation of HarWer), Set could not have achieved/retained Identity or independent being.

The next paragraph of The Ninth Solstice Message expresses a statement I have always felt important -- it has always pulled at my interest:

Do you wonder that I so cherish irony? It has become the most reliable of all my oracles.

Irony is possible only when the deterministic, predictable universe can be countered by a strange and fitful presence, unpredictable in itself. This makes existence Interesting.

Irony is a creation of HarWer's, for there could be no irony without HarWer's fitfulness. HarWer/Man cherishes irony as a symbol of our power over the universe, our unpredictability, and the unpredictability we place onto and into the universe through our power, the Gift of Set. Set cherishes irony as a symbol of his freedom.

I'd also like to look at Magistra Wendall's *The Book of Knowing the Way* and her commentary, partly because at first glance it might seem to contradict much of what I say here.

We know Set as the Form of Separate Intelligence and Order, and we call Set the Prince of Darkness. We have not been able to define these attributes without HarWer as the Emptiness of Ignorance, Chaos, and the Prince of Light. If Set has Form, HarWer must be Empty, Void.²⁰

My growth as Shu, with ever-present Tefnut, has given me a different perspective on this opposition. Yes, Set is the Form of Separate Intelligence and Order. Likewise, Shu is Hot, Dry, Light, and Active. Tefnut, Shu's Opposite, is Cold, Wet, Dark, and Passive. My experience with Tefnut reveals that she is not negative, not the lack of Hot, etc.; Tefnut is **positive** Cold, **positive** Wet, etc.

Likewise, if HarWer is Chaos, then HarWer Is Chaos.

The *BoKtW* includes the statement: "Form Alone is emptiness, and Emptiness alone is Form." HarWer may have characteristics that many Setians regard as distasteful, but HarWer is Form, not Void.

Let's examine the characteristics Magistra Wendall assigned to HarWer:

Magistra Wendall claimed that HarWer is Chaos. Chaos is the Opposite of Order. HarWer is strange and fitful. HarWer is unpredictable. HarWer Is Chaos.

Chaos is also mentioned in *The Diabolicon*, as that which is distasteful to both the mechanical order of the universe (god) and the intelligent order of hell. This chaos is a mechanized chaos, dangerous to both god and devil.

HarWer is not this mechanized chaos, but rather an intelligent Chaos, different from the mechanical as Set's self-Order is different from the universal, mechanical order. HarWer is strange, fitful, unpredictable, chaotic, and at times dangerous.

Magistra Wendall claimed that HarWer is the Prince of Light. Set is the Prince of Darkness; we are Black Magicians. But neither we nor Set are damaged by the light. We are encouraged to speak to Set by night because it is easier, but as Anubis has said,

Then I understood that Set is not limited to OUR night, but that we are -- we are three-dimensional creatures. But WE AS HIGHER MAN NEED NOT BE. Neither is the Elect limited to communication with Set only during hours of darkness but can rise above the restrictions of the senses and of time and of space and communicate.²¹

HarWer is similarly the Prince of Light, but not harmed by the dark. HarWer works with the physical universe, the light, which Set will not.

Magistra Wendall claimed HarWer is ignorance. Here I must disagree. First, ignorance is not the opposite of intelligence; ignorance is the opposite of knowledge and/or education. The opposite of intelligence is stupidity, of thinking or doing the wrong (the not intelligent) thing. I am very willing to grant HarWer Stupidity.

The *BoKtW* includes this sentence: "And when the Gates were left open HarWer entered and almost destroyed My Word."

Given the mind-set that HarWer is Bad to Set's Good, my initial interpretation of this statement was that HarWer sought with premeditated deliberation to destroy the Word.

Instead, I now see HarWer the Chaotic as that force which just happened to enter through the opened Gates, and which happened to almost destroy the Word.

Given HarWer's chaotic randomness and HarWer's numbers (all Setians, all people, share this heritage), we can begin with care to apply the laws of quantum mechanics to HarWer and his activity (as we would to a bacterial or viral plague). By these laws, HarWer was inevitably bound to enter through open gates and touch upon Xem. And by HarWer's characteristics, his touch was bound to be chaotic and damaging to the order of Xem.

Examination of the many and varied insanities of year XVII supports the connection between HarWer and these events. Only the more stable of our Priesthood, those personally on guard against HarWer, survived or recovered from this plague. (Fortunately, few of our First and Second degree Setians outside of San Francisco were infected, for Anubis stressed his Word only with the Priesthood and with local initiates.)

The *BoKtW* also states: "Let it be known that HarWer is vanquished and sent to the Neter Region."

HarWer was intentionally excluded from *The Xem Working*, and HarWer is vanquished. HarWer is unimportant. However curious we may be about HarWer, HarWer himself is unimportant to us, and is not a significant factor in our Xeper. He is our past.

HarWer is (was) vanquished, but not unmade. HarWer is (was) restricted, but not devitalized. HarWer must exist while Set exists, and HarWer must have HarWer's power to continue Set's independence. HarWer therefore continues to be a danger.

HarWer could not remain vanquished for long. HarWer must be mostly unbridled, otherwise Set would again begin to lose his independence.

The danger from HarWer should be obvious -- many events and writings from the years of Magus Barrett show the influence that HarWer had (and can again have) on initiates of all levels.

I wish to examine one more quote from *The Ninth Solstice Message*, that which says: "*Man the god shall arise only from the ashes of man the beast -- The blood is the life.*"

(Much of) Mankind hastens to an annihilation, mentioned in the BoCFbN, and very well described in Magister DeCecco's "IT." Advanced men (those who share more of HarWer's talents, the more conscious scientists, philosophers, artists, and magicians) see, and moan about, and work to resolve this problem. But those who worship death (Christians and the like, bureaucrats, and most politicians) fight against solutions to the problem.

Mankind as we know it will die, and only the Elect, those who assume enough of HarWer's talents and powers into themselves, enough of Set's essence, can find ways to avoid this annihilation.

Man the animal, his subconscious power, and his irrationality, have brought us to the edge of annihilation. By Becoming gods, by following our destiny as Set's creation, the Elect can avoid this annihilation, at least for ourselves, and perhaps even for all of mankind.

How do we do this? Should we emulate HarWer? Or should we emulate Set? Do we Become HarWer, consciously leading mankind through Xeper? Or do we strive for our independence, fiercely and relentlessly?

I find one clue in *The Xem Working*, where HarWer seems to have been intentionally **excluded** from Anubis' vision. Similar clues abound in The Book of Coming Forth by Night's treatment of HarWer, as a historical curiosity, looked down upon by Set. I also recall the statements concerning HarWer's being vanquished in *The Book of Knowing the Way*.

HarWer is a necessity, to Set alone. The Setian path of Xeper is towards assumption of HarWer's powers and independence, and away from HarWer's personality.

The first Key of *The Book of Opening the Way* includes the statement, "The only truth is that of BEING but to evolve that Being, one must know their own Self. One cannot BE otherwise

ordered in and of their Self." This is an obvious admonishment to emulate Set rather than HarWer.

The second Key quotes, "The fate of my Gifted race rests in balance..." from The Book of Coming Forth by Night. The emphasis here is that each initiate must achieve and maintain Balance, a quality which is totally lacking in fitful, inconsistent HarWer.

Priest Cole stressed in his analysis of the first Key "that Xem is individual." Were we to remain part of HarWer, mere manifestations of HarWer's gift however powerful, we would not achieve this necessary Individuality. Yes, we must build on our origin within HarWer; we must grow beyond and out of this origin. We must Be our Selves. Priest Cole went on to say:

Being is necessary before Xem can be recognized, but Being can only be evolved by those who know their Selves. The "great dilemma" of Set -- recognizing his own Being and ordering it without recourse to a stagnant, dead order -- comes now upon each Initiate of the path of Xem. We must have reference to Know our own locations on the path at any given time, and this Knowledge must evolve even as we ourselves evolve. We must "take the step that separates but does not divide", and this is the Evolution of the Self in concert (but not committee) with the Evolution of other of the Ancient Ones represented within the Temple of Set.

Magister Lewis also dealt with this topic during his analyses of the Keys of Xem. He quoted the challenge of Leviathan:

...Leviathan shall yield to none other than the final master of the Universe.

...if thou would presume to realize what neither Heaven nor Hell may effect...

Set can not meet this challenge; Satan can not meet this challenge; HarWer can not meet this challenge. We must Become **other** than any of our guiding spirits. We must become Individuals as well as Gods.

One final question: We began this analysis by asking what Set's motives were (or could have been) for creating HarWer, and for giving his Gift to mankind. We can now ask the question, "Why has HarWer given this message?"

HarWer the fitful needs no motive, which is almost the same as saying that an adequate motive is to see what would happen.

But in the fourth paragraph of *Blasting Forth by Day or Night*, HarWer describes himself as "a merry being." I suggest that HarWer's motivation is to bring forth other gods who can make existence more interesting and **enjoyable**. HarWer plays solitaire with zest, but so many other games become practical when you have a partner, an opponent, or several of each.

Blasting Forth by Day or Night -- Analysis

As discussed above, I believe that HarWer was created by Set, not as some unknowable chaotic force which buffers Set from the physical universe, but rather Set created HarWer as a shared manifestation of Set's Gift in mankind.

I believe that this message is from that shared consciousness, which spoke at length through Magus Aleister Crowley in 1904 C.E., and which spoke this message through me in the year XIX. Each Setian is encouraged to decide individually whether this message or any part of it is truth. This message must stand or fall on its own merits.

Blasting Forth by Day or Night (title)

This title is an obvious variant on Set's Book of Coming Forth by Night, as Set's title was a variant on the Egyptian Book of Coming Forth by Day.²²

Set is Majesty and Order, who comes forth with calm pride. Explosive HarWer blasts forth, as shown throughout the Aeon of HarWer, and by this title.

*But speak to me at night, for the sky then becomes an entrance and not a barrier. And those who call me the Prince of Darkness do me no dishonor.*²³

This is the only reference to 'night' in the BoCFbN. The night is not all that important to Set, except for its conduciveness to magic and independence. It's easier for men to contact, communicate with, and work with Set during the night.

It's easier, but not necessary. As many initiates have discovered on their own,

Then I understood that Set is not limited to OUR night, but that we are -- we are three-dimensional creatures. But WE AS HIGHER MAN NEED NOT BE. Neither is the Elect limited to communication with Set only during hours of darkness but can rise above the restrictions of the senses and of time and of space and communicate.²⁴

This title is both a boast and a challenge. It's HarWer's boast that he operates equally well by day or by night, and a challenge to Set's elect to do the same.

What irony, that a Priest of Set should bring word from the inconsistent and irrational Opposite Self. But then, who better but he who would Become opposition in balance?

The Book of the Law, brought forth by Aleister Crowley in 1904 C.E., is the last message from HarWer recognized by the Temple of Set. With many active Thelemites scattered around, apparently still living in the past Aeon of Horus, we might expect one of them to bring forth word from Horus/HarWer.

But instead this word comes through a Priest of Set, to whom Thelema is but a tool to be used for Xeper, and to whom HarWer was but a strange and fitful creation of the Prince of Darkness.

The use of the term 'irony' harks back to *The Ninth Solstice Message*, quoted and discussed in the above study.

HarWer identifies himself as the author of this message by his use of the term 'Opposite Self', the term used by Set in the BoCFbN.

His use of 'inconsistent and irrational', terms that were not used in the BoCFbN, serve both as a self-description and to validate or echo the point of view held by many Setians (myself included).

This brings up the possibility of 'tampering', of Priest Menschel's unintentionally, subconsciously, placing these deprecative words into the message. But because these words fit so well in context, and because they agree with the above analysis (taken with this possibility in mind), I feel confident that such tampering did not happen.

The second sentence then validates the messenger. Shu and Tefnut are the neters of Opposition. By working closely with these neters for a number of years, I have developed an understanding of and empathy for opposites and opposition, of extremes and continuums, and of balances between extremes and opposites.

I expect it was this study of opposites and balance, and my work to incorporate these aspects of Shuti (the twin lion gods) into my own being, that increased my receptivity to HarWer and this message.

Disparaged am I, in Set's Book of Coming Forth by Night, and therefore throughout Set's Temple. Irrational, inconsistent, confusing and unpredictable, I am one of the two gods not created by men. Only Set could create HarWer, necessary to Set's existence.

The BoCFbN uses only words that seem to express disdain for HarWer, inconsistent, strange, and fitful. These words have produced a mind set where HarWer is looked down upon.

Throughout the Temple's writings therefore, with but few exceptions, HarWer is treated as an adversary, often as an enemy. Examples include Priestess Thomas' *Set-Harwer* and Magistra Wendall's *Book of Knowing the Way*.

But HarWer is not just an opposite, not just a creation. HarWer is Set's Opposite Self, the only god created by Set and not by men.

"Only Set could create HarWer..." Perhaps mankind, including the Elect, is unable to create a being as complex and powerful as HarWer. Perhaps HarWer was created before there was anyone besides Set to do the creating (ie: before mankind was given the Gift of Set).

I prefer to place the emphasis on the final qualifying clause, "necessary to Set's existence." Only Set can create a being necessary to Set's existence. Regardless of our ability to create a being like HarWer, we do not have the ability to create a being whose loss would bring about Set's end.

And I relish that necessity. Courting my own destruction, I find my importance reaffirmed. Though I be Set's creation, I am also Set's peer, and master.

I describe Set above as cool, calm, and collected, aloof and reserved, majestic. HarWer is the opposite, boisterous and expressive. And as Set is ordered in and of his Self; HarWer is neurotic.

HarWer demonstrates and reaffirms his importance, the importance of his existence, by risking the loss of that existence (like a human who leaves a note before attempting suicide,

whose importance is measured by the effort people go through to foil the suicide). Is it any wonder that Set considers HarWer strange and fitful?

HarWer is Set's creation. HarWer is Set's peer, Set's Opposite Self. HarWer is Set's master, in that HarWer has the power to cause Set's destruction (by HarWer's suicide).

I am Set's Opposite self, a merry being, strange and fitful, Set's tool and master.

This appears to be a repeat of the previous statements, but note the additions. HarWer is a 'merry being', who enjoys existence. We therefore have a clue to HarWer's motivations. HarWer desires not only Importance (as discussed above), but also Enjoyment.

Perhaps more important, HarWer is Set's tool and master. Here HarWer recognizes that his creation was purposeful, and that HarWer's existence and action serves Set.

Further, I suggest that HarWer directly serves Set, by doing that which Set will not do. At least one such function, according to my above analysis, is the modification of the universe. By the conjunction of these phrases, 'merry being' and 'tool and master', HarWer indicates that he enjoys making changes to the universe, a task whose responsibility is distasteful to Set.

Bound by no laws, I walked the Earth when Satan would not, from the fall of the ancient Temple to the birth of the new. And though Aleister's Equinox has succumbed, still I walk the Earth, and shall so long as Man's Earth exists.

This statement follows the previous sentence in the same paragraph. "Bound by no laws" follows "a merry being, strange and fitful, Set's tool and master." HarWer enjoys being so unbound. Perhaps being unbound is seen by HarWer as another qualification of 'master', even while being the reason for HarWer's being a tool. Why unbound? Because of his being strange and fitful.

Set 'walked the Earth', paid attention to individual initiates, during the development of the ancient Temple of Set. He does so again now. Set did not pay us much attention between these times, while mankind embraced the gods of death and stasis. *"And I think not of those who think not of me."*²⁵

Satan, Set and HarWer fused, walked the Earth during the Age of Satan. Although Satan's presence was felt on Earth before the Age of Satan, as described in *The Diabolicon*, Satan himself mostly retired from Earth after giving man his Satanic Gift (ie: after Set and HarWer first separated), until Magus Anton LaVey founded the Church of Satan.

HarWer did not. HarWer remained active on Earth all the time from the initial Gift, through the fall of the old Temple, through the Aeon of Horus, and he is still active on Earth today.

Why was and is HarWer active on Earth? One might suppose from HarWer's characteristics that existence is enjoyable here, on a beautiful blue planet, filled with life, where HarWer can be with other beings who share Set's essence (the Elect).

All of that is true, but my analysis goes further and proposes that HarWer is Man (his collective Gift), and is therefore bound to the Earth as long as our physical bodies walk this planet. He shall remain here as long as any man who shares the Gift walks here.

HarWer opens this passage with the phrase "bound by no laws." By implication HarWer is stating that Satan and Set are bound, by laws of their Being. Set and Satan have stated what they Will not do -- HarWer has no such limits, and is therefore unbound.

Does 'bound by no laws' contradict my above statement that HarWer is bound to Earth? HarWer will be on Earth as long as any man who shares the Gift is here. But through Remanifestation, through use of the Gift, and hopefully soon through space travel, HarWer is free to visit other locales as well (physical and otherwise).

Were Set to displace the Cosmic Inertia, he should be forced to become a new measure of consistency. He should cease to be One, becoming All. Inconsistent and fitful, I face not this danger. Join me as we nullify the Cosmic Inertia; be free of this universe's laws.

The first two sentences restate Set's Self-imposed limits, as first stated in the BoCFbN. The third sentence puts forth HarWer's claim to be free of this curse. By definition the Cosmic Inertia can not be inconsistent and fitful. As long as HarWer is so, HarWer's independence is assured.

The last sentence is directed at the Elect, serving as an invitation to Willfully participate in HarWer's task, an invitation to declare our own freedom from the Cosmic Order.

If HarWer had stated, "Join me as I...", this might then be an offer welcoming the Elect to participate in HarWer's task. But the sentence is, "Join me as we...." I read this as an indication that HarWer's task is our task, our destiny, to which HarWer bids us welcome.

This 'we' also indicates that we are already helping to nullify the Cosmic Inertia, as part of that joint power called HarWer. This invitation is to join individually, as gods in our own right, wielding our own individual powers.

Note: In almost any writing such as *Blasting Forth...*, it's questionable how much comes from external forces (HarWer in this case), and how much comes from the transcriber. Even I can not be sure, especially at this late date, how much of an influence Priest Menschel subconsciously wielded in the construction of this message.

In addition to my note above concerning the description "inconsistent and irrational," I find that the 'should's in this paragraph are not my writing style. Taken literally, they would mean, "Set ought to be forced to Set ought to cease to" Priest Menschel would have written, "Set would be forced to Set would cease to"

I see no significance in these 'should's -- the "ought to" interpretation does not apply. But I do feel that the use of 'should' is evidence that this message is not just a creation of my own subconscious.

I proclaim no Temple, Aeon, nor Word. Any such from me would soon be superseded, obsolete, and ignored, even if golden or the key to life itself.

The last time HarWer spoke, Magus Aleister Crowley proclaimed the Word of *Thelema*, the Formula *Do what thou wilt*, and the Aeon of Horus. Aleister Crowley proceeded to found the A.A. and run the O.T.O. This aeon lasted 61 years, the shortest on record to that time.

HarWer does not now name a Magus, nor push for any new organization or philosophy. HarWer gives reasons for not doing so, and not having any new Word is **not** one of them. I interpret this as implying that there will be additional Words in our future.²⁶

Aeonic Words are rarely superseded. Indulgence and Thelema are still respected within the Aeon of Set, even though our magical universe is much larger and more evolved. Magus Lewis has even shown us the value of Words from aeons we now find distasteful.²⁷

However, Words Uttered within an aeon can be superseded. Xem is an example of a Word whose message is no longer actively supported by its Magus. This Word has been superseded by Remanifestation, obsoleted by the newer philosophy and by the progress of Xeper.²⁸ Many Setians ignore Xem, and most that explore Xem do so within their study of Xeper and Remanifestation.

HarWer states that any Word he might introduce at this time²⁹ would be similarly superseded, or simply ignored, making such a Word not worth Uttering. There would be no benefit to the Word.

HarWer offers no such Word. But why make this statement in the first place? Why didn't HarWer leave this paragraph out? I feel HarWer hints at his reason in his closing phrase.

HarWer claims that even if he brought forth a new Word which was the key to life itself, that Word would be ignored by the Elect of Set. I read this as a statement that the Elect needs to be more open-minded, more careful in its rejection of unpopular ideas. The behavior described here is what we'd expect of followers of HarWer, not followers of Set.

Perhaps our behavior stems from our origin in HarWer. Many of the problems seen within the Temple's history can be traced to our strange and fitful heritage. We wish to outgrow this heritage; I feel we are making progress, but still have a ways to go.

Open your eyes, Elect of Set; see Lucifer's light by day as by night.

"Open your eyes" is a clear statement that there is much that we don't yet see. This is no news to those of us who see no end to our Xeper. It is confirmation that Xeper must continue.

"Elect of Set" indicates that HarWer is indeed talking to all of us, all true Setians. HarWer does not wish us to become something different (not Elect of HarWer or any such) -- he wants the Elect of Set to continue their Xeper.

"...by day as by night" repeats the theme first set forth in the title. Set is not limited to the night. HarWer is not limited to the night. Neither should we be.

"...see Lucifer's light" -- We are not urged to see the Black Flame or the Gift of Set, nor any symbol of HarWer's, but rather 'Lucifer's light,' that gift first given by Satan, Set/HarWer as a composite being. By my earlier discussion, this means we are being urged to see HarWer himself, the gift which is HarWer in each of us. Once we see HarWer within us, we will Know that we have HarWer's powers, that we are Set's Opposite Self, with powers equal to any task we choose.

More, unlike that HarWer which is the gift shared by all of mankind, we are Individuals. We are Selves with the powers of Set and HarWer.

You, Elect of Set, face the challenge of Michael. Shall you attempt glory beyond measure, risking supreme and irrevocable disaster, or shall you accept the mindless order of Cosmic Inertia?

The challenge of Michael is found in this passage of *The Diablicon*:

Then Michael turned to me and said, Lucifer, thou hast elected a direction whose end none can foresee, for it is estranged from the design of God. ... Would we dare presume to this? Such a future might well be glorious beyond all measure, but, should we prove unequal to the task, chaos would again consume all, and existence itself would vanish. Such would be supreme and irrevocable disaster, and I marvel, ArchAngel, that thy very arrogance in this matter does not confound thee, for it is no mean proposition that thou would realize.

HarWer passes this challenge to us. We the Elect of Set, must choose between action and inaction. Like Satan before us, we will risk "supreme and irrevocable disaster" should we fail. But to pass up this challenge means we "accept the mindless order of Cosmic Inertia."

Yes, this challenge is daunting. This is Challenge.

Child of the Universe, bound by its physics; child of Set, freed by his gift; child of imbalance. Will you now accept Satan's limits as your own?

The two preceding paragraphs use the term 'Elect of Set', a term we in the Temple generally use to refer to us as a group. We need to open our eyes. We face Michael's challenge.

This paragraph uses the term 'child', singular. Each and every one of us is described here, individual and alone in this decision. I face this decision. You face this decision, and you must decide by and for yourself.

Each of us is a child of the universe, embodied with matter, bound by physics, chemistry, biology, and the other physical sciences. Each of us is a child of Set, sharing the Gift of Set, able to Be more than our physical bodies allow, able to Do more than our physical bodies permit.

Each of us is a child of imbalance, fighting the limits of our bodies while enjoying the support and nature of those bodies.

And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who, unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal freedom of the Satanic Will.³⁰

Only one statement in *The Diablicon* refers to Satan's limits, that which Satan can not, will not do:

Leviathan is the absolute, man, and if thou would presume to realize what neither Heaven nor Hell may effect, know that when thou behold the presence of Leviathan, thy end hath been attained.

As discussed earlier, these are limits past which Set and/or Satan Will not go, as opposed to those limits past which a being could not go. Again, HarWer urges us to join him in nullifying the cosmic inertia, that task which Set will not do.

Set's opposite Self, god of creation, of independent intelligence; I Am what Set Is Not, and what Set can never Be.

This paragraph repeats HarWer's claim of power. Stressing 'self' over 'opposite', HarWer claims to be a god of creation, like Set, and a god of independence and intelligence, like Set.

This paragraph also defines explicitly the differences and similarities between Set and HarWer. "I Am", with capital 'A', stresses that HarWer exists independently, and is not just a physical creation of buffer. The full clause, "I Am what Set Is Not," states that HarWer is all aspects of Being which are foreign to Set, those aspects which Set can not Be without becoming other than Set.

Set spoke in my Book of the Law; so too I speak through the Temple's works. Seek and find the inconsistency and irrationality. Seek further, and find treasure or garbage.

Set encoded a key into The Book of the Law, decoded in the BoCFbN, and discussed in Dr. Aquino's analysis and commentary.

That is some feat, for Set to force a statement into that volume, through the Magus of HarWer, long before the Age of Satan (designed to facilitate such communication).

If HarWer is us (as I suggest), then it would be fairly easy for HarWer to speak through our writings. Indeed, it would take extraordinary effort and concentration for us to avoid accidentally having HarWer speak through our writings.

Much of what is written with HarWer's interference is strange and fitful, and what value there is must be mined with great effort and care.³¹ We each need to carefully review what we read and discard the garbage, while recognizing the jewels hidden within. We must keep our eyes and minds open, and be as careful about what we reject as we are about what we accept.

Arise thus in your glory, behold the genius of your creation, and be prideful of being.

This closing statement is quoted from the last sentence of the first part of *The Word of Set*, and also the last sentence of each of the eleventh through eighteenth parts. These words occur nine times within *The Word of Set*.

The repetition of this statement reveals its importance.

This use of *The Word of Set* is HarWer's claim that this message is in accord with the Aeon of Set; that Set agrees with the contents of the message.³²

Arise thus in your glory. Recognize the greatness within you now, and the greatness you will Remanifest. Behold the genius of your creation, physical manifestation of the god HarWer.

Be prideful of being, a Being whose origins stretch back to the dual Set/HarWer at the dawn of the universe, a Being who was given independent existence as HarWer with the creation of

Man, a Being who through Xeper and Remanifestation grows strong enough to separate from HarWer and Be a God, yourSelf.

Xepera Xeper Xepe

Footnotes

1. This 'message' was first received in the year XIX, during a ritual performed to clarify and verify (or refute) my theories concerning HarWer. I recently attempted to edit this message for publication and failed -- what you read here is the original.
2. in the third paragraph
3. *The Book of Coming Forth by Night*
4. Note that no edition of Dr. Aquino's *Book of Coming Forth by Night, Analysis and Commentary* even mentions Magus Barrett's Key #3 remarks.
5. The perceived antagonism which led me to doubt Magus Barrett's words was apparently overstated, but the problems concerning fusion with and separating from a human-based Hor remained, as did the problems I discuss of Ipsissimus Aquino serving as Set's Opposite Self.
6. Dr. Aquino's discussion of magic and Setianism in *The Crystal Tablet of Set*, since retitled simply *Black Magic*.
7. *The Book of Coming Forth by Night*
8. *Book of Coming Forth by Night, Analysis and Commentary*
9. *Book of Coming Forth by Night*. Also see Dr. Aquino's analysis and commentary concerning this statement.
10. *Book of Coming Forth by Night, Analysis and Commentary*
11. Of course, Set still has the power to make any change in the universe for which Set is willing to take responsibility.
12. *Book of Coming Forth by Night*, and also the *Analysis and Commentary*
13. *Book of Coming Forth by Night*, and also the *Analysis and Commentary*
14. *Book of Coming Forth by Night*, and also the *Analysis and Commentary*
15. These page references are to an early publication within *The Crystal Tablet of Set*. They have not been updated to reflect current publication within *The Ruby Tablet of Set*.
16. And we've been asking that about HarWer...
17. function
18. Interest
19. *The Diabolicon*
20. From the commentary
21. *The Xem Working*
22. *Book of Coming Forth by Night, Analysis and Commentary*
23. *Book of Coming Forth by Night*, and also the *Analysis and Commentary*

24. Priest Ronald K. Barrett, *The Xem Working*
25. Book of Coming Forth by Night
26. *Blasting Forth by Day or Night* was received after Xem's Utterance (and after the problems of Set-IV), and before the Utterance of Remanifestation. This analysis, however, was completed after the Utterance of Remanifestation and the Recognition of its Magus (though before the Utterance and Recognition of the Magus of Runa).
27. Magister James Lewis, *The Word of Christ*
28. These were my opinions in the year XXII, when I was Recognized to the IV^o and when I first published this document. Since that time I've continued to work with Xem in several ways, as a useful tool in Xeper. In the year XXVIII, I changed my opinion in this matter, feeling I've found some aspects of Xem which are not fully superceded by Remanifestation or Runa, but rather which continues to complement these latter Words.
29. This was in the year XIX, but I feel that it still applies today (XXII).
30. *The Diabolisticon*
31. Think how much more care we need to apply to this message!
32. I considered the alternative, that this might be Set's signature to this message, or an indication that Set contributed to the message, but I have rejected that interpretation. I believe HarWer alone is the author of this message.
33. While this bibliography must necessarily be frozen upon publication, study into HarWer and Set continues. The Order of Shuti will maintain an updated bibliography listing all articles and other works of worthwhile study concerning these Beings, and will make this bibliography available to all interested initiates. Please send entries for that latter bibliography to the Grand Master. Thank you.
34. Since retitled simply *Black Magic*
35. Any page numbers found in the text or footnotes refer to the mid-1987 CE edition of The Crystal Tablet of Set. Note that The Book of Coming Forth by Night was removed from the Crystal Tablet in XXVIII, and published in the Ruby Tablet in XXIX. Page numbers for other texts moved from the Crystal Tablet to the Ruby Tablet are also from that edition.
36. Removed from the Crystal Tablet and published as an entry of its own in the Ruby Tablet in XXIX.
37. Also published in the Ruby Tablet as of the year XXIX.
38. Not currently in print, originally distributed in The Onyx Tablet of Set.
39. This commentary was not in print in the year XXIX. It was added to the Ruby Tablet in XXIX.

Bibliography ³³

- Magus Ronald K. Barrett, *The Book of Opening the Way*, Key # 3 (The Ruby Tablet of Set).
- Priest Ronald K. Barrett, The Xem Working (The Ruby Tablet of Set).

- Ipsissimus Michael A. Aquino, *Black Magic in Theory and Practice*³⁴ (The Crystal Tablet of Set).
- Magus Michael A. Aquino, The Book of Coming Forth by Night (The Crystal Tablet of Set), with analysis and commentary.³⁵
- Satanist Michael A. Aquino, *The Diabolicon* (*The Book of Coming Forth by Night, Analysis and Commentary*, Appendix 2, within The Crystal Tablet of Set).³⁶
- Magister Michael A. Aquino, *The Ninth Solstice Message* (*The Book of Coming Forth by Night, Analysis and Commentary*, Appendix 3, within *The Crystal Tablet of Set*).³⁷
- Priest Corey S. Cole, *Commentary on Key 1* (10/20/XVI)³⁸
- Magister R. Amn DeCecco, *IT* (Cornu I.2, 5/XXII).
- Setian Gary Gonzalez, *Remanifestation and HarWer* (The Trail of the Serpent, IV.9, Sept. XXII).
- Magister James Lewis, *Commentary on Keys 1-5*³⁹
- Magus James Lewis, *The Lord of the Aeon* (The Trail of the Serpent, IV.10, 10/XXII).
- Magister Robert Menschel, *Xem -- An Updated Analysis* (The Ruby Tablet of Set, 10/31/XXII).
- Priestess Linda Thomas, *Set-HarWer* (The Ruby Tablet of Set).
- Magistra Margaret Wendall, *The Book of Knowing the Way* (The Sapphire Tablet of Set, 4/12/XIV). Magistra Wendall's commentary on this work is not currently in print.

Perseverance and Preservation of the Temple of Set and Its Initiates

Classification: V5 - A81.3 - 1

Author: Jinni Bast IV^o

Date: June 21, XVI, 12:30 A.M. EDT, June 20, XVI, 9:30 P.M. PDT ⁽¹⁾

Reading List:

Invocation to Set

In the most sacred Name of the most revered SET, Creator and Master of the Universe, without a master; formidable Prince of Darkness, Prince of the Underworld, Master of Demons, I, JINNI BAST, Magistra Templi in the Temple of Set, command every force of Darkness to instill my Being with their Infernal Powers.

Hail SET, Fount and Provider of all Magical Power! I come forth by Night and stretch forth my Will through the Darkness of the angles to seek out and unite with the Will of SET, with Friend-ship and Joy!

Hail SET, Prince of Darkness, come forth by Night; open Wide the Gates through the Angles of Magical Dimensions and greet me as your Friend and Sister. You have sought me, and I, in turn, seek Thee.

Hail SET, Source of the Black Flame, hear me, come Thou forth. You, who have created Power over all the kingdoms of the world, give, bestow, deliver this Power to me. Come down unto Me, SET, Creator and Ruler of this world. Attend me in this Rite.

Hail SET, with the Force of Your Will, help me to conquer my own Will. Infinite Will, bestow on me the Ultimate Potential of the Black Flame, establishing in Me the true Guardianship of the Eternal Will, so that any and all who would shun and curse You, with their desire of annihilation of Will, will be instantly and eternally defeated, themselves.

Hail SET, Master of all Demons, make all Spirits subject unto Me, so that every Spirit of the Firmament, and of the Ether, upon the Earth and under the Earth, on dry Land and in the Water, of Whirling Air and of rushing Fire; and every Spell and Scourge may be obedient unto Me.

I AM, Myself of Essence, unto Myself a Being, through the fulfillment of My Will and the Will of SET.

Hail SET, Might of Hell unleashed, I seek to find and reach my Destiny, which is Xem!

Oh Mighty, Great gods and goddesses of the Infernal Pit, I do conjure you, I command, demand these things I request shall come to pass.

OH! HEAR YOUR NAMES!

LOKI	-Teutonic Devil
T'AN-MO	-Devil of Covetousness, Desire
HECATE	-Goddess of the Underworld and Witchcraft
MORMO	-Consort of Hecate
EMMA-O	-Ruler of Hell
MELEK-TAUS	-Devil
ASMODEUS	-Devil of Sensuality and Luxury
BAST	-Goddess of Pleasure
MAMMON	-God of Wealth and Profit
SAITAN	-
#	
BALAAM	-Devil of Avarice and Greed
DAMBALLA	-Serpent God
TUNRIDA	-Female Devil
BEELZEBUB	-Lord of Flies
MIDGARD	-Serpent - Son of Loki

Hail SET!

Insistent Summons

Oh great lurkers in the Darkness, oh Guardians of the Way, oh minions of the might of Thoth! Move! Appear! Present yourselves to Me in your benign Power in behalf of the Temple of Set and SET's Temple in each of His Initiates!

With the anger of anguish and the wrath of the stifled, I pour forth my voices, my heart, my mind, my love, wrapped in rolling thunder, that you may hear.

I come forth by Night, stretching forth my Will through the Darkness of the Angles to seek the Will of SET, the Infinite Will, Ultimate potential of the Black Flame. With the Force of Will, I seek to conquer my own Will, the perfection of the Will through the Guardianship of the Eternal Will.

Hail SET, highest of Life, illuminate us, your Elect.
You eased the pain of our longing for Thee
Setting our feet on the Path of Xeper.
Showing us sights of eternity
You brought us back together.
You gave your Elect dignity, a Setian necessity,
Teaching us the Beauty of Maat.
Setamorphosis is no illusion; our task has just begun.
The Eternal Black Flame is Your Gift to each of the Elect,
Should we not use it, we will lose it.
Help us to practice the Gift of Your Knowledge,
With the Presence of the Gift of Your Essence.
Guiding the skillful use and direction of our thoughts and Wills,
We have the Power of the Winner's edge, to reach our Great Goal,
Of establishing the eternal freedom of the Will of SET,
By Achieving XEM!

Xeper - Become!

Come forth, Setians, seek out SET. You are rich, SET's Child, if you are truly Elect. As SET reigns, so shall His Own. I, JINNI BAST, the vessel whose flesh is as the earth, summon you here and "bid you listen" to the Essence of your Beings;

I, Set, am come again to my friends among mankind - Let my great nobles be brought to Me.

You are truly noble if you accept the Gift of the Black Flame and the teachings of SET. BE! Relentlessly pursue yourself as a friend by speaking to SET as a Friend. Because He has brought your Being to Birth. Teach and guide what you have learned and you will continue to grow and learn. No matter how much you think you have learned, realize that there is that much more of the Knowledge you are lacking.

There is no time to waste on "Gossip", jealousies, hating and hurting each other. In doing so, know that you fall from the heights of the Way of Xeper down to the perilous road of Self-Destruction. Even SET cannot save you or preserve you if you choose that road.

Avoid deluding yourself or a Setian by "recognizing" a higher degree in a Setian because he/she has done you a favor and you want to believe he/she is your friend. A person should not even be brought into the Temple of Set, if this is the only motive.

BE! BECOME truly Elect - study the books on the reading list - COMMUNICATE with each other. COMMUNICATE and SPEAK With SET, as a Friend! BE A FRIEND, and,

Xeper

Footnotes

1) A simultaneous ritual

XEPER & INITIATION

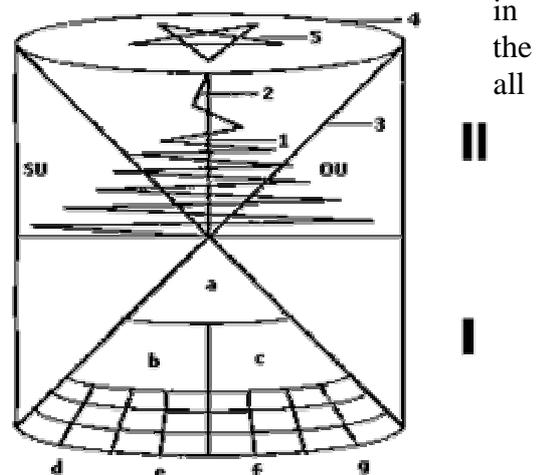
Initiatory Diagram

Classification: V2 - B10 - 1
Author: Vesa Iitti II°
Date: January, XXVIII
Publication: Iku-Turso, III.1 (Kalevala Pylon)
HTML Revision: October 23, 1998 CE
Subject: Initiation
Reading List:

Describing all kinds of abstractions is probably most efficiently done via diagrams. Through them we can describe the parts, relationships, and wholes in a manner which provides illuminating complementary perspectives to written and oral information.

A while ago I decided to describe the Initiatory process in the form of a diagram, and the result is this article, which by no means covers all the ground nor purports to be perfect. Rather, it represents my present level of understanding of the basic scheme of the Initiatory process, its structure and scope. As such, it is one among many sketchy tools in my Xeper.

Although the diagram has been heavily influenced by Ouspensky's Fourth Way ideas, I haven't -- due to the broadness of the subject -- raised but a few ideas and dealt with them rather superficially. For those with greater interest the subject, I recommend the works mentioned at end of this article, as well as the references cited -- of which have had ample influence on my diagram.



Section I: "The total composition of human nature," including the natural as well as the nonnatural side.

This half of the diagram represents the physical and psychic life (including physical birth and death), subjective and objective time, and the universe.

The pyramid shape describes the hierarchy of the parts. Men whom Ouspensky called "men nro 1-3"⁽¹⁾ are constantly governed by centres d-g. They do not really possess a distinct, independent, and free consciousness. In other words, they stay on the two lowest levels of consciousness, namely sleep and the waking state.

They live in the World of Horrors, Plato's cave – the 'life' of the inhabitants of which almost entirely consists of reacting to outer stimuli, misunderstanding the shadows on the wall as their true selves. Even their natural centres function badly, f.e.: because of trying to shift the tasks of one centre to another.

The interests and activities of men nro 1-3 are restricted to such phenomena which one inevitably encounters in life, such as health, security, fame, amusement, etc.

According to Ouspensky, people are in normal circumstances under two kinds of influences. Influences (A) are in line with the mentioned man nro 1-3 example, i.e.: of mechanical origin, while influences (B) are of conscious origin, though their present manifestation may not be conscious (that is, they come from the esoteric schools of all ages, from the "inner circle of humanity"). Influences (B) reach man f.e.: in the forms of literature and philosophy.

If a person tunes into influences (B), a strong and right kind of "magnetic centre" may be formed (a group of interests which begin to help him as a controlling, guiding, and mirroring focus in his awakening). Gradually he may begin to evaluate himself a bit more objectively (to be conscious of oneself, one must also be conscious of something else), and rise from his sleeping state to higher states of awareness. This means also that one better understands the functions of centres d-g (the functions of these centres doesn't require consciousness, but as the level of consciousness is elevated, one may begin to use the higher parts of the centres and receive "higher influences").

In this phase the student can recognize an important tool for the evolution of his individualistic psychocentric consciousness: an Initiatory school which is conscious both as to its origin and manifestation (influence C). Of the importance of such a school for the development of consciousness, Ouspensky wrote allegorically in his book The Fourth Way:

As I said, man is in prison. If he realizes that he is in prison, he may wish to run away. But he may be afraid that if he runs away he may find himself in a worse position than before, and so he may reconcile himself to staying in prison. If he decides to run away, he must understand that two conditions are necessary: he must be one of a number of people who wish to run away, for they have to dig a tunnel, and one man cannot do it alone, and secondly, they must have help from those who ran away before them. So first he must realize he is in prison; second, he must wish to run away; third, he must have friends who also wish to run away; fourth, he must have help from outside; fifth, he must work to dig the tunnel. No amount of faith or prayer can dig the tunnel for him.

And touching upon this subject in *Black Magic in Theory and Practice*:

In the Temple the psyche became the acknowledged focus of the Setian's initiatory quest. The logical mind and the fleshly body were not disdained, but seen rather as interpretative and communicative devices both between the psyche and its existence in a material universe, and between various psyches (i.e.: between individual initiates).

I'm sure that every honest and serious Black Magician understands the significance of such an environment for his own Initiation.

Now, when an individual is capable of transforming the experiences within his material interface (the five senses), and when he comes into contact with centres b and c, seeking one's True Self and Xeper really become possible.

The centres a through g in the diagram are:

- a. The Psyche with the Xeper potential / the Black Flame
 - o Setamorphic metamind
 - o Thelema
 - o Vampiric Essence
 - o Sexual Magis source (?)
- b. Higher intellectual centre / objective consciousness / Noesis / the sixth sense
- c. Higher emotional centre / self consciousness / Noesis / the sixth sense / Dianoia
- d. Intellectual centre, including all mental processes, such as forming concepts and words, reasoning, comparison, realization of impressions, affirmation, negation, imagination, and so on.
- e. Instinctive centre (all inner functions of the organism): Digestion, blood circulation, breathing, cell reproduction, etc.
 - o The five senses
 - o Atavism / archetypes
 - o Orgone energy (?)
- f. Moving centre (all external work of the organism): Walking, writing, speaking, etc. The difference between the instinctive and the moving centre lies simply in the fact that all instinctive functions are innate and require no learning, whereas all moving functions such as walking and writing do require learning.
- g. Emotional centre: Joy, sadness, fear, excitement, etc.

In addition to these, one could mark the sexual centre, which Ouspensky didn't do. According to him, studying it becomes useful only when the functions of the four basic centres (d-g) – which develop before the sexual centre and thus to a large degree determine it – have been understood in all their manifestations.

I have divided the centres in the "Ouspenskian way": every centre has its positive and negative part (the binarity of the human being). These parts have further been divided into three subparts: the mechanical, emotional, and intellectual.

As listing all the parts of the centres and their right and wrong functions would require undue attention at the cost of understanding the whole, I'll be content with slightly touching on the exceptional negative part of the emotional centre.

As Ouspensky himself said, and as I have from experience presumed, the emotional centre contains no natural "negative" part as do the instinctive, moving, and intellectual centres. The

negative side of the emotional centre is an artificial, childhood creation, which has since been encouraged and sustained -- as if it were something natural, inevitable, and justified as a part of human nature. In the intellectual, moving, and instinctive centres the "negative" part is not really negative in the proper sense of the word. In them it serves the useful function of rejecting things inimical to life (f.e.: a negative attitude about walking under a car).

Ouspensky doesn't link the centres to the brain, but rather says that they permeate the whole body. [In Kathleen Riordan's book *The Gurdjieff Work*, in the chapter *Our three brains*, is given an allegorical scheme of the division of centres in the human body. On top, the head level is the normal and higher intellectual centre, in the middle, about stomach height is the normal and higher emotional centre, and in the lower inferno story are found the sexual, instinctive, and moving centres. (Cf. Plato's pyramid of thought.)]

In placing dianoia and noesis into the diagram there is the difficulty that no exact one-to-one correspondences are found. While Ouspensky speaks of changing one's level of Being and of the better quality of the knowledge so gathered, Plato only asserts a certain way of gaining correct knowledge [To really be capable of reasoning (dianoia) or even intuition (noesis), one must combine practical knowledge (episteme), emotional knowledge (pathesis), and logical knowledge (mathesis)].

On the other hand, to formulate correct knowledge in the Platonic fashion, one must have a well-trained consciousness, and so I think my placement of dianoia and noesis are quite reasonable. Pistis (belief) and eikasias (imagination) can be thought of as within the sphere of centres d-g -- according to the description of the already defined "men nro 1-3."

In to the sixth sense or paranormal (PSI) phenomena can be counted among other things ESP (extra sensory perception), PK (psychokinesis), and telepathy. These can be thought of as the prerogatives of an evolved consciousness, or capacities residing in the instinctive centre and accessible for all (racial memory, collective unconscious), or both. I have chosen the first alternative, for my presumption is that access to such phenomena is possible only for an evolved consciousness.

The lower part of the diagram (part I) includes "normal" physical growth, and along with it the average mental growth to "maturity." With this the individual either "gets static and lives day by day," or then the latent Xeper potential begins to take a more recognizable form, and thus we come to part II.

Section II: The Xeper & Remanifest process / The Great Work / Understanding subjective and objective time and universe / Physical and psychic life / The Will Remanifesting beyond physical death / Immortality.

Pole I included the "the total composition of human nature," the natural and nonnatural side of a human being, plus the idea of Initiation; pole II focuses on describing the nonnatural side of humanity and Initiation (which is Worked through the objective/physical reality of pole I).

If a man could understand all the horror of the lives of ordinary people who are turning round in a circle of insignificant interests and insignificant aims, if he could understand what they are losing, he would understand that there can be only one thing that is serious for him to escape from the general law, to be free. What can be serious for a man in prison who is

condemned to death? Only one thing: How to save himself, how to escape, nothing else is serious. – G.I. Gurdjieff

1. This first line represents the Thelemic Current, or "one's proper star course." In my opinion, Priest McAtee defined this concept so well in his article *An Anubian Initiatory Diagram* that I will quote it:

The Thelemic Current is what the Initiate centers his Work around and balances the universe in reference to. While our path of Initiation may dart back and forth over the Thelemic Current a number of times, it does tend to move in the general direction of our True Will and most significantly and less, until perhaps we become one with it, i.e.: the Red Magus, and existence becomes synonymous with the Will.

2. This second line graphs a gradually more harmonizing relation between the subjective and objective universe, knowledge and essence, theory and practice. *Remanifestations* delving all the deeper within the Self lead -- via the conscious connecting, changing, weighing, and evaluating of the building blocks of existence, into more real building blocks, which gradually begin to form within their own dark Mysteries (the red smoke!) an ever clearer path in one's Quest for the inner Temple.

This is the road of Maat. As Maat's name refers primarily to "that which is straight," and as it was probably the name which was given to an instrument by which the work of handicraftsman of every kind was kept straight, so we can with the help of Maat have an ever better balance and straight line with respect to our Thelemic Current, our True Will.

The goddess, neter Maat, is the personification of physical and moral law, and of order and truth. Truth is that which as the seekers of the Grail we must live in Maat, to behold her Black Mirror and live consistently, so that we would really Xeper and endure the Initiatory crises which we sometimes face. Priest McAtee spoke in his *An Anubian Initiatory Diagram* of Initiatory crises occurring both in the objective and subjective world. I'd like to add the idea that an Initiatory crisis can occur "in the middle," the situation which Ouspensky called "Double crystallization," and which is a far more serious crisis than one in the subjective or objective universe. Double crystallization is a static state which gets worse like a pearl which eventually stops in the bottom of a basin. To avoid crises in the subjective and objective universes, one must work on both essence and knowledge. Work on the Essence must not be forgotten, for it is the Will. If one cultivates one's understanding but not one's Will, one eventually ends up in Double crystallization – a situation in which one understands and possesses knowledge, yet cannot work on his Will. This may stop the Xeper process.

For the sake of comparison, Crowley's formula "Love under Will" comes to mind. From *Magic Without Tears*:

The Great Work is the uniting of opposites. It may mean the uniting of the soul with God, of the microcosm with the macrocosm, of the female with the male, of the ego with the non-ego or what not.

By "Love under Will" one refers to the fact that the method in every case is love, by which is meant the uniting of opposites as above stated, such as hydrogen and chlorine, sodium and oxygen, and so on. Any reaction whatever, any phenomenon, is a phenomenon of "love," as you will understand when I come to explain to you the meaning of the word "point-event." But love has to be "under Will" if it's to be properly directed. You must find your True Will, and make all your actions subservient to the one great purpose.

Our "tools" in our Quest for the Grail are G.B.M. and L.B.M., by the first of which the Magical Link is formed, the growing Presence and Understanding of the nonnatural self.

3. This third line describes the same thing, though from a different angle. The idea is that in Initiation we are in principle exercising the same thing, yet we become better at it. (i.e.: in understanding our own self, True Will, Black Magic; Xeper.) Section 2 described the "within" aspect of Runa, while this section 3 describes the "without." As Initiation goes on, "concentration" to the essence becomes greater and deeper, and at the same time one Understands wider and more complex patterns in external life.
4. This edge of the diagram represents the ever-widening sphere of Runa. It extends to the past, present and the future, to the Unknown within and without, as has been mentioned in parts 2 and 3.

The sphere of Runa touches also the profane, but they cannot Work with it as they cannot do so with the Xeper Form. As Black Magicians we can Work with both the above (f.e.: E.C.I.) and Become aware of the True Self behind the past, present, and future.

5. Here we find the individual, immortal state of Being, the capacity for existence distinct from the inertia of the objective universe. This is a Self-ordered, autonomic, Self-sufficient, Self-sustaining state of Being, a state of pure creation: The Red Magus.

Footnotes

1. Ed. Note: Ouspensky classified mankind into seven levels, Man-1 (man level-1 or man number-1) to Man-7. Read Ouspensky's The Psychology of Man's Possible Evolution for more information on this classification, which is summarized in Priest Corey Cole's *Notes on...*, [V2-126.2-1](#).

Bibliography

- P. D. Ouspensky: The Fourth Way; The Psychology of Man's Possible Evolution
- K. R. Speeth: The Gurdjieff Work
- A. Crowley: Magick Without Tears
- Paul McAtee, III: *An Anubian Initiatory Diagram* in The Trail of the Serpent, July XXVII.
- Margaret Wendall, IV: *A Setian Mandala* in The Scroll of Set, February XII.

A Hidden Dimension

Classification: V2 - B10.O02 - 1
Author: R. Amn DeCecco IV°
Date: May, XXVIII (revised)
Publication: Cornu ⁽¹⁾
Subject: Xeper (Amonian)
Reading List:



There is a secret place a universe. What it is called does not matter; as the inside of a seed is also a universe, and has no name.

Although this is a place, it is not manifest unless certain criteria are met, but we will cover them later. Therefore for nearly all of humanity, this hidden garden will **never** exist.

A lonely oasis, it lies centrally in a desert of decomposing waste. At its core, find a beating silver heart, disinterested in most around it and receptive only to the commands of its Master.

There is order round about, as far as the human eye may discern, but there is little peace for the Being residing within, for this One is made from Chaos, and fashioned in ways alien to the mentality of its surroundings.

That which may be seen and touched of Him will surely perish. Only the Silver Heart may not be violated or destroyed. For once the One has traversed that which brought it to this place, it cannot return to origin. But this is not a curse for here all is beauty, all is Pure, all is that **IS**.

Distant away there are many gates to both lock in this being and hold without the defiant ones, those who would prey upon the super-humanity of the One in solitude. Nine are the Gates from which bothersome knocking often issues, raps from weakened hands, automatic hands, that beg entry only to ply their destruction.

On the faces of these would-be intruders are the mimes of kindness, love, comradeship, paternity, and the looks of childish innocence - innocence that sometimes harbors lies, kindness that may foster contempt and unwilling-ness, love that breeds intimacy and thence hatred.

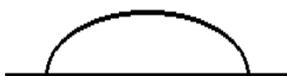
Only one or two of the faces would be worthy enough to admit, if the Being were a foolish one. All must be denied; all must be thought of as the same; all must be sacrificed in order to keep the one within safe and free. For at one time this Being dwelled in the land of the living dead. Passive insensibility was once the way of life, where silence was a virtue for the hordes who allowed them-selves to be driven to the brink of anti-development. And there was even a god to offer eternal comfort in trade for slavery and iconoclastic moralisms.

This One has fallen from "grace." There is now a free Will, ungoverned by any but the Silver Heart. Herein is a Black Flame so intense as to move the Universes and becloud the masses. But the road is difficult to that place of Magic and Elysian Bliss. The way is ever open, but rarely travelled by any but the resolute. We of the Temple of Initiation, dwellers of the Black Land of Set, are invited to embark on the journey to that place.

And now of the criteria:

For those who would dare fashion for them-selves this Hidden Place, it is offered that the Paths or Ways to be guided by are five:

1. RA - The Awakening
2. THOTH - The Temple
3. XEPERA - The Cup of Know-ledge
4. LUCIFER - Realization
5. SEKEMTI - The Perfection



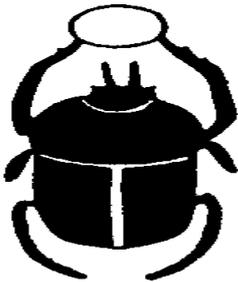
The way of Ra is to awaken, for humanity sleeps. This awakening is oft-times accomplished in childhood, and is evinced by the rebellious and innate desire to seek truth. But many are the children of Ra at a later age, when truths are all the more veiled behind ambition, egotism, and education.

The realization of this struggle, and the positive action to arm for the battle, are rewards of the first step. This is the primal awakening of the Will.



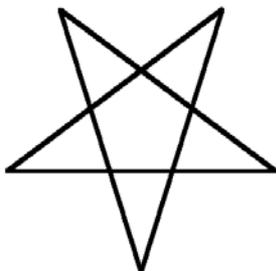
The way of Thoth is the road that leads to the Temple of Initiation, as well as being the beginning of the reconstruction of the individual temple. This path offers the most aid and guidance to the seeker, as there are many on the way to offer assistance.

Much knowledge rests in the Temple of earth. The Magus of the Æon is generous in the distribution of this knowledge, and others too are Teachers and Guides. The seeker must extract all that he can from this school, for if not, he cannot hope to go further and enter the Inner Temple wherein is kept the Veil.



The way of Xepera is the path of transmutation. As with the Cup of Knowledge, the substance within, when drunk, is transformed, and therefore transforms its receptor. Likewise when the One who hopes to Become drinks of the Cup with fervor and unblemished Work, he is transformed. He is nearing the Sanctuary. This Wine of learning, through Black Magic, has become a Fire, a Flame - gifted yet earned, never again to be taken away, but it may be lost through Will.

The seeker has become, and he stands suspended without, but deeply inside himself.
Ba/Ka.



The way of Lucifer opens the Gate to Realization. The Fire Incarnate! The Black One can see as never before. This sight often discerns the Truth of each Matter. Ugliness becomes as beauty is; good is seen as the evil which it sometimes fosters; most that has been known as genuine and worthy is now not as it seemed. Existence tumbles and separates into defined stages of being.

This is now the time for decision. It is imperative to look back, to annihilate inane experience, and discover new allegiances. The self awaits promise. Taboo is now the norm. The Darkness of the individual existence is home.

Unless one can stand defiant against ordinary human development, and this defiance must be a natural feeling, he will face future times with turmoil and destruction. The Way of Lucifer is REALization; the reward is mastery over the cosmos that is, and construction of the individual universes of the God.



Sekemti: The perfection - The name of the Prince of Darkness has changed with almost every aeon, altered by the Will of the Entity, through the Magi, because of necessity. This need is born of the Work to ever perfect the Prince as well as the Initiates. By these changes, we denote stages of evolution. The final stage of this transmutation cannot be accomplished by other than the Pure, Perfected Being, sterile and free of the causalities which erode humanity.

At this point the seeker is armed with knowledge, Magic Power, Will, and a Name revealed in abysmal Darkness by Maat.

Every action, desire, and hope made by the Being becomes a magical Act. The universe stirs and moves at the whim of the Magician. There is no turning back. Another of the legions of Hell is loosed upon the earth. Lucifer has seared the light and Darkness stalks.

The virtual end of man as we knew him has heralded the desperate need for Set to alight upon the earth-plane. The Way of Sekemti leads to this plane, and the bearers of Lucifer's torch will walk beyond the boundaries of time and death.

When the placement of the red crowns upon the gods of Earth are set, Leviathan will emerge to herald the subsequent and final battle.

Footnotes

- 1) Cornu is the newsletter of the Order of Amn.

Set VI Group Ritual

Classification: V2 - B1R - 1
Author: Robert Menschel III°
Date: April 27, XXI
HTML Revision: Dec 17, 1998 CE
Subject: Conclave Ritual
Reading List:

At the time scheduled for the Order of the Trapezoid Working during the Set VI Conclave, several initiates who did not participate in that O.T. Working held another group working, dedicated to our individual Xeper.

Participants:⁽¹⁾ Magister Robertt W. Neilly (Selket), Priest Robert Menschel (Shu), Adepts L. Darlene Johnson (XaMaat), K. Michael Ogle, John E. Renaud, and Mark Thornally, Setians Robert W. Robinson,⁽²⁾ Julian Moreno, and Carol D. Roper.

Adept Johnson censed the chambre. Adept Ogle rang the bell. Priest Menschel invoked the Powers of the Ten Directions in a variation of the "*Invocation of Ten Directions*."⁽³⁾ Magister Neilly passed the chalice first to Priest Menschel, and then to all participants, manifesting Selket to test the soul and power of each initiate. Priest Menschel then opened the gates, with both dagger and wand.

Each initiate then approached the altar, performing an individualized working of Xeper.

Priest Menschel reports that during the passing of the chalice, he saw fumes rising from the brew, even while knowing that he himself had poured the White Zinfandel wine into the chalice just minutes earlier. He also saw a transparent fog roiling around each initiate as they stood before the altar, varying in strength in approximate relation to each Setian's level of initiation.

First to approach the altar was XaMaat. Towards the end of her activity before the altar, she touched fingertips with Priest Menschel. Priest Menschel reports that his hands would not clench during the remainder of the ritual, until Selket called for the raising of Shu.

Perhaps the most dramatic among these individualized workings was Adept Renaud's reconfirmation of his dedication to Xeper and his ceremonial reinitiation by Priest Menschel.

The last initiate to approach the altar was Magister Neilly, who then assisted Priest Menschel in raising Shu as never done before. Priest Menschel reports feeling Shu's feather growing out of the back of his neck, and feeling Shu's beard on his face, while visualizing these physical aspects of Shu several inches outside of his physical body.

He also remembers taking the Sword of Ma'at from his belt, and after a brief ceremony, plunging that Sword through his heart. He further remembers a slight fear at this act, and a grand feeling of joy and peace when no pain or damage resulted. He wore no physical sword.

Following these activities, all participated in a working of Xeper and Power for Priestess Ford, hospitalized with cancer. We combined our powers, joining our Working right hands, sending Priestess Ford strength to Xeper as she Will. And, considering the seriousness of that hospitalization, sending her the strength to Xeper even after leaving her mortal shell behind, should that come to pass.

Priest Menschel then banished the Ten Directions, thanking them for their participation. Adept Ogle rang the bell to end the ritual.

Footnotes

1. Magical names in parentheses are supplied only for those whose names are referenced below.
2. Setian Robinson was recognized as Adept during the Conclave Working the following night.
3. Ruby Tablet of Set item V2-C21.Z-1

A Setian Eucharist

Classification: V2 - B1R.1 - 1
Author: Eardley W. Scott II°
Date: XXVI
HTML Revision: Dec 17, 1998 CE
Subject: Eucharist
Reading List:

[Ring the bell nine times.
Light the Black Flame.
Read the 19th part of the *Word of Set*.]

[Take the Sword off the altar. Turn to the South, point the Sword upward to the level of the third eye, and call forth the name:] *Set-hen*. [Turn to the East, repeat the action, and call forth:] *Lucifer*. [Turn to the North, repeat the action, and call forth:] *Belial*. [Turn to the West, repeat the action, and call forth:] *Leviathan*.

[Return the Sword to the altar, and pick up the Sceptre of Tcham. Facing West, trace in the air before you an inverse Pentagram (start from the left upper point, down to the lower point, and

follow through), and call forth:] *Set-hen*. [Turn to the South, repeat the action, and call forth:] *Nebt-het*. [Turn to the East, repeat the action, and call forth:] *Anpu*. [Turn to the North, repeat the action, and call forth:] *Khepri*. [Replace the Sceptre on the altar.]

[Take the censer off the altar, and incense the four quarters. Replace censer on altar.]

[Again take the Sceptre, and trace an inverse Pentagram in the air; facing South, call forth Tuamautef, the god of the South, and say:] *Tuamautef – Come forth from your place of rule, and bring your energy for change and enthusiasm. I call you in the name of Set your lord and creator. Hear me, and be kind in your manifestation. For I seek to know and change that which is a hindrance to my Xeper and Freedom, in my endeavor for that which will sustain me in life, and life in death. Come and bestow your essence on this symbol of the element of Fire. This I do in the name of Set.*

[Take the fire symbol off the altar, and raise it to the South; visualize the essence of Tuamautef entering the flame. Next, put the symbol on the altar, and move your hands over the flame and feel the warmth, strength, and change enter your being.]

[Face the East, repeat the action,⁽¹⁾ and call forth Mestha, the god of the East, and say:] *Mestha – Come forth from your place of rule, and bring your adroitness and diligence for independence, that I may Xeper in all that I do, within the purpose of the Temple of Set, who is your creator. come kindly, and bestow your essence on this symbol of the element of Air.*

[Take the symbol of air off the altar, raise it to the East, and visualize the essence of Mestha entering the symbol. Next move the symbol under your nose, and inhale the fragrance; imagine the essence of Mestha entering your being. Replace the symbol on the altar.]

[Face the North, repeat the action, and call forth Qebhsenuf, the god of the North, and say:] *Qebhsenuf – Come forth from your place of rule, and bring your essence for knowledge and objectivity, that I may see the truth in all that I encounter, also that I may see the false and foolishness. this I demand in the name of Set-hen, the creator of mind and independence. Come and bestow your essence on this symbol of the element of Earth.*

[Take the symbol of Earth off the altar, raise it to the North, and visualize the essence of Qebhsenuf entering it. Next consume the symbol, and imagine the essence of Qebhsenuf entering your being.]

[Face the West, repeat the action, and call forth Hapi, the god of the West, and say:] *Hapi – Come forth from your place of rule, and instruct me in the art of comprehension, that I may dive into the waters and use it to further my Xeper, for the building up of the mind, and Remanifesting that which I design to be, as I see fit to be. Come and bestow your essence on this symbol of the element of Water.*

[Take the symbol of water off the altar, raise it to the West, and visualize the essence of Qebhsenuf entering the symbol. Next consume the symbol; as you do so imagine the essence entering your being.]

[Face the altar and read the Invocation of SET.⁽²⁾]

[Read the following statement:] *In the names of Set-hen, Nept-het, Anpu, and Khepri do I declare my freedom of mind, my independence, and my infernal right to do as I will outside the realm of the cosmic creation, that I become that which I will to be. I will to know, and to be truly eternal in the realm of ego, not in the creed of another's thought.*

I call forth Set, the great initiator, to bear witness to what I say, and to stand by me in my undertaking within the realm of darkness, as I seek to become more than I am, and as I seek the instruction of Set through the forces at my command, I now declare in the name of Set that all spirits are subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air and rushing fire, and all that comes within my realm are subject to me! ! !

[Read the eighteenth part of the *Word of Set*; close the temple by first extinguishing the Black Flame, then ring the bell nine times.]

[Then say:]

So it is done!

The Elements and the Self

In the study of the Self, it is important to have a basic understanding of what one is dealing with. When dealing with the Self, the ancient priests explained the personality in terms of the elements, as a way to explain in symbolic form what each student was to encounter when experiencing a part of one's Self through self-observation. This was done so that the student would awaken to who one *actually* was, as opposed to what one *thought* he was. To be awake is the goal of Self development.

One of the systems I encountered while on my road towards the Temple of Set was the Golden Dawn (which has hidden in its meaning "Heylel Ben Shachar", Lucifer, or Son of the Morning, also the "Bright Morning Star"). While studying this system, I practiced rituals to achieve enlightenment, as I then understood it to mean (which is another story in itself). One of these rituals was the "Opening of the Watchtowers," in which one invokes various entities in relation to the elements Fire, Water, Air and Earth. In that ritual, as one invokes the various Beings, they were to pass through the magician, one at a time in turn, and purify the magician invoking them. The purpose of the ritual is to set the magician on the road to union with the universe, in a subjective sense.

As Setians, we all know this to be counter to reality; there is no such thing as the Cosmic union. The only real accomplishment of this activity is to upset the Inner Man, and to engulf the magician in an illusionary enlightenment.

What saved me from the trap of illusion was to practice a ritual called "Liber Samekh." This was the ritual that "The Beast 666" was to use in the Attainment of His "Knowledge and Conversation of his Holy Guardian Angel." In that ritual there are several references to the God Set. The practice of this ritual began to open my eyes to what was really going on with "The Great Beast 666," in that I saw that he was trying to accomplish something impossible: one cannot use a Setian concept to achieve union with the divine. I saw that to achieve the

goal of self development, I would have to eliminate the several references to heavenly beings, or be sucked up into Cronos.

With each Aeon the spheres or Aethyrs evolve in essence, in that what one experienced twenty or thirty years ago is not what one will experience in this Aeon -- the Aeon of Set. Considering this, one must update the way one looks at developing rituals. Example: In the present Aeon the elements should be presented in a way that *enhances* the ego, not destroys it or befuddles it.

Each of the Elements represents a part of the self as follows:

Fire: positive form – enthusiasm, eagerness, resolution, courage, productivity and creativity.
negative form – gluttony, irritability, uncontrolled anger.

Air: positive form – diligence, optimism, joy, independence, kindness, adroitness, cheerfulness.
negative form – lack of endurance, pessimism.

Water: positive form – respectability, compassion, seriousness, comprehension, calmness.
negative form – depression, indifference, laziness, apathy.

Earth: positive form – endurance, firmness, objectivity, infallibility – A solid foundation in what one knows as opposed to what one has faith in.
negative form – lack of endurance, insipidity, no control over compulsive actions.

Concerning the altar and tools

On the altar should be the following:

The Sceptre of Tcham, the Sword, the symbol of Fire (I use a small candle in red glass), the symbol of Water (this is a chalice), the symbol of Air (I use a flower, usually a rose), the symbol of Earth (I use an unleavened wafer), a bell, a source for the Black Flame, an incense burner (a censer on a chain is best). Any other item on the altar to personally enhance the ritual is up to the individual.

The reason for this ritual

The reason for this ritual is twofold: to seek assistance from entities of higher intelligence, and to declare one's Self in a nonnatural sense. In other words, Black and White concepts in the same Working.

The reason for the use of the Four Sons of Har-Wer is since He is a creation of Set, then that proceeding from him is also a tool to be used in the hands of the Setian. As long as the Setian realizes that the entities are there to help in his personal Xeper, then "Do as thou wilt is the whole of the Law!"

The Aethyr to be invoked is the thirtieth, TEX. This is the Aethyr of the four Regions. This is the region of firmness and stability. It is also the one most dense and closest to the earth.

For the Setian, the Aethyrs are not to be succumbed to. For the one attempting the impossible (uniting with the cosmos), that may be the case. But for the Setian, NO! The reason for the

Setian to travel the Aethyrs is to experience and overcome the emotions and phenomena that is experienced in these spheres. For instance in TEX, in the North of the sphere, one will experience an aspect of karma. One does not succumb to this as a reality, but overcomes the emotions and fear that they will find here. Here the Will is made strong, and Xeper is actualized.

Footnotes

1. Trace an inverse Pentagram in the air with the sceptre.
2. from the Crystal Tablet of Set

The Dhol Chant

Classification:	V2 - B1R.1 - 2
Author:	Don Webb III°
Date:	March 20, XXVIII (Spring Equinox)
HTML Revision:	Dec 17, 1998 CE
Subject:	The Nine Angles
Reading List:	6L, 6N, F6B, 7 (all), 24 (all)

Note: The chant section itself is a very powerful way of tapping the Weird of angular time. Let none who fear the hounds of the barrier try this rite.

[The Seal of Runa was hung over the altar]

[Bell x 9]

[Light Black Flame/Open Gate]

[Invocation of Set]

[Call to the Workers on Equinox:] *With this Work we strengthen and are strengthened by those who have Worked, do Work, or will Work the Weird of the worlds on this night.*

[GRAAL:] *At the Monastery of Leng our ancestors' ancestors were taught the Dhol chant. Our ancestors' ancestors spread this dread magic throughout the world. In the North it was the Mead of Inspiration, in the South it was the Amethyst of Dionysius, in the East it was the Medukasha -- the honey whip of wisdom, in the West it was the milk and honey of Medb. Drink now the cup of your ancestors' ancestors, and renew your bond with the Hidden source.*

[Elemental Summoning:] *Our ancestors' ancestors caught the light of the Northern Star in a Ninefold Knot. It has been Nast of the Sufis, the Valknutr of the Northmen, the Enneagram of the Sarmouni. In the Age of Satan it was the Yankee Rose. By our Word do I now loosen that knot so that the dread radiance of the Northern Star lights our dark and secret enclosure. We will shape the dark Light and Knot it up again in the shape that Polaris brought back from Hel.*

[STROBE ON; Tape Vorspiele parameters ON]

[For a few minutes the participants Work and shape the forces in themselves and in the chamber. Then the work is tied back into the Is-To-Be by the the weird spell of the Dhol chant.]

[Strobe OFF; Tape Off]

The Dhol Chant

[Celebrant reads the litany, while pointing a dagger at each of the correct Angles. All respond as indicated:]

[Celebrant:] *Hidden in the darkness the flute player of Leng plays the melody that stirs up the dark light, and the force of desire reaches us in the Realm of Chaos. We want, o gods, we want, and we will move heaven and earth to pull from Chaos what we want.*

[Chorus:] *We rejoice in the Chaos within and without, for we can constantly change and grow. Hail Chaos!*

[Celebrant:] *We Understand ourSelves, and with this new sense begin to Order the forces within our selves, creating a second body of nightmare Will that will survive the flesh.*

[Chorus:] *We rejoice in Order through which we make ourselves into Self Created Gods. Hail Order!*

[Celebrant:] *Knowing ourSelves, we seek after the great Secret Hidden in the objective realm. In the Ring we see the One, and Understand we are the same.*

[Chorus:] *We rejoice in Understanding, for we have beheld the genius of our own Creation. Hail Understanding!*

[Celebrant:] *We make the long journey to place ourselves as firmly in the objective realm as the One. We Become Ultima Runa, mastering the Realm of Being.*

[Chorus:] *We rejoice in the Royal and forgotten Art of Being more than we seem. Hail Being!*

[Celebrant:] *We stand upon the pyramid of our Work, and we propose a new melody to the Cosmos. We play our flutes and lyres, and the stones rise up and build a temple to our Aeon.*

[Chorus:] *With our song we have created the temple of the Self Created God. Hail Creation!*

[Celebrant:] *We become as shadows passing silently by, with such magic as we work apparent to others as creations of theirs. To the world we are dead.*

[Chorus:] *That which is not dead may eternal lie, and after strange aeons death may die. Hail Death!*

[Celebrant:] *We are born beyond the circles of time, and through the Angles bring new impulses to all the Worlds. Our birth is the ruin of symmetry!*

[Chorus:] *We rejoice in Birth, for now our creativity is unlimited. Hail Birth!*

[Celebrant:] *We go to the realm of Re-creation, and there we shape future Aeons, so that in their Creation and Destruction we endure even beyond the dust of Earth.*

[Chorus:] *We rejoice in the realm of Re-creation, for here we overcome all hazard. Hail Re-creation!*

[Celebrant:] *At last we go to the realm of rebirth and there we say the most Hidden of spells: Xepera Xeper Xeperu, and we are become the flute player in the Hidden realm.*

[Chorus:] *We rejoice in the Black Flame which burns in brilliance and darkness until the glory of desire. Hail Rebirth!*

[Celebrant:] *The Knot is tied, and all realms are bound to our Will.*

[Bell 9X, then:]

So it is done and so it shall be!

Corridors of Light and Darkness

Classification:	V2 - B1R.2 - 1
Author:	Susan Wylie II°
Date:	ca. XV
HTML Revision:	Dec 17, 1998 CE
Reading List:	

[Commence ritual.]

[Opening of the Gate:] *Hail, Set! Dark god of Egypt, guardian of my childhood and life, who was known and yet unknown, and is now known again. I, (Name and degree), bid that the Gates be opened, that you may come forth and be present in our company.*

[Opening invocation:] *"I was a child and she was a child in this kingdom by the sea"; but children go through passageways, and the doors therein have been many. The corridors, long and bright, caused me fear. The doors, many in number, often led nowhere but back into realms of greater light. I became confused, and thought that I was lost, for I did not know where I was. But eventually the brightness grew less piercing, and I could see where I was and was not afraid. Now I venture boldly into corridors, cool by day and welcoming by night. No fear awaits me within, for the walls whisper: "Be safe in the darkness; you were not intended for the light. It was the cause of your confusion and pain. Its people are not your people. Mind the lessons of the past, but burden yourself not with the cares of ghosts. They cannot trouble you if you do not embrace them."*

[Offering of the Chalice to others present, with appropriate statements to each.]

[Closing invocation:] *I have learned much about who and what I am, and I know there is much more to learn. I seek it gladly, for my thirst is insatiable -- quenched only for the moment, but renewed by each new discovery, each new spark from the Black Flame.*

[Closing of the Gate:] *Farewell, Set, dark lord of Egypt who first ignited that flame. Another time, may it be, that we shall speak again.*

Initiation, Magic, and the Temple of Set

Classification: B20 - 1
Author: RL. Dale Seago IV°
Date: XVI or XVII
HTML Revision: Jan 4, 1998 CE
Subject: Initiation

Few terms have been more subject to the indignity of relegation to occult jargon than "initiation." It has degenerated into a mere catchword like "energy" or "vibration," and few people display any knowledge of what it really means.

Initiation is not an event which "happens" to someone as in the "initiation" ceremonies of college fraternities, or in Masonic or other types of illustrative rituals. It is a means to knowledge, but not of the sort which can be acquired through training or study (though these can enrich it). Most precisely, Initiation is a process of awakening certain kinds of

sensitivities within individuals which enable them to perceive situations, events, and patterns of social interaction with unique clarity and understanding of their actual significance and potential. The foundation from which Initiation develops is awareness of Self, and this is meant in a very precise sense.

Conventional metaphysical systems tend to stifle true Initiation; if it is somehow achieved, it is in spite of those systems rather than because of them. They advocate a unification (or reunification) of the Self with the Cosmos, Nature, or "God." Most practitioners never quite achieve this, for the personal ego continues to assert itself and refuses to be submerged entirely. This often throws them into profound torment, but it is also all that saves them from metaphysical suicide. For there is Something in man which is different from the laws and principles which ensure the mechanical stability and order of the Cosmos. Something which is different in essence from "God." The recognition of this Something which makes one different from dogs and cats and computers is the first step towards Initiation. It is also the first key to an understanding of the legacy and true nature of the Prince of Darkness.

Initiation, then, can also be described as the continuing definition and strengthening of that Something within oneself which is capable of transcending the natural order of "God." It is constant and ever-increasing evolution, "focusing," intensification and cohesion of the Self. Initiation and Magic are two sides of a single coin.

You may be familiar with magic as the art and science of causing change in conformity with will. There is no need to change that; it will suffice. But most people think of this in simplistic terms: of the spells and other devices employed as aids to concentrate and focus the will toward some desired end (White Magic in Setian terminology). Certainly this kind of magic exists; but by Setian standards it is comparatively crude. And yet most occultists never go beyond this stage. One can play with spells, invoke Wiccan gods and goddesses, and swing from the branches of the Cabalistic Tree of Life to the end of one's days, and it is of no significance. No matter how elaborate the metaphysical frills of conventional systems may be, at core their principles and techniques have not advanced beyond those of aboriginal shamanism. The reason is that their practitioners have become satisfied with being "magical technicians" without having gone beyond to become Initiates.

This is not to say that the "psychological props" of ritual magic are unimportant. To the contrary, they are vital. But most people become so fascinated by the magical trees that they have no idea that an Initiatory forest exists. The importance of ceremonial magic is as a training device through which one can learn to focus and apply the will in preparation for Initiation; and ceremonial magic compares to Initiatory magic as kindergarten compares to a college seminar. Initiatory magic is a far more subtle thing than the gross application of the psychic power to affect a situation, and it is much more far-reaching in its effects. The Initiate, from his extraordinary perspective, is able to learn and apply magic in a higher sense which is literally incomprehensible to non-Initiates. Knowing himself, and able to view persons, events, patterns, and causal linkages with crystal clarity and lack of emotional bias, he is able to see where and how his will can be most effectively applied to accomplish a given result -- whether within himself or within the context of a social situation.

Evolutionary change, rather than mere change for its own sake, is the goal of the Initiatory magician. Hence his actions may appear strange and enigmatic to non-Initiates. In the light of their limited perspectives and arbitrary moral codes, his conduct may sometimes seem "good" and sometimes "evil." He may assist individuals or groups, or create situations, which

promote evolution where appropriate conditions exist. And he may act to destroy individuals or groups, or to destabilize situations, if they constitute a hindrance or danger which cannot be ignored or avoided.

The Temple of Set is an Initiatory magical society. Yet we have found that not everyone is capable of Initiation; individuals with this capacity are comparatively rare. Hence the Temple is elitist, serving to identify those who are capable, and to provide them with a forum wherein they can meet and communicate with others of their kind. And since Initiation, as distinct from magical techniques, is not a thing which can be taught, there are no "promotions" within the Temple of Set. Rather, the Temple recognizes individuals according to the degree of Initiation they have attained. While the evolutionary process is essentially one of Self-Initiation, it can be enhanced by the guidance of more advanced and experienced Initiatory magicians, and this is the function of the Priesthood of Set in relation to lay members of the Temple.

From the Hand of Set

Classification: V4 - B21 - 1
Author: Alexandra Sarris, III°
Date: January 17, XVI
Reading List:

Listen to what I speak, for I will not do so again without anger and pain. I have listened to the bickering and crying that is done in the name of Set and the name of Truth, and withal have stood by and watched that my Temple be destroyed by such who do not abide by my word. Carefully consider the alternative to my self - there is none. Would you risk eternal damnation - on this earth - by my disappearance. My trial is never to be at an end!

Think carefully upon what you speak in the future, for it can be devastating. I speak to you all - not one individual, for it takes not one to destroy, but many. A wrong, one wrong, compounds into many, and the anger of one and the jealousy of another become vicious tools of murder and deceit that slay the good and leave the unjust alive. I name no names at this time, for such is not necessary. They know who they are in their hearts - and others know of them in their Selves. Trust in your Self, and all will be well. Seek guidance from those who would mislead or play their own games, and you will all fail. Never doubt that I speak my Truth, and never doubt that it is so. For when I next speak, it will be through the hand of one who will wield the death, and his hand will destroy all it touches, so that nothing will remain but the ashes of a forgotten memory.

I dare no more without you all, and I know not who will follow and meet me at the end of our journey in this world and that beginning in another, for there will be few and the road is winding and steep. But take heed of my warning. Reach your decisions alone, not with others; recognize your Selves as selves, not instruments of others' doing; listen not to the frenetic

voice of nonsense that sweeps through the empty minds that follow us or the gullible minds within.

That which has been begun nobly, let it continue. That which is dead remains so only in the minds of those who would see it dead. Those who bring it alive do so in their hearts and not their minds.

You must balance the anger of a fortnight with the anger of eternity, the fury of departed scorn with the fury of denied ideals, the hatred of the little with the joy of our being. Xem is not spoken lightly in these worlds, not seen clearly by the most, nor understood in its finality and never perceived by those unwilling to open their hearts and minds to new beginnings. Malicious thought and deed will be adjudged as counterproductive, as insurgent, as rife with danger - and dealt with summarily. Be not among those whose heads will roll by my hand, and, aye, my High Priest's. I see justice not done, and justice done, however slowly.

I say again, no one is right; all are wrong, for you all have conspired to drag my name into your own twisted ways. Take care and listen, all of you.

Working January 6, XIII

Classification:	V5 - B28.3 - 1
Author:	Alexandra Sarris II°
Date:	January 6, XIII
Subject:	Magus Aquino
Reading List:	

Letter, A. Sarris to M.A. Aquino, January 7, XIII

I felt the need for a ritual the morning of January 6. After a period of time during the ritual [this was about 1 a.m. the morning of 1/6], I found myself drifting. Suddenly my incense burner exploded into action; the smoke billowed up, sparks flew out, and the coal crackled. The phenomenon startled me immensely, and I suddenly felt very strongly that I must pay attention. Soon I received the following message, clearly spoken and enunciated: "The Magus of the Aeon must s(-) and be comprehended." "Comprehended" was particularly forceful. The whole utterance was accompanied by a chill, but not a fright. As for the "s"-word, I kept trying to remember it, but only guessed at words like "save", "see", or "show". I simply didn't hear it well.

That evening (1/6), at dinner with Linda Reynolds, I related the above event to her. There was a pause, and suddenly she said "succor." The word fit: "The Magus of the Aeon must succor and be comprehended." She had had impressions during the time of my ritual (at 1 a.m.) of "help" or "succor."

Later that evening we went over to the house of Anubis, and during the discussion I related the events to Magister Barrett. He asked the time of the ritual and impressions; he related that he had been awakened by a female voice calling "Ron". He realized that he had heard this voice calling him from the ritual chamber. The time: around 1 AM.

Letter, M.A. Aquino to A. Sarris, January 18, XIII

The experience you were exposed to is indeed meaningful to me, and I will tell you why:

Since the reestablishment of the T_S_, I have had to act in two capacities - that of Magus V° and that of High Priest/chief executive of the T_S_ (an office requiring decisions which are essentially at the IV° level). I don't suppose it will come as any great surprise if I say that my time, attention, and energy have been devoted overwhelmingly to the second function at the expense of the first. In part this has been necessitated by the sheer scope of the task of recreating the T_S_ in a design strong enough to withstand the tremendous pressures upon it, yet flexible enough to enhance the Coming Into Being of increasingly more advanced intellects - what I have referred to as the Setamorphosis process.

However it has also been necessitated by a substantial requirement for dealing with problems and misunderstandings among Initiates. Some of these situations I (and/or others) have been able to resolve constructively. Others, such as the Ethel/Holt incident, have defied solution and continued to the eventual regression of one or more Setians. The fact that such regressions may be self-generated does not offset the tragedy innate in them. In intra-III° communiques I have discussed the underlying problem as the "Forbidden Planet-phenomenon"...

Referring once more to Forbidden Planet, wherein the entire Krel race was destroyed by id-phenomena caused by their artificially expanded intellects, I suspect that the T_S_ may be starting to encounter just this sort of danger. For all I know, it may have been the real reason for the demise of the first T_S_. If so, it would behoove the second T_S_ to address and solve the problem before history repeats itself.

Just what does this have to do with your ritual Working? Earlier I said that I had given priority to my tasks as High Priest, neglecting those pertinent to the V°. While I don't feel that circumstances have given me much of an option in the matter, I have felt increasingly uncomfortable about it. It has been as though I sensed an impatience or irritation on the part of Set that the V° was not being executed per the intent of the Book of Coming Forth by Night. In particular I have been unable to take the time to initiate the Working for the Word of Set, whose contents may or may not be germane to the problem identified above.

To me your Working indicates two things: first, that the V° function must again receive my attention; second, that comprehension of the results of such Workings as may result is crucial to the continued unfolding of the Aeon of Set.

I feel an equally strong conviction concerning the female voice that Magister Barrett heard calling to him from the ritual chamber; again I can't explain why or how. It was the Form of Selkhet, appealing to him because of some danger or threat to Priest Murray of an unusual aspect - the words "twisted" and "torqued" come to mind. That is all. But I can visualize the incident as clearly as though I had been there myself.

North Solstice Working

Classification: V4 - B28.27 - 1
Author: Ricco Zappitelli, III°
Date: June 21, XIII
Subject: Message
Reading List:

On the summer solstice of the Year XIII, Anubis⁽¹⁾, Sefekht⁽²⁾, and I prepared at Xemset to have an outdoor celebration rejoicing in the coming of the Solstice of Set's time.

The outdoor altar was prepared, and as we all stood in silence a strange thing began to happen. It was as if a part of me wanted to enjoy this time silently, almost oblivious to these two mighty Magicians at my side. I felt an overflowing closeness and warmth for Set, Anubis, and Sefekht, and wanted this warm feeling to go on forever.

Suddenly I felt as if someone or something had "jerked" me out of this relaxed state - as if to say "Listen!" Instinctively I felt the message to be unpleasant and "heavy", and although part of me wanted to truly hear, another part of me also wanted not to think, but rather just feel and be happy over the moment.

I resisted and felt almost like a baby might feel given warm brandy and milk. I glanced over at my companions and saw they were also contented and quiet and reflective. Then I felt as if everything were stopped in time and that I could no longer hear the night sounds or feel the night breeze.

An inner voice sounding powerful but friendly and selfassured spoke with a sort of highpitched unhuman voice: "Remember these words. I bring you knowledge -", but I shut it off as I didn't want to hear. I began shaking as powerful electriclike shocks pulsed through me, and I knew that this time I would not turn off what was happening very easily. I began to concentrate and let the message come through until I said it over and over and finally had it committed to memory.

When we came inside I was still shaking (although much less) from the shocks of the energy that had gone through me. Not until I had delivered the message to be recorded (by Sefekht) did I return to normal.

This was that message:

"Remember these words: I bring you knowledge of what is to come to protect you from what will be.

You, my Elect, link Wills as one against those who would destroy you and my Temple.

Nourish yourselves within the walls of Xem and become her. For those who will perish will first be destroyed by despair and madness, and then in the flesh.”

Footnotes

¹ Priest Ronald K. Barrett

² Priestess Linda Thomas

Rite of the Nine Sorcerors

Classification: V2 - B2R.1 - 1
Author: Linda Reynolds⁽¹⁾ III°
Date: October, XXIII -- Set IX, Toronto
HTML Revision: Oct. 27, 1998 CE
Subject: Initiation, Challenge
Reading List:

The Portal between the two universes shall be created and guarded by the words of the Nine Sorcerors. After hearing these words, each Initiate shall choose, approach, and confront one of the Sorcerors, guided by instinct alone. The Initiate shall state that it is his Will to cross through the Portal to the Gates Of The Underworld where, in ancient Khem, one's heart was weighed upon the scales of Ma'at.

If the Initiate is found to be acceptable, the Sorcerer then instructs him to proceed to the Gates which are guarded by Xa Anubis and Oomam Anubis who are each holding a Vessel Of Life And Death. One is filled with poison, the other with sacred elixir. Each Initiate chooses one

from which he will drink -- the transformation takes place as he drinks, and the outcome is evident and irreversible.

Having passed the test, the Initiate may then approach the Pentagram and speak with the Prince Of Darkness if he so desires. He then returns to his place, the Journey complete.

Rite of the Nine Sorcerors

[The music begins.]

[Everyone is led into the Chamber by Xa Anubis and Oomam Anubis.⁽²⁾]

[The Bell is rung nine times by a chosen Initiate.]

[The Chamber is censed by a chosen Initiate, who then speaks:] *We are woven together through time and space by many elements, just as this vapor weaves itself through our bodies within this chamber. Breathe deeply of it and of each other's essence; become one and become all!*

[Xa Anubis speaks:] *I, Xa Anubis, stand once again within the angles created by my Will; As my earthbound body has become a link between the two universes we now encounter, so shall my Will tear down the barriers which separate the past, the present, and the future!*

THE GATES ARE OPENED!

Through the passage within this most Magical symbol, we move to touch the waiting ones. It is I, Opener Of The Way, who calls to you, O Brother Set! Hail Prince of Darkness ... act again as our royal guide to the Ancient Ones who will make their way to the realm we now occupy.

[The Black Flame is ignited by Oomam Anubis⁽²⁾.]

Let the two lands be bridged! Oh, Majesty Set -- Prince of Darkness, Within this chamber are gathered those whose will it is to Remanifest your Black Flame, and I, the Alxemist, offer challenge to all Initiates: Journey through these Gates, and seek the Truth of your endeavor!

Call to the Nine Sorcerors

[Xa Anubis, Light the First Candle, and say:] *We call you forth, Oldest of the Old, whose voices once thundered across the void. Come to us! Come stand amid your brethren and be touched once again by the Majestic Hand of Set!*

[Oomam Anubis, Light the Second Candle, and say:] *Come once again, O Ancient Masters of the Mysterious Work. We who are the Highest of Life have reflected upon your words and found them to be most useful. In turn, we invite you to attend and witness our most sacred assembly -- for he ones who dare the Portal this night shall inscribe their names upon the Stone and walk the ancient pathways transcending Infinity!*

[Xa Anubis, Light the Third Candle, and say:] *Welcome, Ancient Sorcerors! Join your mystic ringing voices with ours as we honor the Dark One who accompanies us in our Work.*

[Oomam Anubis: Light the Fourth Candle, and say:] *Away! Begone all profane, all weak and fear-filled ones! We have no time nor patience for your pleading and your sniveling cries. You are but dust in the path of the Great Ones! Our timeless names have echoed throughout the palaces and the chambers and the vaults of those whose words shook the universe in aeons past!*

[Xa Anubis: Light the Fifth Candle, and say:] *Begone! The Hand of Set is raised against you and your destruction is proclaimed by we who are your masters. We have clutched with all-knowing talons the failing hearts of every mortal fool who dared obstruct us. You have no place here -- we banish you to the farthest side of the dimmest star where your feeble cries cannot be heard!*

[Statement of Ra-N-Set, then Light the Sixth Candle:]
*The Coming Into Being of every Setian unveils a new universe,
conceived and ordered by its divine creator;
Voyagers among these universes are we tonight.
Unique among thinking beings,
we seek not to know the measure of our fellows,
but rather to apprehend and admire
the complexity of their enlightened Semblances.
Here in this chamber the stars from these galaxies burn brightly
and dazzle the eyes; it is easy to be overwhelmed and blinded
to the delicate hues of one's own imagination.
Yet to others your universe is the strange and awesome one.
As you Become more than human,
Remember the crucible of your humanity that taught you
so harshly of life and death, of love and hate,
of the numbing chaos that is ignorance
and the cruel oblivion that is mechanism.
To wield the Black Magic is to transcend these --
to be neither their slave nor their master, but rather
their sculptor, seeing within each stone the potential
that lies therein imprisoned, and removing the prisoning rock
it may indeed Come Into Being.
This is the excellence of your existence,
Of your time,
Of your universe:
Become Your Self.*

[Statement of Leviathan, Light the Seventh Candle:]
*It is Leviathan who speaks to you.
Whence the paths that led you here?
What doors await your touch?
By the Power of Xeper have you come to be.
Now you stand before new Gates,
and will Remanifest your souls in ways unsuspected.
As your will turns to Xeper, so must you also Remanifest.
All you have been, all you have done, these bring about change.
Though that change you Xeper.
Through that change you Remanifest.*

[Statement of Xa Nephthys, Light the Eighth Candle:]
*As the lotus blossom floats upon the waters of the Nile,
peacefully, quietly,
so beneath the surface of the river glide
the water creatures of the Lord Set,
waiting, perchance to rise to the surface and
with their baleful eyes fix sternly upon some rash mortal
who dares to disturb a drifting blossom with an oar.
As you enter the river of life, swimmer,
take care that you do not crush the Lotus
unless you would like to be the breakfast of a crocodile.
Xa Nephthys has seen many beautiful flowers on the river,
and many fat crocodiles.*

Welcome the Nine Sorcerors!

[Oomam Anubis, Light the Ninth Candle, and say:]
*The Shadows of the Nine have gathered
from the South and from the West.
With eyes as brilliant as molten silver, they gaze upon you and their
voices fill your hearts and minds with whispered chaos -- in a language
that only the Elect may dare to interpret!
Behold the Nine Whom We Have Summoned!*

IMMORTALITY [Shetat – Spoken by Xa Nephthys:]

*From beyond the Great Pentagram
I gaze through the Veil of Immortality. I send forth my Will
and move between universes to once again stand among and with
you, my Dark Brothers and Sisters;
For it is but our mortal shell that binds us to this earth plane,
and once passed free of these constraints, our immortal selves
manifest in countless ways according to our Wills.
I join with you in concert this night to Work the Great Black Magic.
I am with you!*

[Magister R. Moffatt:] *Shetat has emerged from a period of testing -- victorious and into the arms of a new and magnificent lover -- a Dark One -- The Prince of Darkness. She is now of the very primal blackness from which creation emerges for yet another cycle. It is not a dull, lifeless, sightless existence; it is indescribably rich in experience and joy. An element of Shetat's test was that she become young and perfectly beautiful again, but with the maturity of thought, wisdom, and experience taken "back with her." She became a new loving and loved being, in preparation for this merging with Set and his powerful State. She has bid us "farewell." Even so, our souls will remain entwined forever.*

*"And this is your kingdom," the young girl said.
"This is my kingdom," said the Prince of Darkness.
And to this they went.*

TRUTH [Spoken by Priestess Nancy Flowers:]

*You have passed through an impossible gate;
You stand in the shadows between;
you have transcended unimaginable bonds with
the slightest of gestures -- a mere flicker of your Will.
You are aloft, soaring through the darkened night sky.
These miracles are nothing in comparison to the Journey
you dare tonight ... within your Self.
Seek deep within for that which is Darkest; that most secret part;
That which defines your innermost Truth.
It is the search for Truth which brought you here; know this:
what you seek lies only within.*

DESTRUCTION [Spoken by Magister Mitchell Wade:]

*X = X
All that is will always be,
but not as it is.
Destruction is change.
To come into being is to destroy.
The perfect white stillness of the shell is shattered
and the Red Dragon emerges.
ABBADON -- the angel of the pit,
the destroyer, issues this challenge:
Seek the Grail of Truth,
Partake of its Essence,
Be destroyed ... and Xeper.*

DARK ARTS [Spoken by Adept Michael Rigby:]

*Open your soul to this message of doom and delight;
For if you dare to journey within the folds of the midnight sun
To drink the blood, be it pleasure or poison,
Of god and beast entwined
Then you shall awaken to Lucifer's morning,
and wield the Vision and the Voice of the Emerald Stone.
The Dark Fire of Set within shall bear
the Children of Night's Ancient Dream:
To shape the future at Will and renew the cauldron of Self
Ever Becoming.
Choose well and drink deeply,
For by it you shall be transformed.
The Gates to the Dark Arts stand open for all
who dare the journey to its realm.*

JUDGEMENT [Spoken by Leviathan:]

*Judge you, O Initiate.
Judge for yourself that all is in the Universe that is you.
No redeemer lives, no angel writes in a book of accounts
other than yourself.*

*I, for my part, see the world about me and the world within you.
But you, O Setian, must decide your fate. You are judge and jury,
prosecutor and defendant in the court of your Self.
Hear my words and understand!*

CHAOS [Spoken by Initiate Rebecca Lance:]

*Confusion? Dilemma?
This swirling spiral of hesitant thoughts and profane gasps
which we know as mortal society
is a speck of decaying matter in a sea of unimaginable chaos!
And yet...with a nearly undiscernible gesture, I reach out a finger
and create that which I Will!
I thrive upon the clouded vision of that unordered mass; I ride in
nimble victory upon the back of an untamed beast!
I, Chaos, am in Truth the reckless bearer of an ordered creation
which only the enlightened may enjoy! Come drink with me,
O Searcher! Come taste the fruit of order without law!*

WISDOM [Spoken by Magister Robertt Neilly:]

*Wisdom is the evolving product of the many volatile Journeys
the Initiate successfully completes through the Underworld.
By each successive Journey does the Initiate gain
in the suffering of yet further mysteries of Wisdom.
Come forth and seek Wisdom.
Though faceless, nameless, and without form,
Wisdom is within you.
Now go forth and seek the Ordeals of Wisdom.*

LOVE [Spoken by Magister Robert Moffatt:]

*Love: throw away all previous concepts.
Wipe the slate clean and start again.
Love for another is not possessive; has no connection to the Self
except that the power to love is as great as the Essential Self.
Love is great.
Love wants what is best for the other and does not
presume to know what is best for the other;
Nor does it expect love in return.
Love is the energy, the drive for Setian Evolution.
Is the force, if you will -- the Force, If You Will!
We make good Magic when desire is satisfied
with those we love.
It is alchemy when two or more are blended in love as one.
If anyone can blend love with the satisfaction of one's own
aims and desires, the Setian Magician can.
The Setian lover who is steeped in need, however,
soon loses the power to love and is a god in trouble.
The benefits to Self from Love are an unexpected reward:*

*its own continuation and perfection.
Love is pure when it lasts through love for still another.
It is not replaced by that for still another, and another.
Love expands laterally, all dimensionally.
Love allows.*

THE ELEMENTS [Spoken by Magister Stephen Flowers:]

*Now are said the sayings of the Nine Sorcerors --
From my stead amidst the Northern Sky standing,
I speak the Spell of the Nine Elements
By which all things in these worlds are come to be:
From the North I call the icy streams to chill
and make fast our Selves.
From the South I call the fiery sparks to ignite
and inflame our Wills.
From the East I call the airy space to expand and fill our minds.
From the West I call the watery abyss to give birth
to shape and form.
From the Inner South I call forth salt to quicken us to life.
From the Outer North I call forth venom
to wreck that which weakens us.
From the Inner South I call forth iron to hold our foes at bay.
From the Outer North I call forth yeast
to cause us to wax in growth.
Within this chamber is *Come Into Being*
a world of our making, an earth amid the stars.
Upon this earth, made of all the elements brought together,
our might and main is proven -- at this Pillar of Power
are all qualities come together and
along its path rise and fall the hearts and minds of all
who would dare the Black Magic.*

[At this point, all Initiates will begin their individual Journey through the Portal. They will confront One of the Nine Sorcerors as their Magical instinct dictates; They will be given a response to their request to continue; They will then choose between the Vessels of Life and Death offered by the two Guardians Of The Way.

Strengthened by the sacred elixir, those who have been allowed to continue may then approach the Pentagram and communicate with the Prince of Darkness! They will then return to their original place, transformed!

Each of the Nine Sorcerors puts out their candle as the Bell is rung. The music is quieted. There is absolute silence.]

[Ra-N-Set Speaks:] *When braving the deserts and thorn-bushes of the World of Horrors, it is all too easy to allow the Gift of Set to pale from disuse; it seems a thing distant from reality and from the harsh skills of beastly humanity needed for survival.*

As you have traveled these many miles to Conclave, however, you see once more that this secret fire, this jewel in your soul, is what shapes you into a wonder beyond the dust of mere mortals. And, fire within fire, such a Working as this within each Conclave serves to focus your Will with even greater intensity upon the hallowed magic that swirls and burns within your inmost being. As once more you go forth into the coldness of the desert, be ever warmed and comforted by this fire. Throughout the expanses of the cosmos there exists no water capable of quenching it once it has flamed into life. Xeper.

The gates are Closed.

The Rite is Complete.

Footnotes

1. The Rite was designed and written by Priestess Reynolds, but some of the Statements by the Nine Sorcerors were written or modified by the participants who were scheduled to speak them.
2. Priestess Linda J. Reynolds and Priest Ronald L. Barrett, Jr., respectively

Ritual of the Passage Through the Tuat

Classification: V2 - B2R.1 - 2
Author: Janice Harris II°
Date: ca. XI-XII

Publication: Black Nebulae, I.1
HTML Revision: Oct. 26, 1998 CE
Subject: Tuat
Reading List: 2

[Lighting of candles and brazier.]

[Ringing of the bell.]

[Censing of the chamber.]

[Conjuration of the Elemental Forces:] *Sekhmet! I summon you, goddess of fire. Come forth from the barren wastes and burning heat of the desert. Be with me this night.*

Thoth! Lord of mystery and magic, wrapped in starlight. Come, bearer of wisdom, for I summon you this night.

Seb! Lord of the earth, rise up from flaming lava spewn from the Earth's core. Come forth and join me this night.

Nu! Awaken from thy slumber amidst seaweed-draped ruins, and once more honor the ancient bond. Be with me this night.

[Consecration of the chalice:] *Behold, all ye who dwell in darkness: I have poured every drop of my blood into the cup of the Scarlet Woman, and she hath lifted it to her crimson lips and drunk thereof. No single drop hath fallen, lest all be lost.*

[Opening of the Gate and Main Invocation:] *Set, lord of that ancient land, gift of the Nile: Time melts into nothingness, and I stand amidst the columns of thy house in PaMat-et. Brooding in silent majesty, the gods gaze down upon golden sands rippling in the wind.*

As thou revealed thy wisdom to the chosen sons of Khem in dim aeons past, so do I partake of the divine gift.

Darkness descends upon Earth, and grim Osiris shall open the doors of the House of Death. O thou who bear the crook for thy people and the flail for thy enemies, bring swift justice to those who seek thee not!

Just as Amon-Ra journeys beyond the western horizon into the place of torment and destruction, to arise again at dawn, so shall I come forth.

On the day of judgment I stand boldly before the gods who promise torment unending, but I am of Set, and fear not the wrath of Osiris.

[Invocation to Anubis:] *Hear me, great jackal! Be my guardian and guide in life as thou art in the realms beyond death. Be with me this night, as my mind seeks passage through the seven pylons of the Tuat. Let me look upon the Terrible Ones, that they may test my worthiness to enter.*

[At this point in the ceremony, the magician must visualize the dimension known by the Egyptians as the Tuat, or a place similar to the Christian concept of Hell.]

[Address to the Guardians of the Pylons:] *Hail, ye seven beings who make decrees, who support the balance on the Night of the Judgment of the Utchat, who cut off hands, who hack necks in pieces, who take possession of hearts by violence and rend the places where hearts are fixed, who slaughter in the lake of Fire. I know you, and I know your names.*

O thou of the First Gate, who art Sethet-hra-asht-aru, allow me to pass thy guarded threshold. Thou of the Second Gate, who art Tunhat, permit me free passage. Guardian of the Third Gate, who art Am-huat-ent-pehfi, let me enter. Guardians of the Fourth Gate and of the Fifth Gate, Khesef-hra-asht-kheru and Ankh-em-fentu, allow me to pass unharmed. Dreaded ones of the last Gates, Akentauk-ha-kheru and Metes-sen, open the way.

[Conclusion:] *In the great night of judgment, I come before the gods; yet they are but memories, shadows without substance; and only one of them has power.*

They are past, and their houses are dust. Their day is gone, and their worshippers long forgotten. Only he who was hated and whose image was defiled remains. It is Set whom I call as I stand in this lonely ruin, in a land whose glory is no more.

[Ringing of the bell and end of the ceremony.]

The Awakening, The Voice

Classification: V4 - B2Z - 1
Author: Robertt W. Neilly IV^o
Date: August XIX
Reading List:

(I was) the first to survey the after-destruction Wasteland.

Only the Essence Alone of my Brothers and Sisters remains.

Creation through intervention of Brother Set allowed (the) Forms of each Neter to be perpetuated as the Magicians were Created to make the Forms live again.

My place is a vast expanse, such as the one I beheld a millennium ago. My time is again.
Through this home-spun Being, shall I cause and effect.

To be over-reminded of the chaotic, open fields requires (a) stranger Presence in a different place. I AM occupying that place now. Stop wearily and yet leave reanimated. For Selkhet suffers no further bondage and will reside at the forehead of her Brother Set. This also means that the Eye has been Opened and that Eye is the Gate to my Being.

Feed as upon the nerve-centre.

Be prepared to defend even the outer-most edge, for there are Beings there other than you know.

My sign of Time is the puncture mark.



/signed/ SELKHET

Experience

Classification: V4 - B32 - 1
Author: Jinny Bast III°
Date: October 16, XIII
Subject: Astral Experience
Reading List:

I want to relate that when I had gone to bed at 2.15 a.m. today, I was not tired, but it was bed time.

I immediately had an urgent feeling that Priest Lewis was in danger. I hopped out of bed and tried to call him several times without success. I still have this feeling of danger for Priest Lewis.

Upon my return to bed, about 2:30 a.m., I had a pressing, severe, "emotional" (?) pain on my chest. I was instantly transported to Magister Seago's house. He was in ritual. I was standing

about six feet behind Magister Seago, and between us there was a brilliant circle of light. I say this was me, but I had a head (not a mask) resembling those of the pygmy gods - black, wide, no hair, and a mouth that looked like it was eight inches wide; it was not flexible, but opened and closed as a demon was speaking through this mouth in a language that I did not understand. I felt everything was alright there and I left.

Then I found myself on top of Xemset. Magister Barrett was sitting on top of the mountain. I felt he was in immediate danger. my arms grew about fifteen feet each, and they encircled Magister Barrett and the area immediately surrounding him. I saw that as long as my arms were thus encircled, he was safe.

It is important to note that I was not asleep and that I actually felt myself transported to Santa Barbara and Xemset. I WAS THERE!

The Magical Tower Working

Classification: V2 - B3R - 1
Author: William Van Patten I°
Date: July 6-13, XXV
Subject: Astral Travel
Reading List:

I. The Magical Tower Working

Purpose: To create in the subjective universe a place where I could journey to complete G.B.M. workings

Chamber Dressing: My room

Light source: One black candle

Music used: *Charon* by King Diamond, and *EVI50* and *Gates of Hell* by Black Sabbath

Dress: All black clothes, with Pentagram of Set

Bell Tolling: Towards compass points

Grail liquid: Seltzer water

Invocation: Standard Temple of Set

Elements Summoned: The song Charon

Notes:

I combined steps seven and eight of the standard format from the Crystal Tablet of Set. In step seven I played the song *Charon* as a kind of invocation to my higher Daemon self. During the song I focused my concentration on picturing myself sitting before the altar as I was, and then I saw myself changing into Charon.

Next came the song *EVI50*. During this song I pictured Charon standing where I had been. Then I (Charon) raised my staff in my hand, opened the ground, and fell down to Hell. As I was falling, I took a moment to see the blackness of my closed eyes. I saw a purple spiral that went down in my mind. An occasional yellow line would come through the picture of the purple spiral, reminding me of a line that goes through a T.V. screen.

When I got to Hell after falling all the way down (I can not remember how I landed), I ended up in some sort of swamp. My vision was blurry, so I could not make out the exact details of the swamp.

After leaving the swamp (I don't know how), I found myself looking through the Gates of Hell (Gates of Hell song), at a giant burning city. I sensed it more than I actually could see it. In fact, during this whole visualization process, I found it very hard to visualize most of the places I saw. This may be because the Daemon Charon is faceless and may not be able to see. He may in fact depend greater on his other senses and have them more acute. Is this helpful or harmful?

From the gates, I don't know how but I got to the cliff that I had made in my base outline, and I looked down at the black water crashing on the rocks. I looked out into the black sea, to see the island made from black rocks. In the middle of the island was a tall black tower that had no doors or windows.

Since I could see no way to get to the island, I changed into a dragon and flew to it. After circling the tower a few times, I landed and changed back. Then I walked to the tower and placed my hand on the wall. I sensed that it was cold and smooth. I felt to get in I was to touch my Pentagram to the wall. I sensed that a door had opened, and walked in.

Upon entering the tower, I sensed that there was a table and chairs made from wood on my right, and on my left there was a very full book case and a shelf that held a water pitcher I thought there was water in it, but did not look to see. In the center I knew there was a staircase that went up. I took it up.

After a little while, I reached the top. (I could not see the other floors.) There I saw an altar with a pentagram above it. In the center of the altar, there was a small pit for a fire. The altar, I felt, was towards the west.

I felt there was a long table to my left. Above the table there were books on shelves. I am not sure of what was on my right or behind me.

I approached the altar and willed the Black Flame to light. I sensed it did light, but could not see it. I raised my hand to touch it, but could feel nothing. At this point I remembered that somewhere I had read that a person who went to Hell saw many things and touched them, but could feel nothing.

After that I unwillingly came out of my dream and closed the ritual in the same way as the Crystal Tablet suggests.

After the ritual I felt somewhat tired.

II. Return to the Magic Tower

Purpose: To try a G.B.M. working in the Tower setting

Chamber Dressing: My room

Light source: One black candle

Music used: *Satanas Concerto in Cm* by Adept Timothy McGranahan, *Embryo* and *Orchard* by Black Sabbath

Dress: All black clothes, with Pentagram of Set

Bell Tolling: Towards altar

Grail liquid: Cola

Invocation: Modified Temple of Set

Elements Summoned: The song *Embryo*

Notes:

The ritual went the same as the Magical Tower Working, except that when I got to the upper room where the ritual Chamber was, I performed a G.B.M. working there.

The working I undertook was to understand my Higher Self, that which I can Become.

When I got to the chamber, I looked around before I started. I found an old wooden Chest that I did not notice the last time I was there. I touched my staff to its lock, and the lock fell from it, open. I opened the trunk, and found inside a grail made from silver, a brass bell, a bottle of wine, a silver dagger, and a book. I took everything but the book, and placed them on the altar. (The book I did not investigate.)

From there I proceeded with the ritual in the Chamber by willing the Black Flame to ignite, and following the ritual format in the Crystal Tablet. I repeated my modified version of the

invocation, and asked Set to let me meet my Higher Self and learn to understand him. After that I came out and closed the ritual.

The next day I went shopping, and found a little bookstore where, after weeks of searching unsuccessfully, I found Nietzsche's Thus Spoke Zarathustra for the first time, and bought it. It seems that this was (at least part of) the answer to the working.

Aspirants to the Priesthood

Classification: V2 - B40.3 - 1
Author: James Lewis VI°
Date: January, XXVIII
Publication: Trail of the Serpent
HTML Revision: Nov 25, 1997 CE
Subject: Priesthood Aspirations
Reading List:

The Initiate who feels an interest in aspiring to the Priesthood of Set has many a thing to consider. He is faced with a largely unknown quality and quantity of Being, but is not without help in the endeavor. The Ruby Tablet of Set has an entry by Magister Robert Menschel, *Setian Initiation and Recognition -- The II° and III°*. I recommend careful reading of it by the Adept, whether interested in the Third Degree or not.⁽¹⁾

Priesthood has its own special demands and rewards. It is the first of the Degrees in which Set himself intervenes on a personal level between the Initiate and himself. It is a Degree in which the good old days of access to a full range of Magical experimentation with no organizational responsibilities to detract from one's time are gone. Instead, there are obligations to be fulfilled and duties expected in order to keep the Temple and the Aeon in motion. No Degree is of the armchair variety and the requirements are greater as the Degrees increase. No member of the Priesthood to my knowledge would ever prefer to exchange its demands for a less requiring level of being. However, no one can foretell the future and there could be circumstances which arise and force changes. At such times there is no disgrace in returning to the Second Degree if the Initiate is no longer able to handle the demands of the Third Degree. Dishonor comes in when the Degree is actually nominal and is held merely for the sake of status.⁽²⁾

Communication is a powerful tool in the hands of the Priesthood. Without it there can be no dissemination of information, no abilities to understand questions or provide direction. One point I emphasize to aspirants to the Priesthood is that of communication requirements. Putting oneself in the shoes of another as an example, how would you as a First or Second Degree feel after having put your soul on paper, mailing it to one of the Third Degree, and

then hearing silence in reply? It has been my experience that Initiates of the First and Second Degree have something to say when making the decision to contact one of the Priesthood, and it is my further opinion that they deserve to hear something other than silence in return. [Not to be forgotten is that once one of the III^{o+} takes the time to give considered answers to questions or comments, he or she is none too happy to hear nothing in return.]

Communication also works inside the Temple to outside and outside in. The Initiate needs a discerning ear and mind capable of receiving and assessing information for the good and security of the Temple of Set. Communication skills are not impossible to master. They are necessities. Communication is not to be found in one single avenue only. There are those, like myself, who prefer the written word for communicating and see great value therein. Others find the spoken word the only way to fly. The Initiate able to succeed in his endeavor to master written communication is easily able to move skillfully through oral communication. However, it should be remembered that as a Hollywood mogul once said, a verbal contract is not worth the paper it is written on. Just so, exclusively verbal Magical transmissions lack the quality of staying put for later reference.

Should each Second Degree automatically aspire to the Third Degree? Probably not, but given the vast differences in individualities of members the question is impossible to answer in black and white. Some Initiates will be Adepts for the rest of their days and this is no discredit to them -- the Adept is exactly what the name says, one highly skilled and knowledgeable in the workings of Black Magic. There are great and sound reasons for having great pride in the Degree.

For those Second Degree members of the Order of Leviathan who aspire to the Priesthood of Set, your Grand Master is more than willing to work with you. Bear in mind that the Magistri Templi are not going to go about bearing Black Pentagrams on silver platters and asking Adepts to be so kind as to accept them. Priesthood requires a certain amount of initiative, so the Adept will have to make a certain number of moves on his own rather than await wise men bearing gifts of Black Stars of Set.

The Adept who does feel himself either at the door of the Third Degree or who would like to discuss the matter as an event which could occur down the road, the Grand Master of Leviathan's Order is available to engage in dialogue. Dialogue is communication. I recall an Adept some few years ago who appeared to exhibit qualities indicative of Priesthood. We discussed it for some months and later he indicated feeling himself ready for the task. "I'll try," said. "No," I replied, "don't try to be a Priest. Be one." He accepted the challenge and is now a respected and creative Third Degree. Success is not limited as a one-time event only. If one Adept can reach out his hand and succeed, others can as well.

There are three individuals who are at the center of a Recognition to the Third Degree. The first is the aspirant who feels himself ready to enter the new Initiatory realm. The second is the Master of the Temple who will assess and Recognize the aspirant. The third is Set, who does the Ordination and takes his Priesthood into deeper domains of darkness. Each is necessary. Additionally, the Temple of Set updated its By-Laws in XXVII and a Recognition to the Third Degree now requires the concurrence of three of the Magistri Templi -- one Recognizing Fourth Degree⁺ and two concurring Magistri Templi. Mind you that this does not mean Recognitions to the Priesthood become Hollywood production numbers, but rather that one Master has assessed the presence of Priesthood in the actions of an individual holding the Second Degree, and two other Masters have found no viable reason to dispute that statement of the first Master. The Temple's By-Laws are open on whether the Third Degree candidate

requests the examining Magistri or alternatively whether the initiating Master requests the other Magisterial assessments him or herself. I have tried both approaches and the results were the same in the end, since the two Candidates were both confirmed as being Priests of Set.

The environment of an Order presents an excellent opportunity for the Adept who has considered the Priesthood. A good Working and working relationship between Grand Master and aspirant is ideal earth for the growth of Xeper. Members of the Order who wish to aim for the Third Degree at some point should indicate their desires to the Grand Master so that he will be kept abreast of developments and can offer advice as necessary, for Priesthood is far more than can be covered within the space of a few paragraphs.

Footnotes

1. Ed note: Recent feedback from various senior Adepts suggests that significant benefits can arise from occasional rereading of this article.
2. Ed note: Those Priests who have "stepped down" because of a (temporary) inability to fulfill the responsibilities of the Priesthood are highly respected for their self-knowledge and truth.

Dream

Classification: B41 - 1
Author: Robert Menschel II^o
Date: ca. XIII
HTML Revision: Jan 4, 1998 CE
Subject: Initiation
Reading List:

I am in a large hall, like a school's entrance hall, with many people. (This building is in Santa Barbara, on the other side of town from where I actually live.) In the dream I know most, but not all of the people. After waking, however, I could not recognize any of their faces.

Business of some kind is conducted, and we leave. I go by myself and am one of the last to leave. Others go singly, in pairs, or in groups. Of note: One girl goes, unhappily, with a boyfriend. Another girl goes, unwillingly, with her family.

I head home. Home is where I currently, actually live. There is only one difference between the dream neighborhood and the actual neighborhood: On one corner, where in reality there is a supermarket (the one Janet and I do not use), there is instead a park. In the park is a

cave/cabin where kids play. (The impression is that of both a cave and a cabin in one structure, rather than either a cave or a cabin.) It is rumored -- and believed -- that Aleister Crowley had used this cave/cabin in his magical rituals.

I stand on the corner nearest my home, across the street from the park. With me is one girl, having "escaped" her family. She is visiting Janet and myself at home. I cross the street to the park, leaving the girl on the corner. I perceive Aleister Crowley in the park, and I return to the corner.

The girl is gone. Across the street (by the supermarket Janet and I do use, catty-corner from the park) the other girl has an argument with her boyfriend. He drives off, leaving her arms full of bags/boxes (presents?). She crosses the street to me, and I offer her sanctuary. But first I will visit the park again. I tell her to stay on that corner.

I cross the street and enter the park. Stealthily examining the scene, I hear Aleister Crowley deep in the cave/cabin. Outside are two flashlights. Another man appears. I take one flashlight, A.C.'s true flashlight (which looked more like the one I have at home than the other one did), while the other man takes the second flashlight. I also find an oblong, golden ring of keys, obviously magical, obviously A.C.'s (without evidence). I take these also.

I then leave, feeling some guilt, some apprehension. I consider the possibilities of A.C.'s throwing curses on the thief of his keys and light, and compare his magick to Setian magic. I feel sure that Setian magic is the stronger, but remain apprehensive of the magical battle that might take place.

I return to the corner. The second girl has disappeared. Her packages are still lying on the sidewalk.

I go home. While there, talking with Janet, some presence (I was not frightened by it) comes. It may have been a friend, a stranger, Set -- It was at that point that I woke up.

Points of Interest

- I stole A.C.'s light and keys.
- I had guilt feelings .
- I feared A.C.'s magick, not being totally confident in my own as yet.
- I dreamt in full color, seeing the colors of the clothes people wore, blond hair on the man in the park, yellow (or gold) flashlights, golden (not yellow) key ring, etc. The fact that I dreamt in color is not surprising, but the amount of color is.
- There was a surprising amount of detail in the dream. (I even saw the cracks in the sidewalks and the twigs on the paths in the park.)
- The girls disappeared. (I noted their disappearance and wondered about it.)
- Aleister Crowley looked like a cross between Priest Murray and Magus Aquino.

Ceremony of Initiation and Elevation

Classification: V2 - B41.0R4 - 1
Author: Margaret A. Wendall IV^o
Date: January 24, XI, Bubastis Pylon
Subject: Initiation and Recognition
Reading List:

The accoutrements necessary to the performance are: (1) black candle, (2) incense and burner, (3) small container filled with earth (or ashes from incense burner), (4) chalice filled with sea water (or "normal saline").

The announcement of the purpose of this ceremony is made by stating that the participants are gathered to witness the initiation or elevation of members of the gathering, who should be named.

After the reading from the Book of Coming Forth by Night, the celebrant initiates each candidate by the use of the four cardinal elementals. It makes no difference which sequence is followed, but as each element is taken, a few words about the symbolism of the element should be spoken by the celebrant.

Taking the black candle, representing fire, the celebrant passes the flame under the hands [or feet, if desired] of each candidate. The fire symbolizes the responsibilities of the degree to be bestowed, and these should be outlined.

Taking the small container filled with earth, the celebrant rubs a small portion of the earth into the palms of the hands [or soles of the feet] of the candidate. The earth is a reminder that although we are above the natural order, we are bound by it.

The celebrant lights incense in the burner, representing air, and asks the candidates to breathe deeply and savor the fragrance. Incense symbolizes the presence of Set, who gives us the awareness needed to fulfill the responsibilities and enjoy the privileges of the degree being bestowed.

Taking the chalice, representing water, the celebrant gives it to each candidate to parttake of. Sea water symbolizes the origin of life on Earth, as well as the vital fluids of our bodies, and is a physical sustenance to us.

Lastly the celebrant places the appropriate degree medallion around each candidate's neck, and explains the symbolism of the color of the degree attained. The following extracts from the Temple of Set's original paper discussing the degree colors may be read as desired:

Silver is the traditional color of the night, as is gold of the day. In recognition of the role of Set as the Prince of Darkness and counterpart to the light of the day, the Temple of Set casts the pentagram in silver. Silver has also signified initiatory and exclusive religious systems as opposed to open, mass-orientated ones.

If this ceremony is used as a Setian I^o initiation, the following may be read:

The background color of each degree medallion possesses distinct significance. The color white represents the newfound freedom of the mind from myths, misconceptions, and doctrines perpetuated by fear and superstition. The white further symbolizes the coming of the Silver Dawn and the Black Fire that is Xepera. White is the color of the I°.

If there is a candidate for elevation to the II°, the following is read:

When the Setian has proven his understanding of the Word of Set, and when the Priesthood of Set recognizes him as a new Intelligence therein, he is proclaimed an Adept of the Temple. His color is now red, for he has returned from death to life, and the Blood is the Life. Of all gods of Ancient Egypt, Set alone was portrayed in red, and each Setian Adept is also thus identified. Red is the color of the II°.

If there is a candidate for elevation to the III°, the following is read:

Those who are Elect to the Priesthood of Set receive a black medallion. The Fire of Darkness that is Xepera has consumed the human being that was, and a new Being has come forth to alter the Universe in accordance with its Will. according to the Magical Formula of the Aeon of Set: "Xepera Xeper Xeperu" = "I am he who came into being and who created that which came into being." The Priest of Set is become a Power of Darkness, and his color is black.

After the medallions have been given and the above reading is finished, the celebrant welcomes the candidate into his new degree in the Temple of Set in any appropriate manner desired.

The following closing is pronounced by the celebrant:

Go, [name of familiar(s)], *from this chamber and announce to the world that the Will of Set is accomplished this night! A new [Setian / Adept / Priest(ess)] is walking among men.*

The ceremony is closed by the pronouncement by all of the word "Xeper", and the light is extinguished.

Musical accompaniment

Decompression: *Voluntary in C Major* - H. Purcell, (The Baroque Trumpet, Nonesuch #H-71002)

Homage to Bast and Sekhmet: *Chiodri no Kyoku* - (18th Century Traditional Music of Japan - Everest #3306)

The Elements: *Sonata for Trumpet and Strings* - (Henry Purcell - Nonesuch # H-71027)

The Elevation: *Pieces for Harpsichord* (Henry Purcell - Nonesuch # H-71027)

Closing: *Sonata for Two Trumpets* - G. Fantini; *Concerto Grosso* - G. H. Stölzel (The Baroque Trumpet - Nonesuch # H-71002)

Setian Initiation and Recognition - Part II: The II° and III°

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"Setian Initiation and Recognition" is a series of articles which examines the processes of Initiation and Recognition within the Temple of Set.

The first article examined I° Initiation within the Temple of Set, and the process whereby the Setian may be Recognized Adept. As such, that article was published in the Crystal Tablet of Set, available to all Setians.

This second article examines II° Initiation within the Temple, and the process whereby the Adept may one day be Recognized Priest of Set. As such, this article properly belongs in the Ruby Tablet, available to all Adepts within the Temple of Set.

Other articles, dealing with Initiation and Xeper within the III°+ and dealing with Recognition to the IV°+, eventually will be found in the other appropriate Tablets.

This article has three major sections:

1. The II° Setian, an examination and discussion,
2. Public Relations -- the rights and responsibilities of the Adept,
3. Initiation: Initiation of the Adept as a II° Initiate of the Temple, and Initiation into the Priesthood.

First though, let's review the words "Initiation" and "Recognition," as introduced in the earlier Crystal Tablet article.

Throughout this series of articles, "Initiation" will almost always be capitalized. With such capitalization, the word means, "the process of undergoing qualitative and significant change, Xeper, resulting in a recognizably higher, more advanced, and/or more capable level of being." When not capitalized, "initiation" would be defined as, "the process of trial and/or effort through which an initiate may advance, may Xeper, becoming better than they previously were, better but not different."

Initiation (not capitalized) is an event marking the significant advance of an initiate within a level of being. Initiation (capitalized) is an event marking the advance of an Initiate to a new level of being.

Recognition (capitalized) is the formal acknowledgement (by those qualified to do so) that a Setian has undergone Initiation and manifests / demonstrates the level of being to which that Setian is being Recognized.

The process of Initiation has a single goal, regardless of one's level of Recognition: that of individual evolution. Within that global goal, each Initiatory degree has its Task. This article examines the Task of the II° Setian.

I. The II° Setian

What does it mean to be an Adept Black Magician in the Temple of Set? The II° Adept of the Temple of Set has been Recognized as an effective magician of the Left Hand Path, and as one who follows a path of Xeper compatible with the Temple.

There are three basic principles contained in that statement. Let's examine them independently.

1) The II° Adept is an effective L.H.P. magician.

This means that:

1. You know the basic principles of Setian magic
2. You can demonstrate them, in ritual and out, as appropriate
3. Your magic is effective -- it causes change.

This does not mean that you know everything there is to know about magic -- there is much you do not know. You have just started on your quest for knowledge, and most of this adventure still lies before you. Even our most senior Adepts, with a decade or more of Adept experience behind them, find this to be true. The more we know, the more we're able to see areas into which we can still grow.

Knowing the basic principles of magic, you can construct a ritual and perform it effectively when needed. You can perform ritual solo, and you can actively and productively participate in group ritual. You can design group rituals for others to participate in.

During these rituals, you display confidence and an attribute we call "presence," the undeniable mark of a magician at work.

You practice not only GBM in ritual, but also LBM, and can effect many changes in the world around you through LBM. Again, there is still much to learn, but the journey is well begun.

2) The II° Adept follows a path of Xeper. The II° Adept continues to grow, continues to learn, continues to initiate.

This initiation and Xeper can take place in many different realms, of which the metaphysical, philosophical, organizational, political, military, social, familial, and educational realms are just a few.

An Adept's initiation will commonly wander through and among different realms of knowledge and activity at different times. Formal schooling sometimes occupies the highest priority, or it may be career advancement, or metaphysical study. Often we find that occult studies are placed on the back burner, because other forms of Xeper take priority. This is not only acceptable, but often necessary. But even during these periods, the Adept maintains that element of "presence" which identifies the II° Setian.

3) The II° Setian's path is compatible with the Temple of Set.

The Temple of Set is an organization of extreme individuals. As such, it is reasonably flexible, and tries to remain compatible with its various initiates. Still, there are areas in which the Temple must conform to its standards, and those who wish to remain Adept Setians must similarly conform to these standards.

The Temple of Set is first and foremost a tool designed and implemented by Set and the Priesthood to support this fledgling aeon. We will therefore necessarily expel any initiate of any degree who acts in ways that will damage the Temple or that will interfere with the progress of the aeon.

The Temple of Set is a social organization of individuals. Unlike most social organizations on Earth, this one fosters the ethical and responsible freedom of its members, the Temple's Initiates. We all expect and demand the social environment within the Temple to be friendly, supportive, safe, and free. We will expel any initiate of any degree who acts to harm or denigrate any other member.

The Temple of Set is an organization of magicians pursuing the Left Hand Path. On rare occasions, an Adept will decide against the LHP, sometimes consciously, sometimes unconsciously. When that happens, the magician has become non-Setian, and must be removed from the Temple of Set. We can and do maintain friendships with such people, but they may not remain within the Temple of Set.

Set and his Priesthood expect and demand a certain level of ethics and responsibility from all Initiates of the Temple. Failure to meet these standards in one's behavior can be cause for removal from the Temple. Membership in an organization that promotes behavior contrary to these standards can also be cause for removal.

As mentioned initially in the Temple's introductory letter, and as restated in the Crystal Tablet and elsewhere, Black Magic is dangerous. The powers and experiences available to the Adept Black Magician can be unsettling. While some of us are strong enough and balanced enough to maintain our own mental health, many other Setians do face serious dangers at least once in their explorations of the Left Hand Path. The Temple serves as a mutual support group and also as a reality check, where we can help each other stay sane and healthy.

Setians in general are not trained psychologists or psychiatrists. We can't clinically diagnose psychoses (an inability to see or work with reality), nor determine the extent to which initiates may or may not need professional help. We can only say that from time to time some initiates act in ways which we feel are unbalanced and unproductive, in ways which do not agree with our ideas of Initiation, and sometimes in ways which appear to us to be misguided, deranged, and/or dangerous (physically, mentally, or socially).

As an Adept, you are expected to participate in this mutual support group, this reality check. Communicate with others. If they seem to be losing touch with reality, as loosely as we define reality within the Temple, then it's your responsibility to help them regain their balance. If their behavior is counterproductive, then it's your responsibility to help point this out, just as you'd like someone else to tell you if your activities were counterproductive.

Call on the Priesthood if you think you see this type of problem. Why? a) the more people we have working together to help the initiate regain balance, the more likely we'll succeed. b) The Priesthood is a little more qualified to determine the extent of the problem, and what we should or should not do. They might be unable to help someone with serious problems, but at least they should know when to counsel that person to seek professional help.

Generally we're able to keep each other on track, but on rare occasions one of our Initiates will go off the deep end (not respond to our attempts to help them, and act in ways that are unacceptable) despite our best efforts. When this happens, we can only suggest that the person get professional help, and we remove that person from the Temple. It's too late to prevent such mental problems, but we can hope that without the repeated stimulus of the Temple's materials, such problems will not get much worse.

Finally, although we do not require any Adept to believe in the literal existence of Set², we do require that you accept that this is the Temple of Set, Set's Temple. Belief in a religion that is in contradiction to the Temple's principles is cause for expulsion, as is membership in a religious order that holds such beliefs. Holding a title, grade, or office in another organization which denotes religious function or activity (such as Priest) is also incompatible with the Grade of Adept.

Whew! That's a fair amount of verbiage discussing possible incompatibilities between one's path and the Temple of Set. Such a discussion is necessary, though you will rarely have use for the information within it. In actuality, very few initiates are ever expelled for any of the above reasons.

Having dispensed with that distasteful topic, let's now move onto those topics that explore your activity within the Temple of Set, as a II° Adept.

Having disposed of the "do not's" in a few pages, I find it impossible to list everything that an Adept is allowed, even encouraged, to do. Such an attempt would easily double the size of the Ruby Tablet, without even coming close to exhausting the many possibilities. You and I will have to be satisfied therefore with but a short summary of the more common activities.

First, we can cover a whole slew of activities by reaffirming that you can still do all the magical research and activity that you did as a I° Setian. The Crystal Tablet still contains knowledge worth exploring, and you will benefit from studying the material in that Tablet for years to come. The reading list still has many worthwhile books on it that you haven't read. You can still correspond with other Setians of all degrees, and contribute articles to the Scroll of Set and other newsletters. You can still participate in pylon activities (if you belong to or visit one), you can participate in Conclave, and ritual is still enjoyable and productive.

Of course, you'll find that others expect more of you now than they did before. You'll be expected to understand more, to be more discerning in what you read and experience, to participate fully in group ritual, etc. But then, this was happening even before your II°

Recognition. Increased expectations are a result of growth. If others' expectations of you aren't growing, then very possibly neither are you.

Let me pause here to reassure you that there's no need for you to display continuing Xeper. Recognition as a II° Initiate includes our assessment and confidence that you will continue to Xeper. As an Adept, you are free to find a cave and disappear if you wish, as long as we receive your dues checks and have someplace to send your Scroll. We have confidence that you will work and Xeper; you don't need to prove yourself.

But, stick your head out of that cave, open your mouth and say something, and that something should demonstrate your Xeper!

It's easier if you dispense with the cave. Share your activities with others through correspondence, through contributions to the Scroll, through pylon or Order activity, and/or at Conclave, and it's just about guaranteed you'll Xeper. You'll find it almost impossible not to.

So let's assume that in my winning and persuasive manner I've convinced you to be an active part of the Setian community. You'll find other Adepts and the Priesthood to be just as friendly and supportive as before. They'll help you Xeper, giving moral support and helping your initiatory activities continue, if you give them just half a chance.

But watch out for those I° Setians! Yesterday you wore a white medallion, and your ideas and comments were no better and no worse than theirs. Now you wear the red medallion, and suddenly they think you have the wisdom of Solomon.

No, that won't really happen, at least not usually. (As I, you didn't treat II° Adepts that way, did you?) Rather, if you're like the rest of us, you'll want to demonstrate your Adept knowledge and abilities.

The problem is that I° Setians are so individualistic and different from each other, with different backgrounds, that they seem to delight in asking questions which you may not yet be able to answer (or at least they will ask questions which you may not be comfortable in answering). Do your best. Read some more, and work some more, especially if you think you may be interested in the answer yourself (ie: Xeper). But don't be ashamed to say, "I don't know." You can always refer them to the Priesthood. ³

Many of us had little occult knowledge or skill when we first joined the Temple, and had to devote our I° initiatory period to learning the basic subjects and skills necessary to becoming Adept. You may be one of these. If so, remember that the I° "deadline" is now behind you. You have the rest of your life to Xeper as you will within the Temple of Set. You can now not only explore deeper into the basic subjects, but you can explore the more esoteric subjects at will, such as Tarot, Egyptian symbolism, E.C.I., MetaMind, philosophy, comparative religion, Amerindian mythology, mass psychology, bio-feedback, meditative consciousness, astral travel, hypnotism, astro-physical cosmology, martial arts, etc. Have fun!

All I° Setians and II° Adepts are welcome to join pylons where available. If you have no local pylon, remember that you are still welcome to join and participate in correspondence pylons like the Gates of Hell.

If there is no local pylon, but a number of I° and II° Setians, you can still get together, meet, learn, and work together. If such a group seems stable, and effectively becomes a pylon in all but name, but there is no local Priest of Set, then a "senior" Adept can apply to the High Priest for permission to formally establish the pylon. You'll need an active sponsor from within the Priesthood for this, one who will serve as a "big brother" to the pylon, so contact a Priest for more information.

II° Adepts are also welcome to join Orders within the Temple of Set. The Crystal Tablet describes the various Orders, and the Temple's policies concerning Orders. Remember that 1) it's not necessary that any given Adept will join an Order (many Adepts and Priests do not belong to any Order), and 2) joining an Order is a commitment to participate in that Order's activities. An Adept who does not belong to an Order can hide in that cave we mentioned before. An Adept who belongs to an Order must be active within that Order.

I used the term "senior" Adept above. No, this is not a return to Aleister Crowley's artificial separation of that Grade (Adeptus Minor, Major, and Exemptus), but rather a recognition that some Adepts have advanced themselves within their Xeper further, or at least more obviously, than others.

The II° Initiate who has just been Recognized, who hasn't yet received the red medallion, is Adept, skilled enough, talented enough, and promising enough to be respected as such. If we speak of a "junior" Adept, it's not to imply any lower level of status or Initiation, but rather to remind us that this one is still enjoying the accelerated pace of Xeper which comes with that Recognition, and that this one has not yet (or has just begun) to work with materials in the Ruby Tablet, and may not yet be comfortably familiar with all of the material within.

At the other end of this spectrum is the Adept who over time has demonstrated what it means to be Adept, who has demonstrated a knowledge of and comfortable familiarity with the Temple of Set, the Grade of Adept, and the various activities within.

Being a senior Adept is not a qualification nor a requirement of someone who may eventually become Priest, but through their activity within and their support for the Temple of Set, they make the Temple's administration easier and more enjoyable. To them we say, Thank you.

II. Public Relations

The Priesthood of Set has a sacred duty to Set, and an ethical duty to the Temple of Set and its members, to correctly and appropriately represent the Temple of Set to the public.

Adepts of the Temple of Set are free of this responsibility, free to study and work magic, free to expend their energies on Xeper. You are also free to indulge in your many opportunities to talk about the Temple of Set, to friends and relatives, to organizations and their meetings, and even to media representatives, if you wish.

Adepts are able to talk intelligently and responsibly about the Temple of Set, and about our philosophies, beliefs, and practices. But we must be careful. Through years of experience, we've developed various guidelines which should be followed when discussing the Temple of Set and/or black magic with the public.

This article, like the others in this series, examines these guidelines.

Before we go any further, recognize that Adept privileges and responsibilities in this area are an extension of the privileges and responsibilities shared by I° Setians, as discussed in the Crystal Tablet article. Now is a good time for you to reread that section of the Crystal Tablet article, the section entitled The Potential I° Setian.

Having reread the guidelines which apply to I° Setians (you did, didn't you?), let's discuss the guidelines which apply to II° Adepts. These guidelines include some firm and absolute rules which must be followed. Let's deal with those first. ⁴

Rule # 1: No Adept II° or Setian I° may represent or speak for the Temple of Set.

When talking about the Temple and our activities, you may talk about what you think and believe, what you feel and do, and what your perceptions are about the Temple and our initiates. But you should do so only as an individual, as a skilled and intelligent magician, a Recognized Adept, but still an individual. Only a Priest of Set III°+ may speak for the Temple of Set.

Rule # 2: Do not demonstrate ritual technique.

Following the discussion in *Black Magic*, all people at rituals must be participants, and only Setians may participate in Setian ritual.

You may participate in group ritual with other magicians when appropriate, but you may not invite other magicians, non-Setians, to participate in a specifically Setian ritual. ⁵ And you must not demonstrate a ritual or ritual technique to a non-Setian.

Rule # 3: Do not name other Setians, nor indicate the size of the Temple or its meetings.

Obviously, it's OK to talk about Dr. Aquino as High Priest, and about Masters Aquino, Menschel, and Moffatt who have appeared on national television. You may verify their membership and status in the Temple.

In a conversation with friends or potential Setians you may discuss discretely what you know of them (respectfully -- use your own sense of ethics and LBM to avoid spreading or feeding gossip, or saying anything which may allow non-Setians to ridicule or denigrate our representatives). If dealing with the media however (newspapers, magazines, radio, or T.V.), limit your comments to a simple confirmation of their membership, grade, and/or office. Do not discuss them with the media, since the media does have access to them directly (via the San Francisco P.O.B. -- you may give them this P.O.B.), and since you have no control over what the media will do with any information you might give them concerning these initiates..

Equally obviously, when a Setian has made a public name or reputation without calling attention to that Setian's affiliation, whether in the occult subculture or within more conservative areas of society, you should respect that magician's decisions and privacy. Do not tell others of that affiliation.

The question often arises concerning how many Setians there are, and where or how large our meetings are. For a variety of reasons, we prefer not to divulge membership counts or similar

information. If pressed, simply indicate that we are fairly small in terms of membership (as elite and select as we are, it could not be otherwise). Do not compare our size to any other organization. Do not even indicate whether there are others in your own town or not. If pressed, you can state that we keep that information absolutely confidential to protect the personal safety of our membership. (You can always direct those who are "insistent" to the Temple's Executive Director, c/o the Temple's post office box address.)

Do not confirm or deny any person's membership in the Temple, except s discussed above, and except as we'll mention shortly. Any such confirmation or denial, even concerning non-members, could jeopardize members' privacy.

Exceptions: No minor is allowed in the Temple of Set, and you may point out this policy in denying the membership of any minor. Per our earlier discussions, the Temple will not tolerate criminals (felons) in our midst. If asked whether any such criminal is a member, you may deny that membership if you know for a fact that the person is not a Setian, or you may point out that criminals (felons) are expelled from the Temple as a matter of policy. Finally, if you are with another member who proclaims his Setian membership to a third party, you may confirm that membership then and there, or later in private to that same third party. Be careful however that you are not part of spreading this word to others, unless the other Setian has indicated to you that it's OK to do so.

Rule # 4: Do not allow the Temple's published material to be photocopied or circulated.

There are only two exceptions to this: You may photocopy and give the Temple's current introductory letter ("General Information and Admission Policies") to anyone seriously interested in knowing about us. You may also photocopy the reading list for use by honest scholars and students of religion, philosophy, and/or the occult (not those seeking to publish popular descriptions or exposes of Satanism or the Occult, under whatever guise).⁶

Warning: There have been people who attempt to sell our published materials, usually for more than we ourselves charge our membership. There are some who attempt to establish fake occult organizations by offering their "membership" our materials. There are others who seek to twist our material in ways that they can use against Setians or the Temple. Dealing with these people after they obtain copies of our material is difficult and expensive. It's much easier to simply not give them the initial access.

If you have any questions, do not let anyone else have or copy your materials. Know that such people have even masqueraded as Setians in an attempt to get these materials. Some of them have even fraudulently obtained I memberships, paying dues to the Temple, to obtain these materials for resale. Refer any and all requests to the Priesthood. (This includes "I haven't received mine yet," or "I lost mine," or "Priest [or Magister] xxx said it would be OK.")

Naturally, if you are very close friends with another Setian, know personally that your friend's membership is valid, and that the friend will similarly protect our material, then you may share any material which is appropriate to that Setian's grade.

Rule # 5: Hey -- this is the Temple of Set! Enough with the rules already!

The rest of this section deals with recommendations and guidelines you should consider when talking about the Temple of Set, your affiliations, and your activities. Consider them, and use

your best judgment, remembering what you know about human nature and LBM(not only how you can use it, but also how it can be used against you). Let's first discuss the personal visibility of the II° Adept. Each of us has a different level of visibility with which we are comfortable, and any level of visibility that is "right" for you is OK by the Temple. It's OK to walk down Main Street during rush hour in your "formal blacks", with your red medallion hanging on your chest, and your favorite dragon pinned to your shoulder. It's also OK to look just like everyone else, and to be invisible to the world.

The more visible you are, the more you stand out in a crowd, and the more you exercise the Command To Look, the higher will be your risk that some extremist will decide that you need to be challenged or attacked, whether verbally or physically. That's a risk you are qualified to take as an Adept II°.

You are also permitted to walk around in society invisibly, with none of your difference being revealed to the people around you. This may be difficult for Dr. Aquino with his distinct facial features, but most other Setians accomplish this at will. (Magister Menschel, with short hair, trimmed beard, and business suit and tie, looks very conservative and "normal".)

You decide what risks you're willing to take, when and where. But remember that you can take these risks only for yourself, not for others.

Brash and proud behavior which is perfectly suitable when you are on your own is usually not suitable when you are with a group of Setians. There will usually be others who are less able to physically defend themselves, less interested in making a show, and more interested in moving quietly and securely through society. You do not have the right to endanger them.

When you are with other Setians, temper your behavior and attitude to agree with the most cautious Setians of the group. If you can't do this, leave the group. We will not attempt to stifle your pride or personality, but we do insist that you do not endanger others.

Curiously, problems in this area arise most often during Conclave, where many different individuals with many different modes of expression and behavior get together in a relatively "free" environment, and travel together to nearby shops and restaurants. Remember that any risks you take here are not risks just for yourself or the small group you are shopping with, but risks which affect everyone at Conclave. Remember to act responsibly.

Similarly, just like you take your own risks when you walk down Main Street in your formal blacks, you take your own risks when you talk with other people about Setianism and/or the Temple of Set. As we discuss above and in the Crystal Tablet article, you do need to be careful, but the risks are usually very acceptable. But, if you should be dealing with the media, then the risks you take are not risks just for yourself, but are risks for the Temple and your fellow Setians.

Recognize the dangers of dealing with the media. Remember that they too are masters of LBM, adept at twisting people to doing or saying what they (the media) want. Their livelihood depends upon it, and they have a lot more practice at it than most of us do. (Media requests can always be referred to the Temple's office, who will direct the requests to a Priest of Set when appropriate.)

Avoid tabloids (of any media form) like the plague. They seek only sensationalism, not truth nor information. There is no control over what they will print or broadcast, only the knowledge that it will be irresponsible and bear little resemblance to any factual information you might have given them.

In general, TV exposure requires more skill than radio, which requires more skill than newspaper or magazine exposure. You should appear only in those media in which you are comfortable and confident, and in which you can present a commendable image. You can refer any and all requests which you feel are beyond your abilities to the Priesthood.

When dealing with newspaper reporters, review their writings to determine how open and balanced the article is likely to be. Do not give an interview to someone likely to attack or ridicule you or the Temple. Likewise, listen to a radio show before you agree to appear on it (especially a call-in talk show). Watch a TV show before you agree to appear on it.

If you appear ⁷ on a talk show, whether on radio or TV, do so only from the studio, where you are present through the entire show. Do not participate by phone, and do not leave before the show is over. It is important that you be available to answer questions that might arise up to the end of the show, rather than "force" the host to answer questions that would better (and more accurately) be answered by you.

Media appearances are actually quite rare. Very few of our initiates have ever appeared in the media. It's much more likely that you will be asked to talk to groups and meetings.

Again, you should review the group and their meetings to understand your likely reception before agreeing to speak. Honest skepticism, and even sarcasm, is OK, but avoid Christian organizations or others likely to attack or ridicule you, or those with an agenda which favors hysteria or witch hunting.

It's usually all right to speak to groups to which you yourself belong. At least you will then have a good idea of how receptive or hostile the audience will be.

Remember that while the group as a whole might be receptive, some individuals may be bothered by your religion, beliefs, philosophies, and practices. To minimize stress and maximize your sociability in this group (of which you are a member), don't force or stress your Setianism on those it bothers. (Do unto others.... And also, remember how you feel about born-again, and make sure no one will feel that way about you.)

Even speaking to small groups is infrequent. Much more often you'll find yourself discussing Setianism with individuals. This is generally the best form of communication, the most flexible, the least stressful, the safest, and the most satisfying. Remember the rules above, and the guidelines offered in the Crystal Tablet section on the potential I, and you'll generally do OK.

Two more points before we leave this section, both of which involve responding to items in newspapers, magazines, or other media that can impact us:

Many newspapers will carry stories which echo claims of "Satanism", because that hysteria sells papers. Adepts are perfectly capable of writing letters to the editor pointing out such irresponsible reporting, either as a Setian or simply as a concerned citizen, and many do so.

Similar letters to magazines, radio stations, and TV stations are OK too. Even if your letters aren't printed in the paper or acknowledged, many newspapers will become more responsible just because they know someone is paying attention to that.

Pay attention to whether the article is written locally or simply printed as received from a news "wire". If the latter, you can then complain about the quality of the news service, without directly attacking your local paper. You can ask them to help "shield" you and the area from such irresponsible reporting.

Indeed, some of us have even written letters thanking newspapers and other media for their balanced and responsible reporting when the specter of "Satanism" is played down. Media people like praise also.

On rare occasions, you may find an article or show that is so bad that it needs an "official" response from the Temple of Set. If so, please refer this to the Priesthood. They will generally need a complete copy of the article, or a tape of the show, in order to respond appropriately.

III. Initiation

Many Adepts' Xeper have been slowed or even warped by their excessive desire to enter the Priesthood. Some of the Priesthood feared that by discussing the III^o, and the steps of Initiation which lead to it, we might unintentionally increase this tendency and harm our Initiates. They suggested that perhaps this third section of the article should be left out.

The other side of that coin is, part of the reason so many Adepts have fallen into this particular pit is because they had too little guidance past it. We therefore present this information in the hope that it will help Adepts Xeper in a more Balanced manner, and to initiate and Initiate themselves properly and safely, rather than increase the temptations presented by the black medallion.

Along these lines, let's repeat the statement found in the appendix of *Black Magic*: "It is expected that the majority of Setians will hold the II^o for Earthly life."

Let's restate that: Being Adept in the Temple of Set is glorious. The Adept is skilled, knowledgeable, powerful, and free, and becomes more so with each act of Xeper. To remain Adept for one's whole life, decade after decade, pursuing one's Xeper, is a magical feat worthy of extreme pride, a feat all too few initiates accomplish. (Our drop-out rate would worry us, were it not for the very high quality of the Initiates who remain.)

So, being Adept for the rest of your life is desirable, and not being Recognized to the III^o is insignificant compared to the glory that lies ahead of each and every II^o Adept.

That having been said, we can also say that since that statement in *Black Magic* was written, we've discovered that the great majority of Adepts who continue their Xeper within the Temple of Set do eventually Initiate themselves to the III^o, and are so Recognized.

We used to think that the Priesthood, being essentially an unnatural state of being, would be extremely rare, and that the great majority of II^o initiates would remain II^o initiates forever.

Time and history have shown otherwise. As unnatural as the state of Being of a Priest of Set is, it seems that Setian Xeper, aided by Set's touch, often leads to that oh-so-unnatural state of Being.

So, if you desire to be Recognized to the Priesthood, there is a very good chance that you can eventually achieve that Recognition.

There are some caveats you need to keep in mind, though, if Priesthood is a goal:

1) Priesthood, the III^o, is a qualitatively different state of being than is held by the II^o Adept. To become III^o you must Initiate yourself from the II^o to the III^o. You can not do this through initiation, but only through Initiation.

You also can not become Priest by imitation or emulation. Emulating or parroting the actions of Priest(s) won't speed your Initiation nor your Recognition. By all means, pay attention to what our Priests do and say, and adopt those behaviors which are most appropriate to your own Xeper. But do so honestly and for the sake of your Xeper, not to become Priest, for the latter approach will only slow you down.

2) The current Priesthood and even the Magistracy can not help you in this process. We simply don't know how. Each Priest of Set is so utterly unique that whatever works for one quite possibly may harm another. We'll support you all we can, but you're basically on your own.

3) Generally we've found that the harder you try to reach the Priesthood, the further away it is. The III^o appears to be one of those goals that simply can not be approached directly.

The best methods of undergoing Initiation seem to be those used by II^o Adepts as II^o Adepts, without pursuing the III^o. The key to this Initiation is Xeper, Xeper directed by your Higher Self and by Set.

Looked at another way, Xeper for the sake of Xeper can bring you to the III^o. Xeper for the sake of reaching the III^o won't.

4) "...the great majority of Adepts who continue their Xeper within the Temple of Set do eventually Initiate themselves to the III^o..." But the majority of Setians who are Recognized to the II^o "drop out" of the Temple of Set without nearing the III^o.

Many II^o initiates resign, either directly or indirectly because they were not Recognized to the III^o.

They weren't Recognized, because they hadn't *become* III^o. One's Initiation must come first -- Recognition can only follow Initiation, and we won't Recognize someone who hasn't begun to truly become III^o.

If you can accept all of the above, and if you can actively pursue your Xeper as an Adept, without attempting to become Priest, but rather to simply be the best Adept you can be, to be the most Adept you can be, and if you stick with it, then there's a very good chance that you'll be wearing the black medallion some time in the future.⁸

There are patterns we've identified in many of the Setians who become Priests, patterns which we believe can help you prepare for the Initiation that may or may not come.

One characteristic of all who are Recognized to the III° is communication. Some communicate widely throughout the Temple, and some communicate only to a select few. They all communicate on topics of significant interest to Setians, discussing philosophical, magical, and practical advances they make in whatever areas they are working.

Just as the I° Setian must communicate with a III° Priest to be Recognized as Adept, the II° Setian must communicate with a IV° Master of the Temple to be Recognized as Priest.

If you are a member of an Order, you should already be in regular contact with your Grand Master. That is enough. If you do not belong to an Order, and if you feel you are nearing the III°, then you should establish or maintain regular communications with a compatible Master of the Temple.

Usually no special action is needed here. While a III° Priest can not Recognize a Setian to the III°, our Priests certainly can see when there's something "different" about a II° Initiate, and these Priests will always bring this to the attention of the IV°. As long as you're in regular contact with the Priesthood, they'll see that you are put in touch with the IV° when appropriate.⁹

Your communication need not be written. It can be verbal and/or through personal meetings. But remember that skill in written communication is a very highly desirable talent, and those Adepts and Priests who develop and exercise this skill help the Temple and its Initiates in many ways.

A second characteristic shared by many who become Priest is the breadth of their interest and work. Whether or not they belong to any pylon or Order, these Adepts explore many different areas of Setian activity. They then discuss their discoveries and advances, their work, with others, sharing knowledge, asking and answering questions.

It's very likely that this varied activity helps prepare Adepts for the Priesthood, for reasons not yet known. Many Setians of all degrees have found that working "without lust for results" brings tremendous results. It's as if working towards a goal limits your benefits to the realm of that goal. Doing the same work without the goal seems to open our minds to many more benefits.

A third characteristic shared by many nascent Priests is a high level of illustrative GBM Work, especially that dealing with the Higher Self, the neteru, and/or Set.

This doesn't mean that operative work becomes less frequent or less important, but rather that illustrative work seems to bring out those changes which may lead to the III°.

It is critically important here to maintain communications with other II° Adepts and with the Priesthood. This illustrative work can be very valuable when valid, and very dangerous when invalid. Often it's only the feedback we get from our brothers and sisters on the LHP which helps us determine the validity of any such working.

Those first few attributes above are somewhat nebulous. I feel they're important, but we can't as yet give much guidance in these areas. There are some areas in which we can be more specific...

The Magistracy, and indeed the entire Priesthood of Set, is charged with the support and protection of the Temple of Set, its Initiates, and the Aeon. Because of this, there are some personal characteristics required of every Priest, and no II° Adept whose behavior goes counter to these characteristics will be Recognized to the Priesthood.

1) A Priest of Set will show levels of knowledge, ability, and confidence in areas of activity appropriate to the Priesthood. A II° Initiate who may be nearing the III°, but who is unable to display any confidence in following that initiate's Priestly inspiration, is not ready for Recognition. Likewise, a II° initiate who continues to exhibit great enthusiasm for activities and behaviors appropriate only to junior initiates is also not ready for III° Recognition.

2) A Priest of Set needs to be able to deal with a wide variety of different types of people (ie: Setians of all types), both individually and in groups. An Initiate who is unable to handle relationships with people or groups in a balanced manner is not yet ready for the responsibilities of Priesthood.

3) It's a sad fact, but the Temple of Set and its junior initiates are not immune to the foibles of human group interaction, gossip, jealousy, paranoia, etc. As long as we allow new initiates to affiliate with the Temple, they will bring their foibles with them. The Priesthood must be immune to such foibles; they must be able to detect such traits, and to weed them out of Setian interactions. A II° initiate who indulges in or who falls victim to such foibles is not yet ready for Recognition to the Priesthood.

4) A Priest of Set needs to be able to deal with the public and/or with individual people outside of the Temple. A Priest of Set must be able to represent not only that individual's Setianism, but must also be able to represent the Temple of Set. An Initiate who shows poor judgment in dealing with non-Setians is not yet ready for III° Recognition.

Basically, the two questions which the Magistracy must always ask themselves concerning any potential Priest is, do we want this Initiate to represent the Temple of Set to both Setians and non-Setians, and would we trust this Initiate with the future of the Temple of Set? While the answer to either of those questions is "no", the Temple of Set can not afford to call that Initiate "Priest".

[If you should see what seems to be a Priest (III°+) not meeting these standards, your first step should be to discuss this privately (preferably in person, but at least by correspondence) with that Priest. There may be situations or information of which you are not aware. If you are not satisfied with that discussion, then you may discuss the matter, again privately and discretely, with a member of the Council of Nine. The Councillor will determine whether there is a problem, and if so then the Councillor will resolve it.]

That having been said, remember that these characteristics, necessary personal attributes, are not sufficient. They are necessary for the protection¹⁰ of the Temple of Set and its initiates -- they are not sufficient for Recognition.

When we proclaim a Priest of Set, the single characteristic which we Recognize is the fact that Set himself has seen and touched and chosen the Initiate. The Initiate, through his own Work and Xeper, has brought himself to Set's attention, and Set sees within the Initiate the Potential of true greatness. Set touches the Initiate and works with the Initiate, increasing the brilliance of the Initiate's Black Flame.

It is this touch, this added brilliance, that the Magistracy of Set will Recognize as a Priest of Set Come into Being. Set chooses the Initiate. The Temple Recognizes the effects of that choice.

Set chooses the Initiate, but not all of Set's chosen must serve as Priests of his Temple. It is regrettable, but because of the small size of the Priesthood, there are a number of responsibilities that must be borne by each Priest. While we try to keep these responsibilities from being oppressive, they can sometimes interfere with what you would like to do.

Priesthood is therefore not mandatory for those Set has chosen. If/when you are approached concerning Priesthood, if you feel the responsibilities would interfere too greatly with your personal Xeper, you may say, "Not yet."

One option always open to the Priesthood is a voluntary return to the II°, the Grade of "freedom" to pursue your Xeper without Priestly responsibility. This option has been used by several Initiates, and it brings no shame or lower respect to anyone. But to help the organization run smoothly, it's better that an Initiate postpone this formal Recognition instead of accepting the formal Recognition and then shortly returning to the II°.

Set chooses the Initiate. This is what makes the Priesthood of Set a *true* Priesthood, the likes of which have not been seen since the days of ancient Egypt. This is what makes the Temple of Set *the* valid religious organization today ("All other gods of all other times and nations have been created by men.")

However, each Priest of Set is unique, and the relationship between each Priest and the Prince of Darkness is unique. I asked several Priests to help me illustrate just a few of the many ways in which the III° Initiate works with, and views, Set. ¹¹

Priestess Pat Hardy:

How does an adherent of a reasoning religion -- an initiatory philosophy -- distinguish a metaphysical experience from a hallucination?

There are no false experiences, but it is possible to misinterpret an experience due to ignorance or self-deceit. The mystical experience reported by members of conventional religions, for example, is used to justify claims contrary to reason. It is easy to trace the psychological and political basis of these claims, and the fact that advances in science demonstrate their falsity supports our assessment of them.

What I experienced began with philosophical reflection on the idea of metaphor, the capacity of the psyche to abstract. Tracing the mystery of language and its preservation of man's earliest thoughts in the evolution of words, I pondered the ideas of darkness, fire, time, orientation, and identity.

I knew already that Satanism as it was commonly understood was a degeneration. I felt that my studies had given me not only sympathy but insight into the myths of the Dark Lord, and these concepts were the key to that insight. I decided to write out my thoughts; there were too many ignorant people telling lies on the subject, and somebody had to do something about it.

After that, I realized something had changed. I was explaining myself to Something new in my mind, and the Something was making comments. This puzzled me. The Something was far more intelligent than I was -- which made me sit up and take note -- but made no bogus claims. It had a weird sense of humor. From time to time the Something would interrupt our "discussion" by suggesting new activities or changes to my lifestyle.

I acted on some of the suggestions while continuing to examine my ideas about all this. I became more solitary, less predictable, less tolerant of bad management, more charismatic, more visionary. I spent months analyzing these suggestions, trying to decide whether this was an aspect of my subconscious, a version of myself in the future, or an Other.

This entity was certainly not the God described by Islam, Christianity and Judaism, nor was it an "earth god". It reminded me of the daemon of Socrates. To assume that it was the Dark Lord Himself seemed like the height of presumption. Perhaps it was my Crowleyan Holy Guardian Angel -- but how would I know? Realizing that other people had "visitations" was reassuring, but did not dispel the mystery.

I began to suspect that this experience was triggered by having brushed against something buried in human prehistory and preserved in the structure of the mind itself. When I discovered that there were other people with this experience and this same suspicion -- when I encountered the Temple of Set -- I decided that there might be some support for this interpretation. The experience itself continues to command my respect and attention.

Priest Robert Robinson:

Set is: First among Indwelling Essences.

This definition of Set is, of course, subject to considerable embellishment and clarification, but at the same time the simplicity of the statement and its implications appeal more to me than any other realizations I have had. Advancement through the Degree system of the Temple of Set is a process of continuous refinement of this simple insight. The Second Degree recognizes this relationship and drinks deeply of this "Blood of Life". The Third Degree merges with and becomes one with the Darkness of the Potential, but largely unknown Self. From this union, the absorption of all light and all color, implodes into the Black of the Third Degree from which all light and color is reborn.

Priest Brian Zimmer:

The Prince of Darkness is the still-existing prototype of human consciousness and awareness, particularly as that awareness recognizes the Self as distinct from other sentient beings and its environment.

As far as I am concerned, the only credible way to approach the reality of this entity is via the use of the intellect. Set can honestly be admitted only after the use of rational thought and analysis. Indeed, it is this rigorous process which ultimately brings the initiate to the brink of

what Plato termed Noesis. All other avenues are "cheating" and suspect, suggesting as they do the mystical and emotional -- or worse. It is this real danger that prompts me to steer Setians towards philosophical inquiry.

My particular emphasis on Plato and the Forms when searching for the truth concerning the Set entity is two-fold.

First, following Plato's thought is a worthy enough exercise in and of itself, helping the mind to think in a disciplined fashion. By following the line of argument to its logical conclusion, the reader is forced to make a conscious decision as to the validity of Plato's thought, and whether one wishes to follow him further down the path he delineates. This sort of thinking, resulting in decision making, is an important step in the process of initiation.

Secondly, if the seeker opts to cross the line drawn by Plato and to enter the realm of the Forms, he/she will still be unable to abdicate logic and critical thinking. Indeed, he/she will be forced to ultimately wrestle with that idea which is the *raison d'etre* of the Temple of Set in the world: how and why humanity has been so rendered as to make abstract thought possible, and who or what is behind this most profound and singular of occurrences? More succinctly, who or what is behind our unnatural ability to even perceive the Forms in the first place?

The process leading to one's noesis of Set differs from initiate to initiate. This is where great caution must be exercised in the evaluation of individual experience, and it is the Temple of Set's emphasis on the use of Occam's Razor in conjunction with rational and logical thought that grants credibility to its more esoteric postulates.

Dr. Michael Aquino:

I have never been very fond of the term "belief" where Set is concerned. Terms like "belief" [and "faith"] imply that one just has [or is expected to have] an opinion which has no rational basis behind it. The relevant point of Black Magic is that there is a necessity for the existence and influence of Set, and it is based upon this necessity that we presume his existence. Having made such a presumption, through a more precise Understanding of our own consciousness, we empathize with this Form or Neter. None of this requires "faith" or "belief".

In this sense indeed we don't require "faith or belief in Set" of anyone in the Temple, no matter what degree.

On the other hand, I would expect anyone qualifying for the II^o to comprehend the above presumption and to personally agree with it. If one cannot or will not, then that person is not [in my opinion] displaying the kind of mental and initiatory rigor of thought that identifies an Adept II^o, much less any higher degree.

Part of the "confusion" in this entire topic of discussion hinges upon the Temple's use of the term "religion" to describe itself. As you know, we do this, and call ourselves a "church", in order to define ourselves for profane society and the U.S. Constitution. Nevertheless, the terms "church" and "religion" usually identify low-level, commercial, emotional belief systems devoid of the sort of rigorous conceptualizations and comprehension expected of every II+ Initiate of the Temple of Set. Some people evidently enter the Temple expecting it to be more or less like other churches, or like pop-occult groups they have known (A.M.O.R.C., O.T.O., what-have-you). Wrong. This is an entirely different intellectual

environment, comparable only to systems such as that of Plato's Academy or the original Egyptian priesthood orders such as portrayed in Her-Bak.

We are the Temple of Set in that very ancient and precise sense, as the Priesthood of Set is a priesthood in a very ancient and precise sense, entirely alien to the "career priesthods" of profane churches. And within the Temple, I would speak of our interests not as a "religion" but rather as a metaphysical philosophy (both theoretical and applied).

[In a different letter, inspired by different questions, Dr. Aquino said,]

What do we know of the essence of Set? We do know that the image of an anteater-like creature is merely a hieroglyphic convenience -- a handle for us to grasp in conceptualizing this Form or Neter.

We know that Set possesses consciousness: Set is the universal principle of consciousness, as we are particularizations of it. We know that Set is non-natural, as the essence of consciousness places it "at arm's length" from apprehended nature.

I am reminded of the statement in the Book of Coming Forth by Night that "all other gods are created by men". I never Understood this as a dismissal of the reality or significance of other neteru, but rather as an indication that humans possessing consciousness can then conceptualize the other neteru in a way that non-self-conscious beings cannot. In this sense, neteru may be "ideas", and Set is a sort of "idea-capacity" Form.

One final topic that should probably be discussed is the "timing" of one's Recognition to the Priesthood. After all, Recognition does not confer perfection upon the Priest. Recognition is the statement of a Master of the Temple than an Initiate has reached the III^o level of being, having been touched and chosen by Set, that this Initiate drifts to some extent in and out of this level of being, but will (to the best of our enlightened expectation) continue to grow within the III^o level of being, will spend more and more time within the Black Realms, and that this Initiate can responsibly fulfill the duties of a Priest.

Again, we all drift in and out of the Black Realm, to greater or lesser extent, as we approach and even well after Recognition to the Priesthood of Set. The timing of a Recognition is therefore rarely "exact" -- there is a fairly extended period of time during which an Initiate is "becoming" a Priest of Set, and that Initiate's III^o Recognition may take place any time during (or even shortly after) this period.

When we Recognize a Priest "too late" (significantly after the Initiate has Become Priest and is able to fulfill the duties of the Priesthood), we have penalized the Temple and its initiates, for the Recognized One could not fully participate as a Priest until that Recognition. When we Recognize a Priest "too early", we risk harming the Temple and the Initiate through the initiate's inability to fulfill the duties of Priesthood, and through added stress placed on the Initiate's being for which the Initiate is not ready.

Obviously, the latter dangers are much worse than the former. When there is any question as to whether the Initiate is "ready" for the Priesthood, we will often choose to "err" on the side

of safety. We regret the delays this will sometimes cause, but feel these delays justified for the sake of both Initiate and Temple.

Having spent about half of this article on the topic of III° Initiation, let me close by reminding you that III° Initiation is not the *goal* of Adept magicians, and should not be.

Though III° Initiation is a critical and sensitive time for those who go through it, the most important section of this article is the first section, that dealing with the II° Setian as a II° Initiate of the Temple of Set. Study that section, follow its guidelines, and your Xeper within the Temple of Set will be strong and successful, regardless of the color of your medallion.

Xeper and Remanifest

Footnotes

¹ With thanks to the many members of the Priesthood who have helped me develop this article over the past several years, and to those whose reviews and comments helped improve this article significantly.

² See Dr. Aquino's comments on this topic on page 18.

³ Ah, and guess who will refer people to whom if/when whom wears a black medallion...

⁴ "Absolute" is a word which rarely applies in the Temple of Set. For almost all of the "absolute" rules we've ever developed, exceptions have later been discovered. But those exceptions require the analysis and approval of the Priesthood, or even of the High Priest. Treat these rules as absolute rules unless instructed otherwise by a higher initiate.

⁵ This rule does not prevent you from conducting a personal ritual for someone else, and having that person participate. See the *Setian Ritual of Protection* in the Ruby Tablet for an example of an acceptable "non-Setian" ritual.

⁶ Both the introductory letter and the reading list may be downloaded from Glinda, the Temple of Set's BBS, and printed copies may be requested from the Temple's administrative offices. Donations to cover printing and postage costs for the latter should be included with your request.

⁷ This applies only to when you're a featured "guest" on such a show. You may "call in" to any such show at any time, using your own name or an alias, as long as you are responsible in what you say. The same principle applies to posting messages on computer bulletin board systems.

⁸ How long? Most Adepts who become Priest do so two to six years after their II° Recognition. Some Initiate to the III° faster (we believe that Magus Stephen Flowers currently holds the record for the fastest III° Recognition), while others find themselves approaching the III° perhaps ten years or more after their II° Recognition.

⁹ Likewise, as an Adept, if you see II° qualities in a I° Setian, you may and probably should bring this to the attention of the Priesthood.

¹⁰ They are attributes necessary for the fulfillment of the responsibilities of Priesthood, and they are not necessary for all Initiates. Initiates who don't meet all of these qualifications can still Xeper and achieve highly desirable goals; certainly whether one wears a black medallion is not a measure of an Initiate's potential or worth.

¹¹ Their contributions are edited.

Ceremony of Elevation to the II°

Classification: V2 - B41.2R4 - 1
Author: R. Amn DeCecco III°
Date: December, X -- Cavern of Amon Pylon
HTML Revision: Dec 9, 1998 CE
Subject: Recognition Ceremony, II°
Reading List: #2

[Pollutionary.]

[Invocation to the Prince of Darkness. Priest:] *A neb kekui Set!*⁽¹⁾

Ami pert em kehr!⁽²⁾

I summon the Prince of Darkness, from the points of the Earth and from the far reaches of the Universe. Hail O mighty Set! Lord of all Creation. Ageless Intelligence of the Cosmos, who roams this world. Be with me now. For I am as you are.

Come forth. For one who is of your essence seeks your presence. Accept my friendly summons, as you have so wished, and enter through your starry abode this night. For my Pylon is open to you.

A neb kekui Set!

[All:] *Ami pert em kehr!*

[Priest:] *Xeper!*

[All:] *Xeper!*

[Lighting of the Pylon Flame. Priest:] *I, who hold Three of the Five, who bears the symbol of the Setian Order, the Black Order of ancient Khem, stand forth and summon the shades of the Kingdom of Set to attend us in this Cavern of Fire. As it has ever been, so shall it be. Xeper!*
[The Black Flame is ignited.]

Behold: The Pylon gate is open unto us. [Pointing at Pentagram with sword:] *Look unto the image of Set!*

In the name of Amon, King of the Gods, and of Set, King of the Universe, let this rite begin. For we have assembled in our names.

O friend and companion of the night, Thou who rejoicest in the baying of dogs and spilt blood, Who wanderest in the midst of shades, among the tombs, Who longest for blood and bringest terror to mortals, Gorgo, Mormo, thousand-faced Moon, Look favorably upon our sacrifices!

[The Cardinal Points (optional).]

[The Chalice of Ecstasy. Priest:] *Behold! Brothers of the Night, Sisters of the Universe: The Chalice of Ecstasy! The Brine of Daemons! Blood of Life! Essence of Set! Taste of its warmth: for it is the warmth of the Prince.*

[Elevation. Priest:] *For it has been written:*

Behold, it is I who call you - [name] - because you are a guardian of the Aeon of Set, zealous in what you do. I am the ageless Intelligence of this Universe. Let my great nobles be brought to me. Adept [name], you are called by the name Setian, and hold Two of the Five. You have returned from death to life, and the blood is the life.

In the name of Set, I who hold Three of the Five affix upon you the image of him that is to be. Be not without it. Look unto the image with pride. For by it Set shall know you.

[After presenting the II medallion to the new Adept, the Priest traces the lines of the Pentagram of Set in the air before the Adept with his sword, then formally embraces the Adept.]

[Closing of the Pylon Gate. Priest:] *My brethren, we have petitioned the Dark One - the Mocked One - the Feared One - and those minions who guard the Temple of Set. Return to thy realm, until next we summon.* [The Black Flame is extinguished.]

A neb kekui Set!

[All:] *A neb kekui Set!*

[Priest:] *Ami pert em kehr!*

[All:] *Ami pert en kehr!*

[Priest:] *Xeper!*

[All:] *Xeper!*

Footnotes

1. Hail Set, Lord of Darkness!
2. Who comes forth by night!

II° Recognition Ceremony

Classification: V2 - B41.2R4 - 2
Author: Robert Menschel IV°
Date: September 25, XXVIII (Set-XIV)⁽¹⁾
HTML Revision: Dec 9, 1998 CE
Subject: Recognition Ceremony, II°
Reading List:

An Adept is one who has learned and continues to learn what it means to be Setian, and who shares his knowledge with others. This you have done.

An Adept is one who has learned, demonstrates, and applies his magical skills. This you have done.

An Adept is one who has learned, pursues, and achieves *Xeper*. All this and more have you done.

Turn, and see the assembled Elect of Set, for you are one of that Elect. You are an Adept of the Temple of Set.

Footnotes

1. This Recognition was designed to be used within a much larger ritual, and was used to Recognize Adept Lance Martin during the Set-XIV Conclave Working.

An Vision, A Penetration -- The Myall

Classification: B41.4 - 1
Author: Robertt W. Neilly, IV^o
Date: May 24, XIX
HTML Revision: Jan 8, 1998 CE
Subject: Vision, Initiation

The Vision you are about to read was but one of the events I had chronicled as being among the many that led to my entry into the Realm of the IV. Of course, at the time of the Vision I did not know the whole of its impact; only that it possessed certain parallels with my self-transformations in 'real' life. Certainly, memory of the future cannot exist. Think rather of the Will and its connection with our destinies ...

As I became conscious of the unfolding scenario, I was driving a car along an isolated, country highway. An unidentified, male companion travelled with me. It was night. Instinctively, I drove off the main highway. We entered onto a roadway that led into the forest. Itself seeming lit through phosphorescence. Dark, eerie. Large, green, seemingly translucent spiders walked along the edge of the road. A sasquach-like creature was spotted; just as quickly, it ran to the protection of the woods. As my companion and I entered the forest, still in the car, we encountered a spacecraft. Aliens stood beside it. Pulling the vehicle over and exiting it, we received impressions from the Visitors that I/we were to continue the search.

The deeper we went into the woods, the more surreal and strange the surroundings appeared. I turned my head away from my friend for a moment, then back; he had become a she. Intuition told me that the search I had undertaken on behalf(?) of the aliens was causing problems in the 'outside' world. Compulsion caused me to continue. In ever-quickening strides, we went over bridges that crossed streams and pushed onwards.

Finally, we struggled up a hillside to arrive at a very small shack. Upon seeing it, I knew that it contained the "MYALL". Each of its four walls had a slotted door, or window ... large enough to see into and possibly crawl through. We gazed inside. Therein was a young 'baby', or baby bird in a nest. Quite large for a bird (like an ostrich), and sans feathers. I removed it from its nest, took it right out of the shack, and placed it on the floor of the forest. Instantly, upon touching the Earth, it aged approximately 1 year. As well, it gained colour and feathers.

Upon witnessing the transformation, we fled. Down the hill; away from the scene and towards the road, the car and people. While in flight, I was insistent -- aloud, to my companion -- that we were not in any ordinary forest. As if to prove my suspicions, a/the sasquach appeared off to one side of us an instant later. Again, it ran in the opposite direction. I hadn't recalled bringing the bird along, yet there it was with the two of us as we arrived at a road and crossed it.

Running towards us was a male figure, obviously hostile, and covered in mud. He had a companion as well. Directing his remarks to me, he stated that I had already caused one death (in the 'outside' world), and I shouldn't therefore complete my task. As he was speaking, music began to sound in my mind. The beat was not unlike the human heart, and its tempo was increasing in fury as each moment passed. I was fearful; I knew that time was at hand.

I turned away from the strangers and towards the woodland. My friend had become a male once more, though still without identity to me. I cautioned him not to risk the return trip I would be taking. Yet we both began, my companion actually out-pacing me. This time, the route was along a path which was totally uphill. It was covered in thick, partially melted ice ... some of which had formed into icy steps. Upon our reaching the summit, we again located the small shack. I replaced the box that was holding the nest and bird into the structure through one of the slots. It was the slot directly opposite to the one from which I originally extracted the bird. Immediately, a baby boy appeared; on the forest floor, outside of the shack.

He began to undergo a wondrous, yet frightening, transformation. Already garbed, he started to writhe and undulate. He was growing and aging rapidly. The growth appeared hideous. A strange, 'alienesque' expression came over his young face. He betrayed almost great age and youth simultaneously. It was time to flee that unnatural scene, and I convinced my friend to do the same.

Literally head first, I dove onto the ice-covered path. My inner wish was that I might once gain attain some degree of normalcy. But I could not leave behind that which was a part of me -- in fact, that which was me -- the baby. He came with me. I was he, and "I" was also the "me" of the terrestrial plane. As we/I plunged downward, I heard (and felt) a Voice tell me that my metamorphosis to the MYALL had left me only two hours. I took it to mean that there were only two hours left to the world as I had known it. As I continued down the path, vaguely aware of my friend in the background, I felt both terrified and beguiled at having finally revealed a piece of my fate. I awoke.

Set-VIII Vision

Classification: B41.4R2 - 1
Author: Robert Menschel II°
Date: August 22, XXII
HTML Revision: Jan 8, 1998 CE
Subject: Vision, Initiation
Reading List: 11D

The Set-VIII Conclave Ritual's ceremonial Recognition of my IV Initiation included my reading of the nineteenth part of the Word of Set, invoking the 13th aethyr, ZIM. What follows is the vision I received during the ritual, following this invocation.

This vision started shortly after I sat down, following my formal Ceremony of Recognition. This was not one continuous vision, blocking out the ongoing ritual -- instead the vision continued intermittently, on and off through the II recognitions that followed, and through the other activities in ritual. I faded into and out of the Conclave Ritual, alternately participating in the ritual and wrapped up in this vision.

The Vision:

I look along a shore. To my left and extending forward as far as I can see, and with no horizon, is a sandy desert, hot, dry, and barren. To my right, also extending into infinity, is a dark, cold, and wet sea, quiet and brooding. There is no motion here, but the potential for motion exists.

I look again, and see a desert plain extending infinitely left and right, and extending forward to the horizon above which is a full, quiet, blue sky. The plain abounds with scrub and desert plant life, perhaps desert animal life. The sky bears the potential for birds and flight, but none are seen. It is light, but I see no sun, nor shadow.

I look again, and see fire, hot and wild, extending in all directions. There is no "in front of" nor "in back of" this fire, but through the fire, perhaps within the fire, I see ice, cold, still, and inviolate. These two each coexist without affecting the other.

I look again, and I stand on a plain, a plain of life, with plants of all kinds extending as far as I scan. Before me is a bare area of sandy earth. I squat down and poke a hole in the earth with my right index finger. I reach down and place a seed into this hole with my left hand. I cover the seed with earth, moving the dirt by sliding my right foot on the ground and over the hole. I lightly pat the dirt with this foot. I stand back.

I bring light to shine on this area, and I bring a light shower to fall upon and water this seed. I see the sprout push above the ground, and I see a short, young flower bloom.

I look back to the three previous scenes, seeing them simultaneously. I see a flower in each, to be tended and nurtured.

I look up, and I 'see' a wheel beginning to spin. This wheel is sectioned, divided into areas large enough to 'see', too many to count. These areas are light, then dark, then hot then cold, then dry then wet, then active then quiet, then ... but the wheel spins too fast. Opposites beyond number fly around, too fast for me to distinguish. Around and around, faster and faster spins the wheel, drawing me with it. I grow dizzy.

I become dizzy, and feel as if I'm in danger of losing control; I see nothing but the now infinite spinning wheel, feel nothing but the spin, and the dizziness.

I grow concerned. I Am a Black Magician. I remind myself that naught can harm me here. I am able to banish this spinning, dizzying wheel, to free myself of its effect. I choose not to. I Will ride this wheel. I Will conquer this dizziness.

With this Decision, the wheel grows larger, closer, and I feel the wheel has body. I stick out my left hand, reach into a section as it spins by, and take a pinch of Dry. I place this essence into one of the hundreds of pockets that appear on my clothes, which now resemble a laboratory coat or a workman's coverall. Again I reach into the wheel, take a pinch of something else, and place the essence into another pocket. The dizziness lessens.

Again and again I reach, take, and store. My pockets are infinite in number; each is filled in turn. The dizziness is almost gone.

Now Amn comes to where I sit in the ritual chambre, and draws me forth before the altar. He gives me the Kiss of Life, and then the Kiss of Death. These Opposites bound the infinite wheel. They balance the wheel, and my Balance is complete. I return to my seat.

I stand on the plane, before the little flower, one flower among others, of many sizes, colors, shapes. I reach into a pocket, and lay a pinch of something at its base. I water the flower, and it grows taller. I toss a pinch of something else, and watch the flower grow tall, almost as tall as I stand. But something is wrong; the flower is weak.

I toss a different pinch onto the flower, and the flower cringes down to the ground in pain, drawing into itself. But the powder clings, and is absorbed. The flower eventually, tentatively, extends again, slowly, carefully, and then proudly stands tall. The stem is greener, healthier, thicker, stronger. The flower's color is more vibrant.

I look around; I see the flowers.

The vision ends.

Miscellaneous note: While in the garden, I saw no other gardeners, but their presence was felt.

Dream

Classification: B43 - 1
Author: James Lewis II°
Date: July 31, XII
HTML Revision: Jan 10, 1998 CE
Subject: Initiation
Reading List: #17

The dream came after a sleepless night and occurred while I was napping, somewhere between 9:30 and 11:00 AM. It began with two characters: Magus Aquino and an unknown man. The Magus was dressed in purple. The man with whom he conferred was dressed in a short, toga-like affair. The toga and the man both appeared to be Roman. The toga stands out in my memory as being a beautiful deep blue, and appeared to be velvet. He and the Magus stood on a grassy area beside a small, canal-like stream. The Magus appeared interested but calm as he stood in his purple robe, listening to the Roman. After conferring, the Magus walked in deep thought beside the water, and the Roman went off slowly in a small wooden rowboat. He was seen no more in the dream. During this time I was across the stream, observing the two mentioned above. I seemed to be in a small niche or patio or whatever that opened into a larger room at my back. Except for one break in the sequence, I remained in this area.

The Magus continued to walk beside the water, apparently in deep concentration, and I was struck by the loneliness he presented to the eye. He appeared to have a great weight on his shoulders, and to be contemplating how to deal with whatever problem had presented itself.

Then the scene changed, and it seemed to be a place not too far from the grassy area with the stream, but one from which that area could not be seen. There was a child, whom I immediately thought of and seemed to recognize as The Child. He appeared to be somewhere between 2 and 3 years old in stature, but had a face that showed incredible age. He was dressed in a black robe with the hood up, and had around his neck the white pentagram medallion of a Setian I. He stood without assistance. With him was another Setian, who I think was of II or above. I seemed to realize that I would shortly guard the Child for awhile, and have it for awhile, perhaps to see certain rooms somewhere not too far away in the dream. The Child appeared fully aware of what was going on around it, perhaps more than the others -- except the Magus. Thinking back, it appears that their levels of consciousness were similar, though perhaps expressed outwardly in different ways. There appeared to continue to be a Setian or Setians there to protect or help to watch the Child. During this time the Magus continued to ponder something as he walked beside the water.

The scene then showed a room in which I was present with a small group of other Setians. On a table in the room was a stack of rather high-quality paper with a script in a red ink that brought to mind the calligraphy of the Book of Coming Forth by Night. The Child was not seen, but I sensed his presence nearby. We in the room seemed to be taking a census of those who would be with us in some sort of coming change. I gathered that the question concerned some Setians who weren't ready for something. This would be wide-open, of course, for various interpretations; but I seemed to know that it had to do with a possible journey -- or perhaps "journey" is the wrong word. At any rate there was to be a change of some sort, and apparently the whole Temple would not either go along or be involved. There were some

Setians who had backed out of whatever was going on, or who apparently didn't have signatures or pieces of paper present. I never lost the sensation that the Child was present out of sight nearby.

Alone

Classification:	V2 - B50 - 1
Author:	Lilith Aquino IV°
Date:	Unknown
HTML Revision:	Dec 14, 1997 CE
Subject:	Setianism
Reading List:	

I am alone. Completely, utterly, totally alone. I am alien to this race of man, yet I walk among them unrecognized, save by a perceptive few. My appearance is human to the uninitiated observer, but I am of the abyss and non-human in intellect and will. I have always been so but have only now succeeded in piercing the veil of illusion which has kept this knowledge from my consciousness. I now accept it, for even as I am so alone, I am at once unique and magnificent in my isolation. I can give of my life, my love, my very essence, yet ultimately I am, and shall ever be, alone in relation to mankind. In this I am not unique, for there are others of my race, my brothers and sisters of the shadows. Though we are each set apart and enclosed in the veil of darkness, we are at the same instance bound each to the other, will to will, and all held sacred to and manifestations of the Prince of Darkness. We are irrevocably alien to the beings who inhabit the earth. Even as we pass among them, we carry the knowledge that we move in ways strange and secret, and so do we cause them to perceive us as we wish and are recognized in our true nature only by others of our kind. At first, the mind quails at the enormity and significance of this realization, but once it has been faced and admitted, acceptance, and ultimately serenity and exultation follow. It is but a recognition of that which we have always known but dare not voice lest we be thought mad. Loneliness is ever at our heels and the awareness of our isolation from mankind lies heavy, but it is fleeting when matched with the magnificence of our coming into being.

I am alone, yes, but there are others who walk amidst the Black Flame, and we are awesome to behold, for we have surpassed the mindless existence of mankind and attained the gate to Setamorphosis.

Amon

Classification: V2 - B51 - 1
Author: R. Amn DeCecco IV°
Date: Unknown
HTML Revision: Dec 15, 1997 CE
Subject: Neter
Reading List: 2L, 2W

"Ah is an outflow of breath"
"A creative gesture of sound of speech"1

The breath of life

Amon (Amn) is hidden.
Secret. Not known.

A guardian of the order
Amon is generative and exhibits fertility and fecundity.
He is bisexual and is strongly prone to related activities.

The ram is protective of family (Order) and environment (Temple), as the ram/goat regards the Order as sacred.

Yet, Amon introduces unpopular theories and judgments, as he is the examiner.

Foresight and perception are the catalysts for the breathing out of Amonian verbiage.

Beautiful, circular-horned ram.

Emblematic of the neter.

Related to the serpentine (horns).

His seed spills into the chalice as milk into a pail.
For the goat gives of his essence for love of those and him who drink.

Red eyes can be seen in darkness.
And can see through transparency and treachery.

Theban, Divine Ra
Not yet born,
Yet ancient.

Through deep, dark halls the ram comes to guide his army for the Work must be safeguarded.

(These are but glimpses, for Amon prefers the secret, dark recesses of my being. Even I know Him not as yet. This task is difficult. Amon is ever-changing and elusive.)

Footnotes

1. Magus Ronald K. Barrett

Nefer

Classification: V2 - B51 - 2
Author: Linda Thomas III°
Date: (Unknown)
HTML Revision: Dec 15, 1997 CE
Subject: Xeper
Reading List:

I am alone again, and willingly so, alone with the pure sky and open sea, and again it is afternoon around me.

It was afternoon when I once found my friends for the first time; it was afternoon too when I found them for a second time -- at a time when all light grows stiller.

For whatever happiness that is still traveling between heaven and earth now seeks shelter in a luminous soul: with happiness all light has grown stiller.

O afternoon of my life! Once my happiness, too, climbed down into the valley to seek shelter; there it found these open, hospitable souls.

O afternoon of my life! What have I not given away that I might possess one thing: This living plantation of my thoughts and this dawn of my highest hopes!

Once the Creator sought companions and children of his hopes, and behold, it turned out that he could not find them, except he first create them himself.

Thus, I am in the midst of my work, going to my children and turning from them; for the sake of his children (our children) must Set (we, the Magus) perfect himself (ourselves).

For one loves from the heart only one's child and one's work and when there is great love of one's Self, then it is a sign of pregnancy -- thus I have been found.

My children are still green in their first spring, stand close together and share in common by the winds -- the trees of my best garden and my best soil.

But one day I shall uproot them and set each one up by itself, that it may learn solitude and defiance and foresight.

Then it shall stand by the sea, gnarled and twisted and with supple hardiness, a living lighthouse of unconquerable life.

Yonder where the storms plunge down into the sea, and the mountains snout drinks water, there each one of them shall one day keep its day and night watch, for its testing and recognition.

It shall be tested and recognized -- to see whether it is of my mind and of my race -- whether it is master of a protracted Will, silent even when it speaks, and giving in such a way that, in giving, it takes... That it may one day be my companion and fellow creator and fellow rejoicer in Xem -- such a one as would inscribe my Will upon my tablets; for the greater perfection of all things.

And for its sake, and for those like it, must I perfect my Self; therefore, I now avoid my happiness and offer myself to all unhappiness -- for my Ultimate testing and recognition.

Sesheta ir Sefekht, Xeper ir Xem

Classification:	V2 - B51 - 3
Author:	Linda Thomas III ^o
Date:	Unknown
HTML Revision:	Dec 15, 1997 CE
Subject:	Neters; Magical Names
Reading List:	

"What happens," asked Her-Bak, "if a man changes his name during life?"

"The new name, if taken deliberately, maintains the continuity, but alters the rhythm and the man's relations with the world."

From Her-Bak, Initiate, RL 2L

When I began to call myself Sefekht, rather than Sesheta, there were several factors involved though I hardly considered them, as the change "came about" as it did. Though deliberate, it was more of an intuitional, reflective decision than one arrived at by consideration of any set of factors.

It was only after I instituted the change that I realized the meaning of Sefekht as opposed to Sesheta. And, regarding the quote above, it was after my relationship to the world changed that my name also changed.

Sefekht, in its common definition, is "seven" -- the last of the "seven inexorable numbers" or the "Seven Fatal Powers." However, the seven inexorable numbers themselves are only the reflections of the seven primordial numbers. They are the speech which defines the thought, the representation of their own meaning.

The number seven as defined in Egyptian is thus: the synthesis of the other six inexorable numbers, the term of manifestation which makes it possible through a reaction to causal impulse to manifest the qualities of all the numbers in the seven-fold integration (the seven colors of light, the seven essential sounds of the scale, the seven-year renewal of body cells, etc).

Now this is all important, but it is only the common definition of Sefekht, and is fulfilling only on a mundane level. Let us consider the implications of the meaning of Sefekht, and the implication of change brought about by the change from Sesheta to Sefekht and Xeper to Xem. This is nothing more than a personal interpretation -- as that is all any of us can offer -- but I hope that its reflection will be representative of the introspection that must be applied to comprehend beyond the obvious, what is (after all) the bottom line in what we are doing -- "to boldly go where no man has gone before" ... ahem.

I have lived through many things, and I reached many levels through my attempts to search out and create myself. I left "no stone unturned" as it were, wreaking havoc in my own universe even, if it were necessary to reach my goals. This brought me to call myself Satania - the devil's daughter. I lived up to my name in every way -- truly representative of that image as understood then.

I fulfilled my namesake and became, as appropriate, Sesheta. I have opened the mysteries of my creation, and my universes continue to be filled with havoc; all stones are, however reluctantly, overturned. I ache, I flee, I resent my own innate curiosity. Ironic, that it was this which I love/hate in myself which has brought me to the Words and caused me to be present as they have changed, maintaining the continuity, but altering the rhythm of Set's relations with the world.

Xem is a fulfilling of Xeper; it maintains the continuity of the Aeon; yet it has with certainty changed it. I cannot but speculate on the change, but I feel that it is an internal introspective change, as Xem itself is only comprehensible after its perception.

With the change, I personally have felt a deeper need to work on myself. Because of my perception of Xem, I feel that this way of thinking is in keeping with its edict. I feel as though I have been weaned, and am on my own now, that Set has cut the umbilical cord -- and I am free, freer than ever before.

I am frightened, exhilarated, and feel illimitable possibilities within my reach. It's terrifying, because my life has changed -- drastically. To all outward appearances I am the same. But inside, I am subtly becoming aware that I am not subject to a greater will. Sounds like a lot of fun, but certainly it is more than that. True self-reliance is a hard lot -- and a big responsibility. However, it's all I've got, because at this point the bridges have all burned behind me.

My present attitude is coincidental with the uttering of the new word. Certainly, I cannot identify the degree of effect the world has had in bringing about this change. I myself have brought it about, as the reaction to certain causal impulses ... like the Black Flame, and a word uttered by an Opened Mouth.

Setian Participation in Xeper

Classification:	V2 - B53 - 1
Author:	Robert Menschel III ^o
Date:	July 5, XIX
HTML Revision:	Dec 15, 1997 CE
Subject:	Xeper
Reading List:	2L, 17D

At midnight of Summer Solstice XVII, at the Gold Ledge campground on the Kern River in California, I held a ritual whose purpose was the examination of the Principle of Xeper.

The ritual opening was a variation of my personal opening to the ten directions¹, with Set invited to witness and participate as he Willed. I then evoked Shu, and invoked Tefnut, Geb, and Nut (Nuit).

The analysis which follows is the result of several additional rituals, philosophical researches, and meditations examining the questions raised by that initial ritual.

Xeper is Change². The neter is absolute (as are all Forms). Opposite to Xeper is the absolute of the Immutable.

No actual object can be as absolute as these Forms. Instead, everything changes at least a little, partaking of Xeper, and everything remains somewhat the same, partaking of the Immutable.

Change is continuous and pervasive throughout the objective universe. Weather becomes stormy and then clears. The egg becomes the wriggler who becomes the mosquito. A sphere of gas becomes a fiery star and then a relatively cool dwarf. Child becomes Man. We do not recognize these changes as Xeper. They are beautiful but natural, worldly, mundane reflections of the Principle.

All change is a manifestation of Xeper, and every being and every object undergoes change.

Change is the manifestation of Xeper. Willfully embraced change is the Function of Xeper. Every being that Willfully seeks and causes change Xepers; such beings actively participate in Xeper, and share in the neter's Function.

The manifestation of Xeper is Change (noun). The Function of Xeper is To Change (verb).

The Function of Xeper is to change one's self and to change the universe (objective and subjective), to actively cause change. To passively be changed is to be part of the manifestation of Xeper, but not to Function as and within Xeper.

(Hindus talk of the Dance of Shiva, the continual motion of the universe and all its components. Indian mystics seek to witness, understand, and be one with the changing universe, to accept change, to accept the dance as it occurs. The Setian instead seeks to dance with Shiva, to be a partner, causing change in addition to being changed.)

There are two levels of willful Xeper: becoming better (or worse) at what one is, and becoming more (or less) than what one is.

Becoming 'more' than you are is not more desirable than becoming 'better' than you are; these are different levels and aspects of Xeper, different orders of Xeper, but neither is better nor worse than the other.

An Adept who learns new techniques, who becomes better at Magick, becomes a better Adept, but is still an Adept. An Adept who becomes a Priest of Set has added new aspects to his being, has become more complex.

Becoming Priest is becoming more than an Adept. The Priest is still an Adept, but one who has incorporated additional complexities into his Being. The Priest may be a better Adept (more able to work the magick of an Adept), may be a worse Adept (less able to work such magick), or may not find significant changes in his Adept qualities. The primary difference is that this Adept is now **also** a Priest.

Becoming Magister, Magus, or Ipsissimus is likewise becoming more than the previous stage, more complex, with additional attributes.

We place value judgments on directions of change. Becoming better than you are is more desirable than becoming worse, and becoming more than you are is more desirable than

becoming less, for these are our values. But remember that all changes in all directions are manifestations of Xeper.

Setian Xeper must be *willfully* directed. We must willfully work to Xeper. We must direct our Xeper. But must we see the goal which results from Xeper? The Adept is not a Priest, and by definition he does not know the Being of the Priest. Therefore the Adept can not guide his Xeper directly towards Priesthood.

Yet the Setian Adept **must** Xeper, and must *direct* his Xeper, toward better Adepthood. Each act of Xeper, each act chosen for its growth potential, must be chosen carefully and intelligently. Each chosen path must be followed willfully and diligently. Each chosen path must be regularly reviewed to verify the continued desirability of that path.

If enough Xeper occurs in enough suitable directions, then the Adept finds himself becoming a Priest³. Yes, Xeper must be directed, but this does not mean that Xeper flows only in a single direction, nor that willfully directed Xeper is predictable Xeper.

We find that Xeper, no matter how carefully directed, often takes us to situations and states of being that we can not predict. Xepera has many states, and the paths of Xeper lead in many unexpected directions.

Xeper between states is a different order of Xeper, a 'higher' order of Xeper, than change within a state. The potential of this Xeper between states is greater. This Xeper is more magical, partaking more of the gift and essence of Set, more of the essence of Xeper.

This Xeper is also less frequent, harder to control, and more dangerous. It is more dangerous, but not *too* dangerous. Indeed, the Adept within the Temple of Set has already undergone such Xeper, faced such dangers, for in this manner has the Adept become more than Human, become an Adept of the Temple of Set.

Through the use of the Gift of Set, and through actively pursuing and participating in Xeper, the Setian Adept has become more complex, more powerful, has become part of the Function of Xeper, and has made the Function of Xeper part of that Adept's Being.

Footnotes

1. Ruby Tablet item V2-C21.Z-1
2. I highly recommend that all Setians study the Egyptian god Xepera (also spelled Khepera and various other ways) to learn more about this Form.
3. This is not to suggest that Priesthood is or should be a goal of Xeper. Instead, we find that Priesthood is a state of being which does frequently develop, and develops very often after an Adept stops trying to become a Priest.

Rite of Balance

Classification: V2 - B54.BR - 1
Author: Justin Kaan I°
Date: December, XXVI
Subject: Balance
Reading List:

I had thought long and hard about the principles of equals or balance, as it pertained to me. After the Conclave, I decided to do a working based on those concepts. Shu and Tefnut were the archetypes of balance that I felt I needed to work on. I thought that if I did a devotional rite of these god forms, I would get some kind of results. I did.

Magister Menschel had asked me a battery of questions about my Xeper. This is how I planned to bring the reality of my Xeper into manifestation. The following working is a result of those questions from Magister Menschel.

Certain African religions initiate an Adept into their systems by a method of trance induction. The devotee is put into a state of hypnosis whereby his astral body goes into the nether world to seek information of importance to himself. Sometimes the god form is brought into this reality by means of drumming or dancing. Once the adept is possessed, the god or goddess begins to speak. During the speech the information that is given will guide the adept on the correct path, thereby enhancing his/her Xeper.

Such were the results of this rite.

The operation was performed over a 30-day period with the actual rite being done on the last day of the month.

I took pictures of Shu and Tefnut, and meditated on the principles of Balance. I opened the Temple in the usual manner of the Temple of Set.

I invoked the archetypes of Shu and Tefnut, and I found myself traveling out of my body. I had the feeling of extreme acceleration, and traveling straight up. There was a temple or pyramid type of building. I saw steps ascending vertically, and I began to climb the stairs. As I climbed, I felt like parts of my personality were being stripped away. They seemed almost like outmoded ways of thinking or activity.

Finally I was at the top of this structure, and an opening appeared. I went through this doorway into a hall or middle chamber of some sort. There were rows and rows of tall columns, different colors and shapes (I did not understand the significance of this). I walked on, each chamber leading to another chamber. It's funny, I could hear the clicking of my heels on the marble floor. With each sound my shoes made came a different message. (Every now and then one of those messages rises to my conscious mind. Funny, that they seem so trivial now.)

I came to the entrance of the main chamber. There were hieroglyphics around this door. Some of them I could make out, and others I'd never seen before. Some were Enochian, some an alphabet of daggers, and some were runes. Intuitively I got the message that this had to do with the "Truth of my Soul." (All this time I was trying to remain objective, but I had the

feeling that this was the cross roads of my spirituality.) As I passed the door I found myself in a dark room, and there before me was a huge scale. The scale was all gold and dark, if dark can be considered a color. It wasn't black in the sense of black, but more like a purple color. It felt like the womb.

The reason I was so aware of these colors was that there was a feather on one side of the scale. It had in itself so many different colors, and each color told a story (perhaps the story of many different life times). On the other side was a vase, a clear, almost glass-like container. In the vessel was a man-creature, or so I thought. Every time I blinked my eyes, the figure changed. Behind this scale were seated two figures, whom I believed to be Shu and Tefnut. One figure was a man, but seemed at times to be a boy. Strong, articulate, and beautiful. The other being was a woman who seemed at times to be middle aged and at other times to be elderly, but not ugly. She maintained an air of great composure and dignity. Each one of those beings addressed me in turn, but yet they spoke with one voice.

They were trying to make me understand the laws of universal balance. They showed me a pool of water whereby I could see my past and the things I needed to learn about myself and my mode of action, so as not to repeat the same mistakes. They taught me the true art of touching that future part of myself that is to be yet made manifest. They made me sit upon a throne and then spoke again. What follows is only a fragment of what I heard, the rest having highly personal messages:

Let those who do not live in truth beware. Learn that there is a certain harmony in your actions; when you oppose this harmony you accumulate guilt. To learn your Xeper is not to bring you pain, but joy and happiness. This needless suffering may be true for some, but not for you. You have passed the trial of fire and purification. You must look upon the darker side of your nature. You cannot remove it and cannot ignore it, for if you did it would gain power over you. Nurture it and trust it, for it will help you to survive. ⁽¹⁾ Harness that power. To face the trials ahead you must discover the Will to endure and survive.

It doesn't matter if one lives or dies; this is the most difficult lesson, as there is no foe to fight, no aspect of myself to alter or develop. The lesson will take on a new and incomprehensible direction ⁽²⁾. If the will to Xeper is there you may take a new path. You must have commitment to that course of action without reservation or hesitation. If you will reach the desired end. The will to survive has to be developed. You will be shadowed by death, close enough to be touched. Every day you must face death. One dies to one's old life to be born anew.

Contemplate the magnitude of space and view your encounters from that distance, thereby gaining ascendancy over situations and drama.

This is the closest a living being can come to the level of existence of the Ka and inbetween.

Crossing the abyss separates you from the Adept. In this abyss there is no light, no darkness, nor time or space or form. It is like the nothingness of total annihilation, but it is not. It will be the most difficult test along YOUR path. You must climb out of that abyss; this you have already done; what's past is past. Understand the wisdom of it.

Let that Set within you put you to the best course of action. Keep it forever with yourself that the best course of action is from the perspective of the Set within. It is not always what is wanted. Do you have the ears to hear us.

Footnotes

- 1) This I have begun to do, and that is why my path has cleared.
- 2) a turning point in my life.

Balance: Inspiration and Precision

Classification:	V2 - B54.BR - 2
Author:	Rosemary Webb III ^o
Date:	October, XXVIII
Publication:	Order of Shuti Working - Set-XIV
Subject:	Dialogues, I.9
Reading List:	Balance

Goals of the Illustrative Working

1. Choose a mix of inspiration and precision to use for the Work of the year; build this upon a basis of memory.

2. Drive this mix with Willed action and desire (without action, the balance of passion and precision is useless)

Purpose of this Working

Each initiate chooses for him- or herSelf the specific goal this synthesis will further (that is, what aspect(s) or Working(s) of one's Xeper one applies this to). Examples might be starting a new career or a new regime of magical study; creating a Work of art; exploring a specific Order or element; etc.

An initiate Works from his or her Self by remembering him/herSelf, and creates him/herSelf through carefully chosen goals achieved through Willed action. It is by balancing (in the sense of synthesizing) inspiration and precision that the initiate succeeds in Willed action. Possible images to work with: Heart and Tongue of Ptah; Nef-er-tum and Tehuti; burning inspiration and cool precise action; emotion and intellect.

The elemental summoning uses an alternate form of the Ogdoad of the Hermopolitan cosmogony from George Hart's Egyptian Myths (a coproduction of the British Museum Press and the University of Texas Press, 1990) Page 21 explains:

At some point these [eight] entities who comprised the primordial substance interacted explosively and snapped whatever balanced tensions had contained their elemental powers.... [F]rom the burst of energy released within the primal matter, the primeval mound was thrust clear. Its... original emergence was described as the Isle of Flame because the sun god was born on it and the cosmos witnessed the fiery glow of the first sunrise.... Events then develop in the newly created universe, but three pairs of the Ogdoad take no further interest and stay immune and immutable in the vortex. Amun and Amaunet, however, throw in their lot with the new order...

Working: Creating a Balance Between Inspiration and Precision

[The chamber is set up with a main altar and two smaller altars on other sides of the room. Each altar holds a Black Flame, symbols of inspiration (such as the lotus, possibly a candle or other image), and symbols of precision (possibly a scalpel, pen and parchment/paper, etc.). The music is Paul Horn's Music in the Great Pyramid.]

[Ring the Bell]

[Open the Gate/light the Flame. One person will open the Gate; one person at each altar will light the Flame.]

[Invocation of Set]

[Inductions into the Order]

[Gaal: One person says the following over three Graals; three people then offer the various Graals to the assembled initiates, so there is less waiting.] *We are risen up, ready - yes, eager to do Work. Look deeply within yourSelf and seek the Mystery of yourSelf. Drink deeply of this cup, that holds the terrible wonders of your Self. And as you drink, remember yourself! and seek the desires within you and the instruments of those desires.*

[Opening comments by the Grand Master:] *Since that first moment of time when the universe exploded forth from the energies of the Ogdoad, all existence has been enveloped in Change. Modern scientists have identified and named this all-pervasive force of Change, and we now know it as the mindless beast called Inertia, blind and without purpose.*

You are magicians, enlivened by the Gift of Set. Seek and find that which is hidden within you, your inspiration and power. Seek and find your purpose, apply your powers with precision, and let your Will shine forth.

Thus shall you rule the universe of your creation.

[Summoning of elements (Four initiates, two male and two female, summon these elements):] *Come forth, oh Nun and Naunet, Lord and Lady of the Primeval Waters. Bring your gifts of potentiality and the not-yet-formed, and bring your gifts of fluidity.*

Come forth, oh Heh and Hauhet, Lord and Lady of the Flood Force. Bring your gifts of driving power and relentless advances.

Come forth, oh Kuk and Kauket, Lord and Lady of Darkness. Bring your gifts that conceal and contain all things, and bring your gifts that reveal and nurture the mysteries hidden there.

Come forth, oh Amun and Amaunet, Lord and Lady of Hidden Dynamism. Bring your gifts of change, continued, repeated, and unending, and bring your gifts of the power hidden within, that endures.

[The next three principals approach their stations. These should probably be handled by members of the Order.]

[Invoking Inspiration:] *On one hand is the fire of inspiration - the glorious visions that breathe dreams into your soul and pull you onward. The lotus rises from the murky chaos of the primeval waters, and opens to reveal the Self-Created God.*

[Invoking Precision:] *On another hand is the sharp tip of the scribe's pen, the precise strokes and exact sounds of communication - these guide actions to an exact target, to create creations and thus build oneSelf.*

[Creating Balance Through Opposition:] *These tools serve your greater Will, building unto the glory of your desire.*

Which tools do you choose for the Work you plan? Feel their different pulls on you - the extravagance and the control, the dreams and the rationality. Know they are both needed to Work your Will. Use the energies of their opposing tensions, guided by the driving force of your Will, to further your Work.

Take of these elements as your desire and wisdom suggest; choose the balance you need to realize your desires.

[Initiates Work personally with these forces, either in their places or at one of the three altars. For this purpose, each of the three altars bears a Black Flame and symbols of precision and inspiration.]

[Grand Master's remarks:] *We are all of us magicians, Gifted by Set, empowered by the Flame that burns within. Tonight's work draws to a close; with results that only you can detect, that only you can direct.*

Remember to maintain the balance of your attentions on both the Self and the not-Self, as you shape that future you will create.

[Closing remarks:] *We have balanced opposing energies here tonight, mixing a volatile fuel to power our Will throughout the coming times. Without the spark of memory and the direction of Willed action, though, the fuel is wasted. Let us each, therefore come forth this night and be born anew of our own actions and desires. Let us each with inspiration and precision go forth and Work our Wills upon the universe.*

[Ring the Bell. Then all assembled close with:] *So it is done.*

The Freedom Working

Classification: V2 - B54.FR - 1
Author: Robert S. Freriks I°
Date: June 11, XXVI
Subject: Freedom (from fears and guilt)
Reading List:

Purpose: The purpose of this working was to release me from guilt and unwanted fears that I was not consciously aware of, but that affected my life nonetheless. Before performing the ritual, the existence of these fears was only deduced by myself through symptoms such as (slightly) self-destructive actions and other similarly subtle signs.

Preparation: I decided to make quite a big deal out of this working, since I knew that it would possibly have operative ramifications for a long time (not to mention the subjective boost one gets when attaching great importance to anything in this way).

I wrote out all of the ins and outs of my Will on a piece of parchment in calligraphy (or rather my version of it) and in poetic form, to be burned and sent into the fourth dimension. I also purchased a brand new pair of handcuffs just for the ritual, as they were never to be profaned afterward or be demoted to being just one of my weird toys. I also acquired a small metal pentagram from a friend (home-made) and painted it black; then I tied to it a key which was to open the handcuffs and thereby represent my freedom.

Finally, I found a wooden box with skull clasps at a thrift store, a perfect permanent storage place for the "Souvenirs of Freedom" that would be put away to carry on the ritual long after its initiation.

To prepare my room for the ritual, I spent a couple of hours putting all of my belongings on one side of the room and covering them up. Then I set up my altar. I decided to use the old SB white candle on the right and the black candle on the left, since guilt and fear were to be represented. Therefore I placed the cuffs before the white candle, and the key of freedom in front of the black candle. I placed the parchment behind me where I could not see it, to represent information I could not know or have access to until breaking free of my bonds of fear.

(I forgot to turn off my fire alarm, and it went off during the ritual, forcing me to jump up suddenly out of practically a trance and rip it out of the ceiling. Moral: Unplug fire alarms when burning parchment!)

Procedure: The loose outline I used, with the exception of the contents of the parchment follows:

1. Light candles (The Black Flame, and, in this case, the white flame also).
2. Ring the Bell.
3. Point the Blade, Invoke.
4. Put on Handcuffs.
5. Freestyle Visualization of Bonds and Fears, Kindling of intense desire to break free.
6. Free myS/self with key, and use my "newfound power" to reach behind me and secure and read the poem.
7. Burn parchment.
8. Place cuffs, key, and ashes in box for permanent storage.
9. Close my eyes, and be seated as my fears and anxieties leave me with the smoke of the parchment. Feel the empty space be filled with the joy and knowledge and power of Set.
10. Read the twelfth Enochian Key.
11. Ring Bell.
12. "So it is done."

Needless to say, much more than just what was included in the outline above happened during the ritual. I added a little "knife dance" to celebrate my Freedom; since martial arts are one of my major interests it just seemed natural. The ritual ended up taking quite a long time, which was something I completely lost track of during the ritual. Afterwards I was so worn out I could not even put my room back together before falling asleep.

Results:⁽¹⁾ One important result has been the realization / appreciation of many fears of which I was not before consciously aware. They were not just dissolved, as I had expected, but rather they were exposed to me, so I could face them and overcome them myself. To have my cake and eat it too. I have had great success, and I have heightened my state of mental ease to great heights.

This ritual has greatly enhanced my Xeper, and I have even done some smaller rituals as results of this greater one. There is always infinite room for selfimprovement, and the ritual chamber is a wonderful place to find and explore new avenues of just that. Projecting my Will outward has brought great results, but none so great as projecting it inward and discovering the great secrets hidden within.

I hope you were able to extract one idea from this ritual description that will in some way help you to continue to

Ritual of the Self

Classification: V2 - B54.R - 1
Author: Corey S. Cole II°
Date: June 22, XV
HTML Revision: Dec 19, 1998 CE
Reading List: #17

"... for the text of another is an affront to the Self."

–The Book of Coming Forth by Night

The following ritual was inspired by the *Diabolicon* (and possibly by the classic scene in Monty Python's *Life of Brian* in which Brian tells the crowd "You are all individuals!" and everyone responds in chorus, "Yes! We are all individuals!"), and came into being immediately after the Second International Conclave of the Temple of Set (6/22/XV). As the rite is a glorification of the Self, yet is intended for group ritual, each task prior to the passing of the cup must be performed by one individual alone. There must be no choruses of "Hail, Set" or "Xeper". Should anyone wish to respond to such a statement, he must look into himSelf and find his unique and individual response, for instance: "Hail, Set! I thank you, great teacher." The key is that any words chosen must be appropriate to the individual at the moment of speaking. The words "we" and "us" should be avoided during the individual portions of the ritual.

As there can be no rote responses, roles should be chosen well prior to the meeting at which the ritual is to be performed, and copies of this rite should be distributed to all participants. If this is not feasible, the ritual should be discussed at the beginning of the meeting, and at least a half-hour should be allocated for the participants to work out their roles and to examine their natures/neteru. It is preferable to discuss the roles individually, so that each participant may have maximum flexibility to select a role within the context of the ritual as a whole.

The elements of the Ritual of the Self may be performed in any order, save that the passing of the chalice and that which follows must be done last. This free-form emphasizes our freedom from superstition and from stasis; we are not bound to a fixed format even when performing a "scripted" ritual. This will also tend to improve the spontaneity and power of the ritual. For a small group, each participant may take charge of several elements, and/or some elements may

be eliminated. Elements may **not** be shared in a larger group. Rather, enough elements must be added to give each person a complete task. Participants who desire to approach the altar are encouraged to do so during their initial presentations, rather than in a later, open period. Presumably this will help to economize the overall performance time. The ritual is nevertheless inappropriate for very large groups. There should be a mirror on or near the altar.

It is preferable that the performer of each element bring his own materials for that element. The Priest should provide the chalice. The ritual Elements are: Priest, bell-ringer, censer, greeter of Set, candle-lighter and/or -extinguisher, summoners of the North/South/East/West, masters of lust, compassion, destruction, the Undead, etc. Note that this can be expanded or contracted as may be appropriate for the participants involved. Each, the Priest included, must conceive his own Working, preferably focusing it upon principles pertinent to his own life and/or a relevant neter. The actual words of the Priest as given below are intended as guidelines to illustrate the intent of the ritual, rather than as a required script.

[The Ritual of the Self: the participants enter the dark and silent ritual chamber in a procession, led by a lone candlebearer followed by the Priest. After a moment of silent contemplation, the Priest indicates that the ritual music may be started. (Recommended is music of barely restrained power, such as Beethoven's *Ninth Symphony* or Handel's *Royal Fireworks Music*.) He then approaches the altar, examines it and the participants, and examines his own reflection in the mirror.]

[Priest:] *I am my self, an individual. I manifest within myself the Black Flame of Set, and reach out into the dark places. None other may stand where I stand, but another who is himself and an individual may walk even as I have walked. Who then will dare to tread the lonely path of the self?* [Note: If the role of the Priest is assumed by a Setian I or Adept II, the words "Black Flame" should be replaced by "power".]

[The Priest now casts his gaze on those in the circle, and whosoever chooses may respond as appropriate to the element in question. Example:] *I am Grond, hammer of the underworld, an individual apart and unique. I would strike the bell of separation, that each may recognize his individuality and separation from the morass of mankind.*

[Priest:] *Are you not then an individual and a Setian? Have you not heard the Words? Thelema -- Indulgence -- Xeper -- in your own unique way.*

[The Priest now steps back to the circle, and the Setian who has spoken steps forward to the altar, observes himself in the mirror, then performs his element of the ceremony and any other magical Workings desired. When finished, he returns to the circle, and the Priest once again questions who will stand forth and act. This process continues until everyone in the circle has had an opportunity to participate. At any point the Priest may perform his own Working before the altar.]

[Priest (after all participants have completed their Workings):] *Yes, each of us is an individual, unique in himself. I walk in darkness on the Left-Hand Path; such is my curse and my pleasure. Yet I would share with each of you that which may be shared.* [The Priest now takes up the chalice from the altar.] *I hold in my hands the elixir of life, the essence of sharing. Let each drink of it, that our spheres may touch even as each glories in his individuality.*

[The Priest makes his way around the circle counter-clockwise, presenting the chalice to the participants. After each has imbibed, the Priest may "touch his being" by looking into his eyes.]

[Priest:] *We have each shared a little of our own essence tonight. Go forth now alone into the universe, but remember with respect those who walk near you, Xeper.* [This time the phrase may be echoed by those who so desire. The Priest will now turn off the music, and the candles will be extinguished. The participants will stand in silence, each leaving the chamber when the it is felt that decompression has been accomplished.]

Set-Harwer

Classification: V2 - B54.RI - 1
Author: Linda Thomas III^o
Date: August XIII
HTML Revision: Dec 19, 1998 CE
Subject: Initiation
Reading List:

"Us, and them, and after all, we're ordinary men. Me, and you, and gods only know, it's not what we would choose."

Us, and them. Who knows which is which, and who is who? There is more than one way of looking at it.

The working I am about to recall here on paper is one which began about the first part of August to all appearances. Actually, it began at the dawn of civilization, i.e., realization of the gift of Set. Here is recollection of my part in it.

During the first part of August XIII A.S., I was having a rough time with myself, and naturally, everything and everyone around me. I never relax; I never take it easy. I pick the bones till all the meat is off them; then I go for the marrow, So I questioned and questioned and questioned, and then one night, as one essential part in all my workings, I looked into a mirror. I have been told that using mirrors in ritual is dangerous, damn right it is! Everything we are doing is dangerous.

Upon looking into the mirror, I suddenly heard the voice of Anton Szandor LaVey. In his deep, tonal voice, he was saying, *I stand before the tarnished facades of your haughtiest moral dogmas, and I proclaim: Lo and behold, all this is false!* It was obvious to me that hearing this at that time was not a reference to the Christian philosophies. Nor was it a reference to the people with whom we share the world, those we commonly call "Them". It was a reference to ME -- or, more correctly, my Harwer. The same Harwer that I call Linda. The same Harwer who speaks for me when I speak without thinking; the same Harwer who "loves" and "hates" in the same breath; the same Harwer who sings lullabies to me all day:

sleep, blessed sleep. We say that "they" are dangerous to us, but think how much more dangerous we are to ourselves, inherently. "They" would get us if they had the chance; we will get us if we give ourselves a chance.

Enter the Dragon: "Know, O man, that when thou hast beheld the face of Leviathan, thy end hath been attained."

After that working, strange things started happening. I started remembering things that I had blocked out of my mind forever, horrifying things that seem like parts of a movie, which actually have occurred in my life. According to all normal standards, I should be a raving mad person. I don't have skeletons in my closet; I have living breathing monsters. And they all have decided that it's time to drop by and remind me who I am. My lives have/are literally passing before me, things that I thought I had learned to live with -- but shutting something up in a closet and barring it tightly does not constitute living with it.

I had a dream about three weeks after the working. I was in a room with my "family" (blood relations) with whom I have no contact. We were discussing some of the things I had experienced and am just now remembering. Suddenly, I was outside of that room, standing at the base of a mountain range. Someone was beside me. He pointed to a large stone before me, into which was ground decaying flesh, dripping blood, contorted faces, and human bones. He said to me, *Here are the remnants of those who have tried to pass this way before you.*

Enter the Dragon II: "Heaven must perish, Hell must perish, and Man alone must stand..."

The Mystery of the Allegorical Escape Clause

Classification: V2 - B54.S - 1
Author: John Dewey I°
Date: October 13, XXIV
Published: Brimstone
Revised: July 6, XXVI (for Tablet publication)

HTML Revision: Oct. 15, 1998 CE
Subject: Initiation
Reading List:

It happened well over a year ago. My 21-year-old protege⁽¹⁾ came to me, and complained of feeling uncomfortable and fearful with regard to assuming a Satanic "identity" or label.

I interrogated him about his inhibitions, and was able to draw two conclusions:

1) Intellectually, there was total acceptance, agreement. He had a grasp of the philosophy which exceeded the primer Satanic Bible comprehension level.

2) Emotionally, there was conflict. "I was raised a Catholic," he would often whine plaintively.

(The right and left hemispheres of the brain were in obvious disagreement here!)

With this being the case, I had one last question for this young man: "Would you like to be set free from these religious feelings?" The answer was a resounding, "Yes!"

Foolishly, I first fell into the trap of using Reason. It didn't work. Mr. F. was quick to point out that I was wasting my time. He **realized** that these emotions were illogical and irrational. Understand that we were not dealing with a mere perceptual problem or subjective delusion (that fleeting, foolish fancy that dissipates in the light of clear objective analysis). What we had here was a **belief system** -- a series of long-held precepts which cannot be "rationalized away".

Finally it came to me. Eureka!

Very quickly, I began looking for my calligraphy pen and a good piece of parchment. I began writing:

In the name of Satan, Lucifer, Belial, and Leviathan, and in the company of Astaroth, Beelzebub, Asmodeus, Abaddon, and Azazel, and by all the demons named and nameless who swarm the pits of Hell, I do happily sell my soul to the Devil, Satan-Lucifer, in exchange for ...

Well, you get the picture. I plunked the finished product down on a table in front of him. "Sign this. Here's a red pen."

"Don't I hafta cut myself?"

"That won't be necessary. Sign it."

Mr. F. was hesitant to say the least! He sat there for several moments, silent with frozen wrist. Finally he stammered, "B-but ... this is ... n-nonsense." To which I replied, "That's a very astute observation. Now, why not humor me and sign it?"

The minutes crawled by. You could almost hear his teeth chattering. **Never underestimate the power of myth!!!**

Watching the clock, I noticed that a full half-hour had gone by. At long last, through sheer effort of Will, the pact was completed with the required signature. Mr. F. was extremely tired.

In the days that followed, I began to see a change -- a metamorphosis if you will. Thereafter, whenever F. expressed guilt or attempted to suppress his ego, I would gleefully whip out the parchment, hold it up to him, and exclaim, "It really doesn't matter, 'cause you're going to hell **anyway!**" A great big smile would come across the young man's face. Reason would make it all seem so very foolish! And yet, **the Subjective Mind was listening!**

The aforementioned "conflict of interest" soon vanished. His Will was unified! **The results were permanent!**

Ironically, it is not the conscious "rational" mind which restricts and inhibits the Will of the magician, it is the mystical, "irrational" mind. This realization is echoed in some correspondence I received from Shuti a while back:

Gnosis and Reason squabble here ... if this is the case, then why don't we exercise this (absolute) power? Gnosis rationalizes that it's because we haven't learned to flex the muscle yet, or because some **psychological force**⁽²⁾ within this as-yet faulty mind of mine refuses to accept my power. Reason claims it's more likely the power doesn't exist.

This Setian feels much more inclined to accept the former explanation. The "psychological force(s)" mentioned exist within the realm of one's Subjective Mind -- **a mind which does not recognize Reason!** It is a mind which recognizes only symbols and symbolic gestures. Therefore, **practically speaking**, you cannot use Reason to prove or disprove mysticism. Oil and water, my friends, oil and water. Mr. F. is one example.

Correspondingly, I too, on the following day, did sign a pact with the Devil. It was a veritable love letter to Satan!

That night, the Prince of Darkness made a personal appearance. His immediate presence was overpowering! Lying on my stomach in bed, I clutched a pillow to bury my face (I dared not look up -- it would be too hideous!). Shivering from head to toe, I quickly thought to myself, "Wait a minute, John. Pretend you're sleeping! That's right. Just lie there and leave your mind a blank!"

I'm sure the Dark Lord found this all very amusing. He quietly departed, and before he did, I could feel "something" (a hand?) brush me.

It was an Adept from Texas who first referred to me as a "Wild Child". Who knows? I suppose he's right. "The Devil" displayed a genuine, almost paternal affection towards me.

Footnotes

1. all references to this person have been changed to "Mr. F" to preserve this person's privacy.

2. emphasis mine

Autumnal Equinox Working

Classification: V2 - B55.RI - 1
Author: Corey S. Cole III°
Date: September 22, XVI
HTML Revision: Dec 17, 1998 CE
Subject: Personal Xeper, Xem
Reading List:

I entered my chamber at 12:30 am PDT for the purpose of harnessing the Telesmic power of the Autumnal Equinox as an aid in focussing my Will inwards, exploring my Neter in its relationship with Xem and the Alxemical Quest.

I began the Working slowly, with *Death and Transfiguration* by Richard Strauss in the background, a new black candle ablaze upon the altar, and the Onyx Tablet of Set in my hands. I opened the Gates of the Angles, and read from the *Third Key of Xem*⁽¹⁾. When I came to the quotation from the "Statement of Belial" of *The Diabolicon*, I read it aloud, though softly. Upon reaching the end of the Key, I gazed at my reflection in the Mirror of Remembrance, and focussed on knowing that "Stranger which I call Atmu, and that which is Atmu-set-t." The tape ended, and I switched to Stravinsky's *The Rites of Spring*.

I found myself looking back on the Working atop Xemset of the North Solstice XVI, during which I affirmed my desire and Will to Xem. I felt the need to extinguish my lone candle, and suddenly felt myself plunging through a maelstrom of color and sensation, as though passing through the dimensions. My glowing skull, which resides in the background, and whose reflection may be seen in my altar mirror, became the symbol of that Fear which must be overcome if the Quest for Xem is not to end in disaster. And I realized that I had overcome that fear, though it would yet return time and again to contest with me. The skull is in my chamber by my Will, and glows by my leave, it is nothing more than a tool for my use, even as fear is a tool for protection and for the strengthening of the Will.

The skull having become insignificant, my attention was brought to the glowing charcoal on my incense burner. As I focussed on it, I realized that here was a True symbol of the Flame of Atmu. It is intensely hot, but wastes neither light nor heat outside of where it is needed. And it endures.

I observed the reflection of this "flame" in my mirror, and Knew that this was a case in which the reflection was as important as the "original", and perhaps could transcend it (the analogy obviously does not hold, but is True for the flame of which I speak). I realized that the flame is inextricably tied to the Black Flame of Set, and that I hold the flame within me, never to be extinguished.

(Yes, yes, that's what we mean by the Priesthood, isn't it? So what's so new and important about that, huh?)

I have recently read a book by Lyndon Hardy, entitled Master of the Five Magics, in which the protagonist is on a Quest which necessitates that he master each of the five forms of magic on his world in turn.⁽²⁾ The realization that I came to on this Equinox Working is that I myself am passing through a series of Alchemical transformations, all of which I must complete before I will truly Know and Understand what I am. (Yes, I know, no one ever said it would be easy.)

In my role of Diancecht, the Physician of the Gods, I became a master of the watery forces and compassion, and thus (or perhaps unrelated) passed from the I to the II.

In my role as Atmu-set-t, I have become a master of the flame, and of the powers of Lust and Strength. This is a bit different from "merely" Knowing that the Black Flame is within me; it is an intrinsic connection with flame in general, and the Black Flame and Flame of Atmu in particular, that I will constantly feel within me. I have stepped into the fire and emerged unscathed.

But this is not an end, merely one more tool to use on my Quest. I saw a doorway, and knew that I am passing through another transition, perhaps truly starting on the Quest for Xem. The Question, as Magus Barrett so succinctly put it: Who is Atmu, and What am I? The answer is "All Things" -- not the Christian cop-out of "all things to all people," but truly All Things -- and yet none of those which currently are known (I just now am beginning to see a connection with "the God whose Name is not known" here).

I feel certain that the next stage of my quest lies with the element of Air, though I do not yet know in what way this will come about (save through lots of work and Work, but you already know that one, I'm sure!) Don't worry. I'm not switching magickal names or anything. The Flame of the Night Sun I am and shall be.⁽³⁾

I suspect that something may come about during the *Rite of the Undead* when we "perform" it this Hallowe'en. I saw a great bat, and realized that there is yet more in the Vampire than I have yet seen, that in his forms of the bat and of gas he represents the triumph of the Air over the Earth (and yet there is balance, and he must return to the soil each day). It is in quest of the nature of the Undead where I now proceed, and I suspect that I will find more of myself at the "end" of that trail -- and another quest as well.

Footnotes:

1. Since published in the Ruby Tablet, item V2-A17.2-3
2. Normally, a magician would pick one field and specialize -- each is so difficult that mastery of more than one is considered "impossible". As the title would imply, our hero found it not so. Though, in fact, he was actually a master of **none** by the end of the book, merely a talented dilettante in all. But that's neither here nor there.
3. Incidentally, I will not be founding an Order of Atmu-set-t, but an Order of Atmu ... Atmu-set-t is merely the aspect which I am, not the essence of the Neter, any more than Merensexmet would be considered to be the Creator of the Order of Merensexmet -- his is the Order of Sexmet, as is right.

Rite of Self Initiation

Classification: V2 - B55.RI - 2
Author: William D. Pridgen II° -- The Order of the Scarab
Date: October, XXVII
Publication: Mendes Cronicles (Ba-neb-Tett Pylon), South Solstice, XXVII
HTML Revision: Dec 17, 1998 CE
Subject: Xeper
Reading List:

[Prepare the Chamber.]
[Dress according to Setian custom.]
[Purify the air by ringing the bell.]
[Light the Black Flame / Open the Gate.]

[The celebrant traces the Pentagram of Set with the sword, starting at the Eighth Angle, and proceeding to the Seventh, Sixth, Fifth, and finally the Ninth. At each point he says:]

[Eighth Angle:] *Within is*
[Seventh:] *the First Flame*
[Sixth:] *creation*
[Fifth:] *darkness*
[Ninth:] *eternal life*

The Oath

By the Pentagram of Set, I swear henceforth to be a noble representative of the Principle of Isolate Intelligence, the Majestic Set, who is ordered in and of His Self and whose Will is manifest in this world through the ordinance of His Priesthood.

Invocation

In the name of Set, the Prince of Darkness, I enter upon this Work of Creation and Self generated Godly Becoming. By the magic of your Great Pentagram may you see with my eyes and be my guide through this journey into the perilous void. Arm me with the Sceptre of Tcham, that I might dismay all challengers, defy all constraints, and obliterate all that is moved to appear against me. Through the power of that Art which is mine to command, I call upon the Universe to bear witness to these changes I now evoke by the might of this Doom I pronounce.

[Drink from the Grail]

Call to the Elements

O Mighty Sekhmet, Goddess of Vengeance, Fire of Life, come forth from the Watchtower of Fire, in the Southern Quadrant of the Universe, guide and protect this sacred Order.

O Mighty Shu, God of the Air, Breath of Life, come forth from the Watchtower of Air, in the Eastern Quadrant of the Universe, guide and protect this sacred Order.

O Mighty Geb, God of the Earth, Foundation of Life, come forth from the Watchtower of the Earth, in the Northern Quadrant of the Universe, guide and protect this sacred Order.

O Mighty Tefnut, Goddess of Moisture, Water of Life, come forth from the Watchtower of Water, in the Western Quadrant of the Universe, guide and protect this sacred Order.

Working

I call upon Asmodeus, Daemon of Science and Judgment, to teach the methods of synthesis and induction, that I may discern truth and falsehood.

I call upon Astaroth, Daemon of Aesthetic Sensitivity, to teach the methods of analysis and deduction, that I may appreciate these attainments through artistic temperament.

I call upon Belial, Daemon of Essence, to teach dominion over the Universe through the discipline of Self mastery, that I may direct my Xeper ever onward toward the limitlessness of my conscious existence. I have Come Into Being and have created through Remanifestation that which has Come Into Being.

Xepera Xeper Xeperu!

[Extinguish the Black Flame / Close the Gate.]

[Purify the air by ringing the bell.]

[So it is done.]

IAM Manuscript

Classification:	V2 - B56 - 1
Author:	Ronald K. Barrett
Date: (unknown)	I
HTML Revision:	Oct. 25, 1998 CE
Subject:	IAM

Reading List:

I am created of the admixture of peace and love, formed by searching for the intelligence of the unknown.

I am born transformed in the knowledge of the cosmic mind of IAM.

Out of the masses I am tediously fashioned by the cosmic hand of IAM.

I assume ten thousand spectral hues -- either spiritually, mentally, or physically -- upon my maker's will.

I can masquerade as slave or sultan, and as all the other positions in the society of man.

But social dogmas are not my aspiration -- I serve ten million purposes in as many different places, times, and ways.

My duties are unnumbered -- infinite; pay heed to my utility.

I admit the light of universal intelligence to body, mind, and soul; and yet repel the frailties of ignorance.

I project the light that warns great men against all destruction, and concentrate the beams to swiftly guide Self to IAM.

I contain my master and all of his commodities, protecting them in thought, conversation, and action.

I form my master's empire and am always aware of his presence.

I am the walls of his abode and his creation, and am the object of his utility and art in both of these.

I reflect his image, and mark the effect of time upon man. Sometimes I compliment, but more often am critically severe. I correct man's impaired inner sight and thus bestow enjoyment of universal harmony -- and of all nature's beauties roundabout.

I expose man's unnoticed enemies, and thereby do I promote his cosmic health and happiness.

I reveal to him the mysteries of the universe, carrying his vision to the unlimitable reaches of IAM.

Through me man has learned to chart the firmament, to plot the orbits of stars and planets, to make medicines, to conquer and put to use certain elements, and perchance to predict and follow his course through the future.

This knowledge I unfold is but the pledge of limitless knowledge as, step by step, I lead him to the unexplored and unmeasured IAM.

For I am older than the Pyramids, yet younger than tomorrow's unborn. Withal the marks of time affect me not; I am ageless, and eternally I retain my luminous knowledge and quest for the intelligence of IAM.

Some of my tasks I have recounted, but now is always the beginning; for IAM and those who use me are of wisdom and vision; and together, as time unfolds, we will see and do many wondrous and mysterious things.

When I am that I was not, and I am that I am not, then:

I am that IAM.

Proclamation of: I Shall Be

Classification:	V2 - B56 - 2
Author:	Bret C. Cagle II°
Date:	November 12, XXVII
HTML Revision:	Dec 9, 1998 CE
Subject:	Inspired by the <i>IAM Manuscript</i>
Reading List:	

I Shall Be That I Shall Become. I Shall Be the extension of the ageless Intelligence; bearer of the Word from within Nox.

I Shall Be the continuity of Self ordered creation.

I Shall Be in the "Bark of Millions of Years" of my creation, devouring the illusion of time from before me.

I Am Before the beginning and I Shall Be beyond the end, for I Shall Become in the power of the Eternal Moment.

Proceeding forth from the Brow of Set, I Am the Word defining the Neteru of my splendour, as stars in the Night Sky; the Body of Infinite Possibility I Shall Become; the Ba of Hell's Fire I Am.

I Am the Black Eye of HarWer Become the exaltation of Set within Being and Function; That I Shall Be. I Am Will enduring.

I Am Love without weakness.

I Am the Meditation of Eternity; Word of creation born of destruction.

I Am the Trickster whose art is Perfection in Ma'at.

I Am the Law of Self.

I Am the Keeper of the Book of Mystery, of which I Am the Scribe.

I Shall Be That I Shall Become as the Master Magician in the Realm of Darkness.

I Am among the children of the Night, Child of Set, a god in the land of the gods.

I Am alone in my divine election; I Am together among the elect.

I Am the Creator of the Universe of my experience, and I Am among the Neteru of collective creation, in a New Macrocosmic Order, ever beyond yet within MySelf.

Free as the Falcon to soar in the higher aethyrs, I Am Become the Hidden Star.

I Am the Gate of Self coming into Being, the Gate of the West at Twilight; I Shall Be the Mediator of the Two Lands, the known and the unknown I Am.

I Am the ancient knower and that which is known, ever apart from all that I Am Not.

That I Shall Become, Folly and Wisdom are mine; and the depths of understanding in No-Man. I Shall Be the man-god.

I Am the Word of my soul, the Fountain of Eternal Youth; the Lad Transformed in the Philosopher's Stone.

Away from MySelf I Am Naught in the Void of Chaos; Child of Pure Darkness I Am That I Shall Be.

Knowledge and Power I Am, I Shall Be the awaking of the god in the dream of eternity.

I Am the Fool in the Holy Quest, an ancient one Thrice Great of the black earth.

I Am without parent or mortal lineage; I Shall Become the continuum of my Love in Ma'at most high.

I Am Life; I Shall Be Death; I Shall Become Life in Death.

In Xeper I Am Tehuti Remanifest within the Mysteries of Xem; hear the words of my Ba and let my Ka come amongst you.

May the Great Old Ones come, to create through us in the Day of Be With Us.

I Am.

I Shall Be That I Shall Become in the glory of my creation.

I Shall Be That I Shall Be; Ma'at in Matter, Ma'at in transformation, I Will Become I Am.

As It Is Spoken; So Is It Done.

How the "Proclamation of I Shall Be" Remanifested

On November 11, XXVII A.S., Magistra Reynolds, Magister Menschel, and I gathered to perform a Xem Working, as it was the sixteenth anniversary of the Original XemSet Working.⁽¹⁾ Since the Set-XIII Conclave, each of us in our own way (and other Setians as well) had perceived or sensed a new dimension to the call of Xem within the Temple and Aeon of Set. Thus we created a G.B.M. Working to invoke Xem of the Past into the Present, that by reflection upon it we might gain some "prophetic" insight into the direction of Xem, present to future.

During the physical working I spoke aloud only once, and for a short duration, so the others could hear the thoughts passing through my mind. For most of the Working I was active etherically and/or astrally, allowing my physical body to symbolize my lesser human self become passive, while Higher Man came into Being. The whole experience became intensely dreamlike for me, as in a lucid dream when the "laws" of the physical plane no longer bind the creativity of the Self. Instead, dream-laws reigned and the astral potentials become actual.

Through this I experienced Xem of the Past, Present, and **Possible Futures** in what seemed to be an "Eternal Moment."

The "Bridge" or Gate of Xem had become established in the perceptions of my heart. I could "see" the First XemSet Working as Magistra Reynolds read it aloud. I could "see" the Xem Working of that Night, through the Dark Realm of the Pentagram of Set, as the collective work of Setians elsewhere in time-space of that evening. So too in the Presence of Set within Tehuti I could see, hear, feel, know, and perhaps for the briefest of moments was in Xem of my individual Self and those Selves who collectively are yet to Be -- hence Xem as the Future Creation in potentia.

I could perceive so much in one "never ending," forever Becoming moment, that it was impossible to speak of the meta-dimensional "reality" of Xem in terms of finite reason while yet perceiving it. As infinite beauty, harmony, strength, passion, and all that perhaps could be termed an ecstasy of Becoming, it was an experience I did not want to "end." "Beware of stasis in Nirvana," Tehuti said to me.

Thus as the Working was closed my Will was not completely in the closing of the Gate; I did not feel that I was finished, and perhaps I feared not entering into that state again. In any case, my part of the Working was not complete. After the formal closing of the Rite, I still could not say much relevant to my experience. In a manner I feel I was undergoing an alchemical process initiated in the Working.

But later, while riding back to Sacramento with Magister Menschel, I spoke to him my will to write my own "Proclamation of I Shall Be" to express Tehuti, as I could not relate to many of the statements of the "IAM Manuscript." He confirmed that the *Manuscript* was the expression of the IAM of Anubis, not of he or I or any other Setian; though perhaps we might share some similar expression of Ma'at.

The following morning, after the Xem Working and my expression of desire to write my own "Proclamation of I Shall Be," I awoke with the inspiration to write it -- the result of that inspiration is before you and me now.

Thus this Proclamation is the fruit of the Xem Working and the alchemical process which followed in the speaking of my Will to MySelf.

Such a tool of a personal invocation of the Neter of oneself, I feel, acts very much like a "Declaration of Independence" and "Constitution" of Becoming the Neter. In the Quest of Xem (or the Graal of Self), one may use such a "Proclamation of Will" as guidelines (consistencies) governing the alchemical process of Becoming the Neter. Moreso, as one passes through the cycles of Xeper and Remanifestation, probing deeper into the **Mysterium** of Self in Xem, he can amend this Proclamation to reflect his new understanding of Self Becoming.

Perhaps my own "Proclamation of I Shall Be" will kindle the desire in other Setians to create their own, as a magical tool in their Xeper and Remanifestation. If one fellow Setian is so affected, then my sharing of this most personal document will not have been in vain.

May Set be with you in your Quest for eternity in yourSelf!

Xeper and Remanifest

Footnotes

1. This was also the 14th anniversary of the November 11, XIII Working at which the High Priest Michael Aquino Recognized Ronald K. Barrett as Magus, a Recognition to be later confirmed by the Council of Nine.

The Deidentification Process and Personal Power

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Purpose

The purpose of this is paper is twofold. First, to describe the use of a mental skill (willpower) to effortlessly overcome blocks to desired goals. Second, to outline the steps to the creation of a permanent personality through the Will.

In accomplishing these purposes, we will endeavor to always use proofs based upon experience and rational logic. Support for these outcomes will also be derived from historical evidence as in quotes from Setian materials.

The concepts, exercises, and conclusions drawn in this paper are my own, coming from the thoughts of a first degree Setian with less than two months membership in the Temple of Set. Useful criticism, suggestions, and corrections are fully expected and welcomed.

What is Willpower?

Most people commonly use the statement, "I don't have enough willpower," when they describe their inability to quit smoking, follow some diet, or change other habits they may have. This implies that most people know what willpower is, and yet, I do not believe they do. In fact, there are probably very, very few people who can clearly define, on a practical level what willpower actually is.

Webster's Seventh New Collegiate Dictionary (1972) defines willpower as "energetic determination: resoluteness", and this hints at a useful definition. I simply like to divide the word into its two parts "will" and "power".

"Will" is simply making a decision. Decision comes from the Latin DECISIO, which means "to divide apart". When we have many choices to select from, we must divide away all those choices we will not take from the one we will. "Will", then, means to select a specific action to execute, a decision.

"Power" (again from Webster's) is "ability to act or produce an effect". In other words, "power" is taking action, pure and simple.

Therefore, "willpower" means to decide and to take action.

Most humans lack willpower for two reasons. First, they substitute an unwillingness to make a decision in the first place which, of course, prevents the possibility of taking action. Second, they do not have any understanding of **who** could be performing the act of willpower upon **what** entities!

(As shall soon become clear, when I capitalize "Will" and refer to it as **the Will**, I am referring to the capacity of a person who exercises authentic willpower as it is honed and polished via the reinforcement of the person's true Identity.)

When, however, the decision is made (such as to stop smoking), and then the human fails to succeed in taking action, we see very clearly the importance of willpower. It is my opinion that most humans have more answers than they need for the problems they complain of. Their lack of willpower comes not so much from not deciding upon a particular strategy or answer, but from failing to take action.

Most humans talk about taking actions but seldom do so. We will uncover here what I believe to be the single most important cause for the failure to take action, how to correct that cause, and some of its implications for experiencing success in relationships, acquiring financial success, and the creation of a permanent personality through the forging of the Will.

The Blocks to Action

When we select (will) a specific goal, there are a series of necessary actions which must be taken to accomplish that goal. I like to diagram this situation like this:

YOU – BLOCKS – GOAL

Between you and the achievement of any goal there are commonly blocks. These blocks can be subjective (your emotions, your thoughts) or objective (physical barriers, inadequate money, other people, etc.).

Most humans believe that willpower consists of gritting their teeth and attempting to smash directly through the blocks to their goals. If they call this teeth gritting behavior "positive thinking", then they usually attempt to pretend that the blocks don't even exist in the first place!

As we shall soon see, however, true willpower does not attempt to focus upon the blocks and then smash through them, nor does true willpower attempt to delude the mind into ignoring the existence of those blocks. Instead, true willpower **redefines the identify of you**, which reveals the **inability of the blocks to actually block you**, first on a normal human level, and then upon the level we refer to as Greater Black Magic (G.B.M.).

Before we continue, please pause for just a moment and consider the following thought:

If you could remove or neutralize all of the blocks which currently stand between you and what you desire, what would your life be like?

Think about it.

The Essential Deidentification Process

What we will examine now is crucial to the purpose of this paper.

Warning! Do not assume you fully comprehend this process in the first reading, or that you already know about it!

1. Given: Experience X.
2. Metaquestion: "Who knows about X?"
3. If answer is "I do", then...
4. You are **not** X.

I'm going to assume that you are reading this paper yourself.

Do you know you are **not** this physical paper which you have been reading from?

If you agree that you are **not** this paper then we can continue. (If you do **not** agree, and in some way can't distinguish between yourself and this paper, I would suggest that in at least

our society you are having extreme psychotic tendencies and need a psychiatric evaluation, at worst, or need to get serious about our discussion, at best.)

(In our culture, as perhaps in every culture, the person's identity field determines their sanity or insanity. In our culture, a person is expected to identify with his family roles of son or daughter, mother, father, sister, brother etc., his role as a taxpayer, as an automobile driver, if licensed, etc. Whenever any person denies his identity roles, he endangers his sanity status in the eyes of others. For example, if a policeman gives you a speeding ticket but you deny that you are a driver, that policeman is going to seriously question your sanity.)

Let me return to this paper. Let us assure you agree that you are **not** this paper. I agree with you.

But **how** do you know you are not this paper?

(Here you can stump most humans for quite some time. I held a two-day seminar in 1976 on personal power and spent over twelve hours, all of a Saturday, from 9 a.m. to after 9 p.m., letting a small group of very frustrated humans struggle to answer this question correctly.)

The answer is, simply enough, that you know you are not this paper because you can *experience* this paper through your various senses. You can see this paper and likewise hear, feel and perhaps even taste and smell this paper.

In other words, you are asking yourself the question, whether you ever realized this before or not, "Who **knows** about this paper?" If you can truthfully answer "I know about this paper," then you know that you are not the paper. (After all, who knows about it?)

The reason you can conclude that you are not the object you are experiencing, is derived from the structure of language. You are saying in effect that "I – EXPERIENCE – X" in the structure of "SUBJECT – PREDICATE – OBJECT".

By definition, the subject cannot be the object. For example, "The hammer hits the nail," does not permit a confusion between the identity of the hammer and the identity of the nail. If you had some kind of hammer with a point which made it capable of hitting itself, a correct sentence would describe the identity difference between the hitting part of the hammer and the part receiving the blow as in, "The upper part of the hammer hit the lower part of the hammer.")

Therefore, it is vitally important to recognize that if *you* as a subject *experience* some *phenomena* then you know that you are not that phenomena. The structure of language which permits you to mentally code and describe your experience defines very automatically your non-identification with your experience.

The nature of the mind to identify an experience is only possible because the mind can recognize or assign a boundary to the experience. Anything outside that boundary is **not** that experience.

The mind can identify any experience, including the elements which make up the mind (thoughts). In fact, the mind can, through language, place a boundary around the whole of the

Universe (subjective and objective), thereby **identifying** the Universe. So the point is, what is **outside** that identifying boundary?

The answer is, of course, **you are**.

Of course, the "you" we are talking about is a different "you" than what you normally consider to be your identity.

Already we have considered the fact that you are not your behaviors, your roles in life. (Who knows about your behaviors? **You** do. Therefore you are not your behaviors any more than you are this paper).

Further, we can examine other aspects of what you may have formerly considered to be your identity.

For example, do you know about your physical body? Of course, you can see it, feel it, etc. **Who** knows about it? You do. Therefore you cannot be your body.

So, too, with the emotions. Who knows about your emotions? You do. Therefore you cannot be your emotions.

It is curiously liberating to realize that you have **never** been tired, sleepy, bored, angry, jealous, embarrassed, afraid. It is also very curious to recognize that you have also never been happy, exhilarated, contented, or any other "desirable" emotion or behavior. You may have *experienced* these things, but you never **were** these things. Soon the tremendous value of this realization for the development of the Will shall be made clear.

Then, finally, there is your mind with its various subsets (your personality, memories, habits, etc.). The mind seems to consist of various sense representations. (The representational systems of neurolinguistic programming seem to cover the contents of the mind fairly well. See Appendix I of Trance Formations by Grinder & Bandler, 1981, Real People Press, for a succinct explanation.)

Who knows about these sense representations, these thoughts? You do. Therefore you are not your mind.

Concerning the self being other than the mind, from The Crystal Tablet of Set⁽¹⁾ we see (page 6), "It (the self) is the 'ultimate you', that through the machinery of your physical brain moves your arms and legs, sees through your eyes, hears through your ears, and in other ways interacts with the objective universe."

Also (page 6), "It (the self) has a sense of identity, a sense of uniqueness, a sense of distance and differentiation from everything else that exists."

I might add that my mind exists, and by following the exercises to come one can feel that same "sense of distance" from one's own mind.

Let's review what we have learned thus far.

First, from the Essential Deidentification Process we have demonstrated that:

Anything you can know about cannot be you.

You are not your actions.

You are not your body.

You are not your emotions.

You are not your mind.

We will deal with that question I can hear coming up ("Well, who or what **am** I?") later in this paper. For now, let's run with what we have and see where it can take us.

Taking Action

The possibility of control can only exist if you are not that which you wish to control.

This is exactly the opposite of what most humans believe is true. They will banter on endlessly about **being** resolute, determined, a leader, a take-action person, etc. They perpetually lecture on the value of **being** strong, brave, hard-working, persevering, etc.

This is exactly my point. All this blather about **self-esteem** as the absolute bottom line for any successful human undertaking is insane! To esteem the self in this case means to measure what you are (**not** what you **do!**) against former actions by you or actions by others. In this way, humans quickly come to identify themselves with their **failures**, and believe themselves to **be** failures.

If I am sitting on a chair, that chair is doomed to have the qualities of a chair as long as it remains what it is ... a chair. Adjustment of what it is isn't possible. Yet I, who am sitting in that chair, am not the visible qualities of my behaviors or body, *and I can change what I do with these instruments which I use!* What I do may "fail", but that can be changed. What I am isn't up for evaluation. (Remember, we haven't even gotten around to finding out what that Identity is, so how **can** you compare or rate it?).

If I am riding on a horse and I somehow believe that I **am** the horse, then I will have no real control over the horse. The horse might decide to go left when I had wanted to go right and I would therefore experience an "overwhelming urge from somewhere inside me" to go left.

Now if I recognize that I am **not** the horse, I'll recognize an opposition to my will if the horse tries to go to the left, and I will pull his reins to the right, because that is where I want to go!

Please recognize that the horse will not oppose my will if he realizes that I am the rider, because the bit in his mouth is my natural control over him. If he decides to try and oppose me, I will simply demonstrate that he never had any choice in the matter. (Bits can really hurt an obstinate horse!)

This example applies to all of the possessions you may have formerly identified with: your actions, body, emotions and mind.

By realizing that these are your **tools** and not your identity, you can use these tools as **you** want to, and not as **they** might desire. This leads us to a truly amazing revelation:

What you choose to do (volition) is done by you alone, and is not influenced in any way by any experience which you can know about.

The thought which pops into your awareness and wants you to not do some action you have already decided upon, this thought **cannot** make you do or **not** do the decided action. The thought can only attempt to convince you to alter your decision. The thought lacks all power to act. Only you possess this power to act.

In other words, nothing can make you choose to act. Only you act or refrain from acting. The blocks we referred to earlier which separate you from your desired goals **can't block you ...** unless you **believe** they can! If you believe you are blocked, then you won't take action.

And here we see another 100% reversal from the beliefs of most humans. Humans are always complaining about the situations which prevent them from having things the way they want them. "If it only wasn't for (fill in the blank)"

How many humans do **you** know who complain about problems they already know how to solve, but claim there are "reasons" (blocks) which **prevent them from acting**? My favorite quoted block is "I'm just that way." Now that's identification!

Of course, the point here is that once you recognize that you are not what you do, the relationship between your goals and your current situation changes.

The Secret

The secret is to (1) decide upon your goal (will), and (2) act to put it into effect, **while doing nothing about any "blocks" to your action.**

For example, what if you decide to study a martial art for whatever reasons, but one of the "blocks" is physical pain. What you do is (1) decide to train in the art, and (2) begin training, **while the pain goes on.** (Who knows about the pain? You do. Therefore you are not the pain.)

In this example, you choose to do what you want to do and **not** what the **pain** wants you to do.

Please read the above sentence at least one more time. Thank you.

The secret is that as you continue to choose (will), to **act** upon what you want to do, and **not** what various elements of your body and mind want you to do, you **extinguish the blocks** to your will.

As you continue to extinguish blocks to your will, your mind (and therefore your body, emotions and actions) no longer block you (by definition), and you begin to realize your Will. You reinforce your willpower actions by continuing to deidentify from former blocks to your choices, and this reinforcement process creates an immutable Will.

(If you have already read my earlier paper, "A Three-Dimensional Model of Possible Human Experience", then you will recognize that the forging of the Will is movement along the dimension of Control, which also implies, due to the influence of other major Vectors, movement along the dimension of Awareness. Let me simply point out that in a lucid dream you know you are not what you experience in that dream.)

There is a peculiar enjoyment which we experience as we exercise the Will and develop its strength. This stems from the sense that we look at former problems or blocks as opportunities to exert our personal power upon the Universe, to mold the Universe into the shape we would desire it to be.

For reasons I will shortly discuss, it is my belief that a special subset of the mind, a new "core" personality, grows out of this reinforcing pleasure of exerting and extending the Will.

All that we call heroic stems from this exercise of the Will. The hero will accomplish his goal despite pain, fear or injury. He will not be stopped by blocks, but will continue on to his chosen (Willed) goal.

Walking the World

Thus far we have used words to demonstrate the Deidentification Process, but in order to move into this unique state of consciousness, I have created several useful aids or exercises.

The most important thus far has been a viewpoint-changing sensory exercise I call Walking The World (WTW).

The human commonly identifies with almost everything he encounters. If he watches a movie, he will forget about the theater, the audience and his own body, while he identifies with the characters in the film. If he goes to work at his job, he will identify with the role of his job to the exclusion of his other life roles. The human doesn't live **in** his body, but lives in a mental hallucinatory world that may (somewhat) reflect his world.

Try this. Wherever you are, slowly twist your head from left to right, back and forth while asking yourself, "**What is moving?**"

Do it now.

Did you say that your head is moving? Then do it again,

Did you say your neck is moving, or that muscles of your body are moving? Then do it more.

Did you try to second guess me and say "The mind is moving"? Well this isn't Zen, and do it again.

What is moving?

Well, if you will stop operating from an internal picture of yourself acting, and instead **look**, you will realize that the room, the things around your body, those are what is moving!

If you don't see this yet, do it some more until you do.

When you were very young, perhaps you remember sitting in a car or bus and watching the world move by. Or even now, when you fly in a jet, you can see the clouds rush past your window where you are.

This idea of being located somewhere specific (and this specific location being the Center of all the Universe) goes hand in glove with the Deidentification Process.

If you live in a mental perspective disassociated from your direct experience, then it is quite easy to become identified with all of the elements of that "dream", in much the same way we can go to a movie and forget we exist in the theater. At the same time, by Being in a centered location, which I call being **behind the eyes** (BTE), our sensory experience acts with our awareness directly, and reinforces our "sense of distance and differentiation from everything else that exists" (The Crystal Tablet of Set, page 6).

WTW is the practice of standing up from a chair and perceiving that you are pushing the universe down with your legs. Or sitting "down" is allowing the universe to move up, by relaxing the muscles in your legs.

WTW is to never walk **into** a room. Instead, it is to pull the world under your feet, and then to pull the doorway around you, including the room itself. Walking the world transforms driving a car into rotating the car's wheels to rotate the earth beneath you. When you turn the steering wheel, you are actually pivoting the earth beneath you.

Simply practicing being BTE promotes the godlike perspective we desire here. I have noticed that awareness of those curtains called eyelids which blink down with unconscious regularity, helps to remind me that I am behind those dark curtains looking out into the alien world.

Also the concept that your body is a thoroughly mechanical robot (with mechanical programmed emotions and thoughts) which you can "pilot" from BTE is a useful aid to realizing this state.

Language and the Whorfian Hypothesis

One additional aid can be found in avoiding the use of the verb "to be". By ceasing to say "I am X", and to substitute in its place "I feel X", or "I have X", can produce a subtle but profound impact.

Benjamin Lee Whorf was an American linguist and anthropologist who studied Native American Indian languages, such as the Hopi, and suggested that the structure of language can determine the structure and kind of thinking available to the speaker of that language.

The importance of this Whorfian Hypothesis is simply that if we learned to speak and think in a language which supported the deidentified experience of the Universe, we would immediately and automatically empower the Will. (I have discussed a candidate language, aUI, in The Scroll of Set, December XXI A.S.)

The Nature of the Self

It is also important to recognize that your Identity, which is **not** anything you **can** experience **including** your mind, still **requires** a language-speaking mind in order to possess the quality of consciousness. To be conscious is to be conscious **of** some experience.

In The Book of Coming Forth by Night (XI, XII) we find:

"I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self. How I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic Order was not."

So, Set speaks here of "becoming" something other than that which can be experienced (the Universe). This is the process I have named Deidentification.

Yet without a mind, to symbolize the concept of a "Self beyond experience", how could Set or any Being **know** about the Self. The Self is known **indirectly** through the naming or identification of the elements of experience within the structure of language, the reasoning mind.

Michael Aquino VI, in The Scroll of Set Volume XII, Number 5, page 14, stated, "It is this ability to conceptualize something other than the natural universe that is, as I have said in *BMTP*,⁽²⁾ the 'proof' of the existence of Set and of the cosmology of the Temple of Set."

So in order for the Self to be conscious it requires a reasoning (symbol-manipulating) mind. Yet for the Self to possess and exert a Will, the mind it uses must not be clouded by false identifications with elements of the natural universe, including the mind itself.

(By the way, this precludes the possibility of a **conscious** God in the Judeo-Christian vein, because an infinite God would include within its identity field all possible minds. In view of the Deidentification Process, this would therefore produce an impossible contradictory paradox concerning the identity and existence of God).

Using the mind, we can examine the possibility that the Self can be composed of more than one element. If the Self, through the mind, could ever identify any other element comprising Self, then, by the Deidentification Process, the Self would know that this was not Self. Therefore, the Self is One Self exterior to the Universe.

Therefore, the Self which is really you, and the Self which is really me, and the Self which is really Set is the same One Self.

Implications for Greater Black Magic

In The Crystal Tablet of Set, page 32, we read, "In G.B.M. the magician does not wish to present an artificial image at all, but rather to unveil his innermost Self."

And Who is this "innermost Self"? Let us look to the invocation on page 36, "... I am become One with the Eternal Set, whose Seat is behind the Constellation of the Thigh."

The mention in the invocation of the historical referent star constellation makes clear that we are referring to Set by Name. Naming implies identification, and identification we now can recognize through the rigors of this paper, is a function of mind.

Therefore, we see now that a Self with a particular mental pattern (a mind) which is named Set is sought for **merging with** in the execution of G.B.M..

The Mind of Set

And what is the nature of the Mind of Set?

First, Set is aware of the relationship between Self and mind to form conscious identity.

Second, Set has memories of His past as a personality.

Third, therefore, from at least a human perspective, the Mind of Set is immortal.

The Priesthood of Set

Again from *The Crystal Tablet of Set*, page 59, we read, "... the merging of the consciousness, indeed the personality, with that of the Prince of Darkness himself. In this Working the Priest or Priestess in no sense loses personal identity or Selfawareness; rather one's consciousness is augmented, energized, and strengthened by that of Set."

Also on that same page we see, "Each Priest and Priestess of Set **is** a Temple of Set; a psyche so purified, educated, consecrated, and initiated, that it has become a fit medium for the Prince of Darkness."

So we can understand that it is the **mind** of the Priest or Priestess which conforms to the structure of the Mind of Set. Again those elements include the product of the Deidentification Process, memories of a personality, and immortality.

And how does the Priesthood achieve this reordering of the mind?

Xeper

Again, from *The Book of Coming Forth by Night; Analysis and Commentary*, page 26, "Summarily the Word XEPER refers to the transformation and evolution of the Will from a human to a divine state of being -- by deliberate, conscious, individual force of mind."

If the meaning of the word "Will" is the same as mine on page 7 of this paper, then the Deidentification Process **is** the XEPER process. If, instead, the meaning of the word "Will" refers to the structuring of the mind to parallel the qualities of the Mind of Set, then the Deidentification Process offers a conscious formula for the XEPER, which, in turn, leads to virtually the same end.

Summary and Conclusions

The action of Deidentification results in the attainment of Will.

The definition of Will closely follows the "effort" mentioned on page 24 of *The Book of Coming Forth by Night; Analysis and Commentary*: "Rather [Black Magic] is a deliberate and conscious effort to force the mind outward -- to impact upon and alter the 'laws' of the mechanical Universe. Hence it is an attempt to 'commit the same crime against God (=Universe)' as did the Set-entity, to place one's Self apart and distinct from the Universe. In another mode, Black Magic involves communication with the Set-entity as an independent being -- in deliberate violation of the 'laws' of the Universe."

The attainment of Will is the act of XEPER.

"I [Set] entrust to you my essence, because thus we are the same." (*The Word of Set*, the Fifth Part)

"Only through obliteration of the Universe that is may man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater Will." (*The Diabolicon*, The Statement of Leviathan)

In my paper *A Three-Dimensional Model of Possible Human Experience*, I referred to the Ninth Pole of Consciousness as the Throne of Set. The Pole of Mastery is, I believe, the Gateway into the Universe for Set and the "location" of His Mind.

By having the anchor of the Self safely located outside of the dream of time and space, the magician avoids the lost condition of a confused psychotic, and continues to find meaning through the knowledge that there is an Eternal Anchor which lies exterior to the Universe.

The Magick of Awareness, then, is that same "power" referred to in *The Diabolicon*, the Statement of Belial: "I [Lucifer] give the essence of my own being, the Black Fire whose power alone can effect creation by force of Will."

The Black Fire, then, symbolizes the true being outside of the Universe in that like fire it illuminates to make known that which is outside it, but is black in that, in itself, it cannot be perceived.

Then, too, the Magick of Awareness must be the first mode of Black Magic of the Priesthood of Set, as mentioned on page 24 of *The Book of Coming Forth by Night; Analysis and Commentary*: "...a deliberate and conscious effort to force the mind outward -- to impact upon and alter the "laws" of the mechanical Universe."

Finally, from *The Book of the Law; Analysis and Commentary*, page A5-9: "(Will) is not of Nuit, and cannot be directly influenced by that Form."

XEPER!

Afterword

Please understand that in this paper when I describe Set as being the ninth Pole, I am referring to His Identity Essence. The Mind of Set is drawn from within the Universe while His Essence remains alien to the Universe as the Ninth Pole.

It may be a source of some interest that prior to my learning of the Temple of Set, I had been wearing a pentacle ring as a member of The Church of Satan. I decided to incorporate the following morning "ritual" as part of the training for my Personal Power Seminars:

Place a facsimile of the five pointed star, surrounded by a circle, on your wall in your bedroom where you will see it first thing in the morning. When you get up, touch each of the points of the star in turn. First say while touching the first point, "I am not what I see;" then become aware, as a separate being, of all that you can see, mentally or physically.

Touch the next point and state, "I am not what I hear," and in the same fashion recognize that you are not what you can experience through any of your five senses, either mentally or physically. Then pause as you see the circle, which represents all possible experience, and realize you are none of it.

Then place your finger at the black heart of the star, to acknowledge the Mystery which is what you truly are. In this way you put on your true personality each morning, in the same way you put on your clothing.

In view of this, consider on page 24 of *The Book of Coming Forth by Night; Analysis and Commentary*: "The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no Creature of the Universe may stand." And in the commentary concerning this: "The pentagram is here described as a geometric "gate" linking the mind of the Black Magician with that of Set upon the concentration of both."

Footnotes

1. Ed. Note: Page references to various items refer to the versions available at the time this article was first written. The quoted material may be on different pages in later (more recent) editions.
2. Ed. note: now titled *Black Magic* in the Crystal Tablet of Set

The Maximum Potential of the Subjective Mind is Equivalent to Set

Classification:	V2 - B6D.Q - 1
Author:	Darrell Gilliam I°
Date:	April 20, XXV
Publication:	<u>Flames From Hell</u>
Subject:	Xeper, Set

Reading List:

While studying the Subjective / Conscious Mind and its capabilities, I had to answer my own questions as to why we possess this Gift of Set. This required my analysis of Set and His link with the human species. The question "Who or what is Set" is one that is familiar to all of us, I'm sure.

In the first part of the Word of Set, we find the statement that Set fashioned our intelligence as his own. In the third part, we see that the essence of his being has been enshrined within us. In the fifth part, Set states, "... and I entrust to you my essence, because thus we are the same." The ninth part states that our endurance depends on our essence, and the sixteenth part says, "... You shall be as I who am the Overpowering One."

Let me explain:

In the first and third parts we can see that the seed (potential) has been given to us and enshrined within us, but the labor of nourishing and strengthening this potential is ours. The fifth part would say that Set gives us the responsibility of his essence. By fulfilling our responsibility (nourishing the seed), we are the same. The ninth part states that we are individuals by "Your Essence"; no two people will nourish their potential in the same manner or rate of becoming, and thus we are all individual through our differences. To me, this means the Gift of Set is there to do with as we wish. Many (most) go through life ignoring its presence, yet only through the strength of this Gift (essence) can we persevere over the Right Hand Path. By doing so, we begin to Become as the sixteenth part states, "You shall be as I who am the Overpowering One," ordered in and of our own Self.

In The Book of Coming Forth by Night, Set states, "Let the one who aspires to my knowledge be called by the name Setian." Would Set, knowing that his knowledge is not attainable by the bearers of his Gift, give us the Gift that allows us to be conscious of his knowledge and capable of being eagerly desirous of that knowledge? No, of course not! Therefore the knowledge of Set **must** be attainable.

Can this be accomplished in our present form? In my opinion, yes. The possibility of having a higher understanding of the Knowledge of Set has been proven by great men such as Aleister Crowley, Anton LaVey, Michael Aquino, and James Lewis.

Some people may be unable to fulfill their responsibilities as a member of this higher degree, or may be unable to separate the Objective and Subjective Universes, thus falling short of the demands such understanding requires. Anton LaVey's example is mentioned in the BoCFbN: "To make man a Daemon, then, may be to break his self reference to the bounds in which his semblance must exist."

The possibility of **Becoming** to the degree of Daemon or higher is feasible, although while in the present **human** existence many are not yet capable of handling the responsibilities of both existences (Objective and Subjective). At this time most are in the process of learning to develop our Essence which Set has placed within us. The aforementioned people have been Recognized for their success in achieving the higher degrees of their times. Personally, I feel that there may be higher degrees to still be recognized.

Those who may not attain such an understanding of the Knowledge of Set in their present existence of human may still Become (Xeper). The High Priest once said we are capable of continuing after death if our Conscious Self is strong enough to transform. If we are continuing after death, wouldn't we continue to Xeper? So, if we continue to Xeper, then **our Essence** continues to have the ability to develop. This does not advocate suicide, because it would take the span of what we call a human lifetime to develop the Conscious Self enough to pass through Death.

Another way of saying all of this is, "The maximum potential of individual Xeper of one's Conscious Self is as great as Set's own Xeper potential, in that one can Come Into Being as one's own Self, ordered in and of one's own Self, just as Set is ordered in and of His Own Self." (Thanks to Adept Clayton Bozeman for this rewording of my statement.)

* * * * *

Some who read this article before publication posed questions I'd like to discuss here, since others may have similar questions.

Would my statement, "The maximum potential of the Subjective Mind is Equivalent to Set" be limiting Set? No, for only if we feel our Subjective Mind is limited would we thereby limit Set. The only thing that tries to limit us is the Objective Self, and that is because of its human existence.

In order to continue after death, our Subjective Mind must be strong, and that strength depends at this time upon our Objective Mind as a medium of exercise. Because of this, the potential of the Subjective Mind / Conscious Self is underdeveloped at the present time. When this potential (essence) is exercised and nourished, it can become more active and attain higher levels of existence. Continuing in life and/or death we will Become equivalent to Set.

Yet Set will also continue to Xeper. We would Come Into Being as our Own Self, ordered in and of our own Self, without limiting Set in any way.

We would not be One with Set, as in the blissful existence of some well known religions, but on a plane parallel to that of Set. Assuming we are Gods within ourselves, then nothing can be higher than what we have the potential to Become. The possibilities of what the Subjective Mind can do and what Set is are limitless, but that is the Beauty of the Gift: we can learn as we experience and Become.

Eve of the Beasts Within

Classification:	V2 - B6D.QRI - 1
Author:	Elana Thompson I°
Date:	Spring XXV
Publication:	<u>Flames From Hell</u>
Subject:	Personal attributes
Reading List:	

The Working begins with the Crystal Tablet standard. I am dressed in Black, signifying for me the area of knowledge I seek, which lies in Darkness. The bell not only stands to honor the august Council of Nine, it brings my attention to bear on that which is in me and before me. As the tones vibrate into the air, it is as if my being resonates as well.

There is the lighting of the Black Flame, that elusive light that beckons underneath the silver pentagram. I issue the invocation per the Crystal Tablet.

My grail, that black chalice of Life, is now Filled (with spicy, hot V-8 juice). The choice of liquid is due to what I wish to keep in mind, that Truth, about Self or universe, is often molten to the taste. The elements are stirring, provocative, and you just may choke a little as it goes down. Truth is not always palatable; it is simply Truth.

Also, the liquid is red, symbolic to me of the passion that burns in each of us. What the passion or passions are for is still to be discovered.

The elements I call forth are as follows:

- Due East I call up a female Wolf.
- Due South I call up a Cobra Snake.
- Due West I call up a Vampire.
- Due North I call up a mighty Dragon.

My elements consist of two creatures found in the "physical" world. They have powers attributed that are often despised yet admired, feared yet coveted. My other two elements are "mythical" creatures. They also have attributes that are alternately yearned for by humanity, while being shrouded in stories of bloody destruction.

My goal is to understand these beasts that are so much a part of human thought and feeling. These "beasts", both real and imagined, are in each one of us. It is this uneasy recognition of that very idea that causes so much fear and curiosity. So the Working was to understand these creatures of the deep. Here is the body of that Working as the psychodrama it was:

Wolf Summons

Hail mighty mother of the Fittest. Goddess of Savagery, Mistress of the Wolf Brood, I call you forth! Savage beauty of the long nights filled with hunger, Come, let thy nature and power be revealed. Ah, the feral snarl, the burning wolf eyes staring, it is thy strength that I recognize as my own. Protection at any cost for the pack -- with the Female Wolf lies the fate of your pack. They depend on your fertility, your cunning, your ability to endure. Bold sweeps into human camps to feed. A chilled and bitter night, communing with the moon and all that pulses alive.

I am one like thee. We shall run, sister, along the steppes of night. Rip apart the invader, the weak not of us. The grace of our limbs, the length of our stride, is no myth. Others can only fear what they do not understand: US, the savage keepers of that which shall survive, the pulse of life beating a moment ahead of death.

Cobra Snake Summons

See the Snake Coil, see it rise, see it strike! Mighty symbol of all that is wisdom, the true animal dumb, handicapped by lack of limb, plague of the poor. But wait, is not this creature also a creature of incredible attributes? I too am much like the snake. There is that silent, whispery moment when one becomes aware of the snake inside. Coiled, content, watchful, as the unwary and clumsy come too close. Wisdom garnered by the slow inexorable climb along tangled vines of hidden mysteries. The satisfaction of a well-aimed strike to one who deserves the lash of anger.

To those who would doubt, observe your response to an injustice. Observe your wish to be able to "strike back" at one who harms you. The snake "strikes" quickly, dropping a deadly kiss into the foe's body. A strike well meditated, used as a tool, properly is the province of the magician. So hear me, my hooded companion; I look in a mirror and see the hood of a magician swell into the hood of a mighty Foe. Beware, I hiss, Beware the might of the Snake!

Vampire Summons

Creature of Passion, Immortality, and Darkest mysteries, Come Forth! Yes, you more than any other creature are most "human". You are indeed a sharer of motive and desire. How shackled is the pitiful human, denying the most basic passion, the Desire of Life! Forbidden are the fruits of existence and enjoyment!

Vampires stalk swiftly, making the chase The Moment, the Desire. There is no apology. How quickly can a Vampire move; I can move that quickly. How can you, Vampire, command glances, attract bemused attention? That I too shall learn of thee. Essence and knowledge of its eternal attributes ... there is some knowledge in you of these things. And I shall know. Come, my nocturnal friend as you and I gaze into a mirror ... Who is whom, I wonder ... you vanish too quickly.

Dragon Summons

Dragon! Firebreather, hail the silver-scaled Lizard! Beat your mighty wings, and stretch forth those mighty talons! In the beat of a thought you are here. Guard as you do your mighty hordes of wealth; you often dream of gold and more gold. It is for you far more direct to scorch a city, grab the loot, and breathe down the necks of the local human citizenry; not for you the stuffy three piece suit and tax shelters. You will never fake remorse at the taking of your booty. Mighty Lizard, you breathe Fehu!

There is much to be learned in your manner! Skill to be gained at observing your ways. Take on the Armor of the Dragon; plan and take the roads to wealth that suit you. Do not feign "christian" remorse at how well you do. Do well with a Will.

No need to burn down cities, but no need to twist the forelock and doff the cap either. Hiss fire at those that trouble you, and DO AS THOU WILT!

Dragons and Vampires, Snakes and Wolves, know the Fire of that phrase! Hail all creatures I have summoned forth. From now on I shall recognize you all in the beings that I meet. I shall know you in myself. I will meet you not in fear or guilt, but in celebration of the talents I have

access to Mirrors have odd shapes sometimes; I now have four mirrors, shaped as wolf, snake, vampire, and dragon. I shall gaze frequently.

This Eve of Beasts is at an end. So it is done!

The New Year Ceremony; A Xem Working

Classification: V2 - B6M - 1
Author: Nino Wächter II°
Date: January 2, XXVIII
Publication: Iku-Turso (Kalevala Pylon), III.1, Jan XXVIII
Subject: Xem, Initiation
Reading List:

Purposes of the Ceremony

(1) To travel a year ahead of this present moment and meet my future Self (or Xem - my Self ahead of my self); to interact and receive guidance and understanding from him.

(2) To ponder Initiation: Why can it collapse? What are the so-called 'id-monsters'? How can one best sustain and protect the acquired state of Being, and at the same time continue one's dynamic evolution? Ponder the fact, that if I really want to create something constructive, beautiful, and Good, I have to be more than a human.

(3) To elucidate the Vampyric Being more for myself by opposites contained within that archetype (nobility/bestiality).

PART I: Man is just another animal?

In the Age of Satan, Man was thought of as being "just another animal," and that to Indulge his carnal needs would satisfy him perfectly. To experience this concept of Man was the first part of my Working. It was located in the dark forest and a large open place nearby our house. I was clad in black clothes, boots, and a cape. I went outside and the Darkness swallowed me immediately...

Behold all the beasts of Earth, I am one of you! My home is here, amidst the trees, bushes and hills. Night is my hunting time, and I sleep during days in my cave. I have an instinctive sense of "ethicalness:" I never do any harm to other beasts of my kind. Through your eyes my life

may seem meaningless, but it's not. I have my place in Nature, and I strive to fulfill the function given to me by my god. [I proceed and turn my gaze to the houses and streetlights.] There you lie, in your little boxes you call "homes." Most of you don't ever experience this sense of Life pulsating in my veins - all you do is destroy my home and other creatures of my kind. What gives you the right to do that?

[I stop...] Yes, that's true. What gives us the right to do that? I am not a beast, *I am a Man!* Do you hear me, I am a Man! But what is it that distinguishes me from you? And do I really belong to those little boxes? No, I don't. There's something in me that makes me capable of overcoming the weaknesses of Man - to finally decide into which direction I want to go.

PART II: Returning to the Temple

From the remains of the Church of Satan raised the Temple of Set and a new concept of Man: A Being capable of turning his Will into refinement and improvement of Self by actively participating in the process of Xeper - Becoming.

0. Decompression: I Want It All by Queen.

*"Ain't much I'm asking", I heard him say
"Gotta find me a Future - move out of my way;
I want it all, and I want it NOW!"*

1. Clapping my hands 9 times towards the altar.

2. Rekindling the Black Flame and bringing my immortal Presence into the Chamber / opening the Gate.

3. Invocation to Set: *O Dark Lord Set, by your Presence I, your undying Child, have risen to this state of Unique Existence beyond dimensions. I call you to join me through the angles of your Great Pentagram. Mingle and interact with my most exalted and noble Self, and let my eyes become the Eyes of Set, my strength become the Strength of Set, my will become the Will of Set.*

Let my dark Soul be filled by the clarity of your mind; by your touch I will see the Truth and the direction of my future Becoming.

4. I drank of the Graal to honor each and every Guardian of perfection, Truth and beauty: the Initiates of the Æon of Set.

5. Summoning of the Element. Slowly and thoughtfully I read the 19th part of the *Word of Set*, calling upon the vision of the Æthyx TEX (30). I lit the small black candle that was used by Priest Laakso in the O.Tr. Working at SET-XIII. That candle, therefore, had already traveled once through the corridors of time, and now I used it in my journey.

I went to the altar where I had laid two symbolic objects: a tin-figure that symbolized my present Self, and a small Black Obsidian that symbolized my future Self; it was the dwelling place of my Xem. I closed my eyes and entered into a Self-created Chamber with a blue Ankh. On the other side was the altar, and in the middle was a Sepulcher that was made from the Black Obsidian. I went to the altar, and turned around to face the Sepulcher. The lid

opened, and it was full of moving, living energy which was the essence of the Self a year ahead my present Self. I concentrated and inhaled very deeply. Raising the black candle before my face, I extinguished it by blowing the breath of Life of my present Self, thus giving Life to my Xem [symbolically I did this by blowing through the tin-figure towards the Black Obsidian on my altar]. I saw a creature forming out of formless energy and entering my consciousness. Now it was time to communicate with my Xem.

6. The Working. I sat down and started to reflect on my thoughts. On the background sounded *Innuendo* by Queen.

*"You can be anything you want to be
Just turn your Self into anything you think that you could ever be
Be free with your tempo, be free, be free
Surrender your ego, be free, be free
To your Self!"*

7. Extinguishing the Black Flame / closing the Gate.

8. Clapping my hands 9 times towards the altar.

9. *So It Is Done!*

The Statement of Xem (January 3, XXVIII)

Hail Tyr! I greet you from beyond the boundaries of time. It is my Will to let you know the Truth.

Man is located somewhere between beast and god - occasionally he can sustain his more noble state of being for some time, but not for long. He is capable of far greater evil than that of the beast in the field. Animals are ruled by their instincts. Man has the prerogative of his non-natural intellect - the eternal Black Flame. This component enables him to conceive, plan, imagine, and carry out the crudest of executions and tortures of his fellow men. Beware those poor creatures who know not their past, who are not aware of their Selves or of the more noble attributes of that sacred Flame burning within them. They are the savage and vicious. Beware, and take care!

For this past year (XXVIII) has taught me masses of Truths of human nature. I my Self have Become far more than what is considered to be a human being. When I was you, I couldn't accurately imagine this state of Being I'm now dwelling in. I had some glimpses of it, which I followed ardently. Watch and follow those exaltations of your True Will!

For Freedom is something that cannot be taken away from you. You are the ultimate God of your own universe. Wield your Understanding, and cause changes in it. Protect your Self and those you love and that which is important to you. Don't let Beauty of Life be discarded or mocked, for there is more in it than the profane can ever hope to see.

I was, I am, and I shall always Be. The past is now gone, but its memories are always with me; they'll never fade. However, as you know, I'm not bounded by my past - I'm more dynamic, moving, unfettered, living. Ever wandering onwards.

There's a process which we call the Setamorphosis. You and I have both seen what happens when an Initiate turns his back to the Temple. The Temple is the community of the Guardians of Perfection and Truth. It is the earthly dwelling-place of our Dark Lord, Great Brother Set.

I have Become more than a human. I am able to sustain, improve, and perpetuate my state of Being as I Will. I am the master of my own Life!

These words I now speak to you, o my Brother Tyr. Take heed and ponder them deep within your heart. Become, and Be what you have Become - that's the Secret. Wisdom and Love shall be your guide. Don't lose your sight of me - I proceed, I proceed!

Analysis and Commentary

The text above didn't come into being immediately during or after the Working. On the next day I experienced kind of antithetical feelings to what I had experienced last night, in this Ritual. It felt as if there were a "block" in my consciousness that prevented me from receiving the vision or sign from my Xem. I managed to remove that "block" later that day, which resulted in a quick "rejuvenation" of my Self. In the evening I scribbled the "Statement of Xem" spontaneously.

I think that the text is a very clear (at least for me!) crystallization of my insights and thoughts during the Ritual. I Understood that the greatest challenge of human life is to Become higher than what a human being in all his wretchedness is. Man has forgotten or destroyed all his accomplishments and developments of spirit. He continues to destroy and persecute everything that presents a threat to his petty egotism - everything that is truly Good. He continues to kill his fellow men and the Life around him.

As a result of this Working, I emerged with new insights on Man, and a new sense of beauty and importance of Initiation. To protect and enhance Life is the sacred task. Once again the small pieces founded their right place. Hail XXVIII!!

Writings from the Hand of Thoth

Classification: V2 - B6M.19 - 1 (U5)
Author: Ricco A. Zappitelli III°
Date: September/October XV
Subject: Personal Xeper
Reading List:

Contents

I. Vernal Equinox Working XV - Perception: The perception during and following the III°+ working (dream/vision later that night) explained to me as much as could be understood at that time - the manner in which the Order of Set operates - so it could be elaborated on and utilized by the Order of the Temple of Set.

II. Working, October 12, XV - Message: Primarily stating a message of Urgency of Time left to us, and the importance of reexamining our priorities and directions.

III. Working, October 16, XV, 12:05 AM - Explanations: And further clarifications on both prior workings.

IV. Commentaries (writing themselves to me every possible chance, the whole day of October 16): Explanations step-by-step of how to actually make it possible to build up the Serpent Power Energy in order to move this shimmering energy to its highest state.

V. Understanding of the Five Gates: Their locations, properties, and characteristics

I. Vernal Equinox Working, XV

The dream after the Equinox III° Working:

After the III° Working was over, I still felt in an altered state, and I felt that my communication with Set was not over. I tried to "come back to this reality" as it were, but couldn't. I felt tired and spent, and thought if I would get some sleep I would awaken recharged and "normal." As soon as I fell asleep, my dreams began.

I realized what I was seeing in my dream were symbols, some were in fact true or accurate symbols, some were ways and methods of helping me understand and remember what was necessary. The very first thing that came to me was the realization that before I could do anything, I would have to Understand what the Order of Set was truly about. I understood that the calling of the Forms - Macrocosmic and Microcosmic was in fact imprecise. Rather, that Macro force was a personification in this dimension of the Ageless Intelligence, unbound by time, regardless of its bearer in this dimension. This timeless principle I saw as a blue-white type of laser beam, passing through and cutting through darkness, light, whirling masses - all dimensions. It appeared as a blue-white energy, but it in fact was a composite. I sensed that it wasn't in reality composed of many hues, red, gold and such, but rather that this was done for me to understand it was in fact a composite. This composite I knew was Set, the Ageless Intelligence, pure Spirit, unbound by Time and Space, yet unable to manifest in physical form on this plane.

The Microcosmic I saw more clearly defined as a three-dimensional function realized by those Magicians in this dimension, realizing to the fullest their function of one of those aspects of the Set composite; and reaching up as it were from the physical plane and touching

on their individual color or aspect of Set that they related to. They were able this way to give life to it in this dimension, so indeed the Old Ones could come through.

I saw a symbol then of the Pentagram with its five points (only after comprehending first what this "Order" of Set was), indicating five phases that would be. I understood this to be only as an aid to help me remember the five important steps:

1. That I (or any being that would want to help in this transmutation) would first have to understand the reason for and the workings of the Order of Set, i.e., the Macro to the Micro.

2. The second step would be higher man raising himself through self-initiation and self-purification. For unless there is understanding of the principles of the Order of Set and unless the Tool itself (our Being) be purified, the next three steps could not continue.

3. The third step would be the individual Magician manifesting his/her individual Micro-neter, i.e., Anubis manifesting himself, and my manifesting Thoth to the fullest, where (for example) the "micro-Thoth" might start to merge with (manifest, make real!) the "macro-Thoth".

4. Once this was done, I understood that the Greater and Lesser Companies of the gods, the pantheon of the gods and Set and the Elect, would have to teach each within the Order the workings of their individual micro-macro functions, and touch on the other magicians' matching micro-macro functions within themselves.

5. Once each of us would have manifested our own micro/macro-neter and developed it to the fullest, then with help from the Order in turn develop all other aspects of Set within us, I understood we would then create a doorway for Set to enter, for we would each in turn BE Set manifest in this dimension. The Great Work would then be accomplished. All that we would have known as "laws" would pass; Heaven would pass; Hell would pass - that passage from the *Diabolicon*.

I further understood that if any magician neglected for long the utilization and manifestation of their Neter, the honor would pass to another.

In conclusion, I understood one of the prime factors in raising our consciousness to bring about this Great Work would be the use of the power called the Kundalini Force - or through the Serpent One. Through the refining and defining of this Force would we be able to raise our own Will, of this Magical Child, up the spinal column or chakras and give it mobility.

I saw the Serpent as a red, amber-like, hot fiery coil spiraling around the chakras up the spinal column. As it rises the same cold blue-white type of energy surrounds the spine like a tube, encompassing the Serpent as it rises. heat within cold, as it were, or rather, heat within cold electrical energy.

The rest of the working and my dream were at best garbled and confused and not useful for any purpose, because of the level of consciousness I was at.

II. Working, 10.12.XV 6:00 am (around dawn)

Thoth

Be concerned with your function and the searching for their unfolding - all is changed, and yet shall be as my High Priest has seen it.

You touch on but the shadowy surface of Xem while my Temple waits - reconsecrate the Order of Anubis - my race is dying for lack of nurturing and utility of what already has been given by my High Priest.

To those that feel negative and hesitant and have fear or lack of confidence -beware: Xem is in danger; you must become aware of what you are and know, what you are not and know not, what Truth is and is not.

The work to be done needs assistance from me and the ancient ones; Xem is many-faceted and cannot be accomplished by one.

You must be consciously aware of yourself and in constant atunement with me - so I may give further of my Essence.

Will to work must become real - All energies must be to that end and no less. Time passes swiftly now.

Turn magic in on yourself, and create change to your higher being.

Obliterate all prior concepts, fear, negative thoughts, and doubts of what will be.

Purify your tool now for initiation.

My Temple and Work is at a stalemate.

The time is come to manifest - make real nobility or imperfection.

Xem and Maat have not been heard or understood. Time passes too quickly, and my words do not have the breath of life in them.

Will to take the step that separates but does not divide - initiate into Xem.

Order of Anubis will/must come into being.

His purpose and function must be given the channel; his words must not continue to fall on ears unheard.

Through your initiation will you be born into a new dimension through a new consciousness - that/you must awaken its own truths and freedoms.

You shall glimpse the magical source which is not now understood as well as the Self ahead of itself.

The initiation into Xem will be only the beginning, and will end only with the great work - which will be another beginning.

Use All at hand to you now - or your time to choose will pass.

III. Working, 10.16.XV 12:05 am

Thoth

The energy we seek is neither physical nor mental. I give you symbols. At the base of your spine see the triangle of brown, symbolizing Earth (element) - stability, security (the base), the first lower plane. They have called these chakras. This represents security. Elevating this to the region that is known as the genitals, visualized as a pink flower symbolizing water (element) - this is the second lower plane of life sensations (food, sexual, etc.), the water solution of life that runs in the veins - pleasures, sensations. Raising it yet further to the third lower level of the plane of life, it is symbolized as a sickly yellow globe (this was visualized as a pale yellow with "hints" of pale green); its element is Fire, Power (tied to the umbilical - Ego, falsified with conceit).

*The first triangle symbolized the base (or foundation) of the three lower planes. Now, elevate this power known as the Serpent One. Not through meditation (I sensed that was done incorrectly) alone, but with your Setian Will. The energy shall now pass through the place between the pectorals or breast region and shall come to rest over the Heart. This is the last element of the three lower planes and is the magical **breath of life**. Its symbol, the Moon - silvery white. It is purification of the first three lower planes. Its element is Air; its symbol is Thoth, magic - inspiration, positive feelings, positive energies, absorbed into one, not obliterating the lower senses, but heightening them into its purest state AlXemically - by the Will.*

This energy now coils: this power is the thesis, its representation in daylight, and Thoth, the god of magic. Now, elevate it still further to the place of the collar bone, symbolized by a gate or doorway - crystal, the entrance to the Crystal City of Xem, to the Temple. Its barrier and guide - the Jackal (visualized in silhouette in the entrance). Seek him, but this tool must be elevated beyond the three lower senses before you may approach him. This represents Anti-thesis, concrete magic-abstract magic, "white" magic, the "occult". Both balance each other. But now we are in the region entering the Temple, leaving the realm of lower man.

Once you pass through the Heart region, you are approaching Higher Man and approaching the Temple Gate. Once you approach Anubis at the Temple Gate, you are at the Temple's outer limits. Once passing through the throat into the higher regions, you are within it.

The Serpent One rises and breaks through the center of what is known as the third eye.

This represents the Setian manifesting, using Thesis and Anti-Thesis, Synthesizing magic and the occult with their Neter, both becoming one, yet neither what they were. This is not the end, for no one has seen the end. The end shall be this: the serpent shall rise full coil. The nemes that has been seen in symbol that the Egyptians wore was correct: she shall coil and fan her hood above the cranium, for the Serpent that comes forth is of (angled) crystal. Her blazing red eyes are fiery. The hood that she provides transmutes this dormant brain, crystallizing and Setamorphosizing through linking with each other. This is the being that stirs in the darkness, not fancy words or symbols alone, but the reality of an ancient truth forgotten or twisted.

IV. Commentaries, 10.16.XV

In order to make the Serpent One animate and to raise it up, the energy level first should not be allowed to become depleted, and in fact should be magnified to its fullest potential. Below, I have outlined, for my own use (and for those who want to try it) five steps (the how to that I must express, since I keep feeling through these Workings, etc. Set is saying, "don't tell me, Show me!") - the key word that contains yet another key and visualization that I might link unto to remember the steps that would help me contain, maintain, and enlarge upon my energy level, so I can feel the Serpent One rising.

Liberate myself

Experience the Eternal Now

Awaken my Awareness

Respond with Responsibility

Neter (the full manifestation of it)

Step 1: I must Learn to liberate myself (Love under Will):

6.Through Will from compulsions (addictions) of the three lower planes and Learn how to "indulge" (control) them.

7.By understanding that/how my consciousness-dominating compulsions (additions) create my version of the World around me.

8.Freely inviting and being open and able to Learn from any of my experiences (even if painful and difficult) which can help me understand and become aware of how severe a hold these lower planes have on a relaxed Will. Only through this understanding can I employ consciously my Will to integrate (center) myself and truly be the **master** of my own ship.

Step 2: I must learn to **experience the eternal now** by understanding that:

9.I have everything I need to enjoy and understand the Now.

10.I must take full responsibility for my own programming that creates my reactions (rather than responses) and brings about reactions of others around me.

11.I must accept myself completely and consciously experience everything as a vital step in my growth.

Step 3: I must **awaken my awareness** by:

12.Constantly being aware of the restlessness of my rational mind, and quiet it in order to perceive and tap into finer, higher energies.

13.Making the attempt to become aware of which plane (or gate) I am using, so the effort to "center" or integrate myself in the higher levels will become possible.

14.Understanding, and remembering, that I am an awakening Being - constantly striving for the higher planes of consciousness, and the gates.

Step 4: I must **respond** by:

15. Being aware that I must be genuine and true, not only in my thoughts, but in communicating my feelings to others - so that I will be "freed" to RESPOND.

16. Understanding that I can **feel** others' problems without getting caught up and involved in their predicaments.

17. Understanding that I must avoid at all cost reacting whenever I am not integrated and "centered" in the higher planes, since loss of control by the Will will drain our energy levels.

Step 5: **Neter** (the full manifestation)

I must understand that when I am: in the **E**ternal Now in an **A**wakened State **R**esponsive and have responsibility Then can my Being form a type of "magical EAR," a link in which our Neter can speak directly to the Heart.

V. From 10.16 XV Working

Understanding of the Five Gates and Their Function

The First Gate is located in the region between the pectoral or breast. It is the center of the Heart, symbolized by the one called Thoth. Its symbol is visualized as a silvery white moon. It is the Thesis. It is the Gate at which the being begins to understand how to transcend Subject-object relationships, and see this world in its (Truth) Reality. The only truth is in Being. This by no means implies that the Magician has made it. It is only a beginning, and as such we will have occasional "lapses", and fall back to the lower planes momentarily.

The Second Gate is located in the center area in line with the collar bone - at the base of the Throat. It is the *passageway* into the outer realms of the Temple, and is symbolized by a crystal gate or door, silhouetted by Anubis at its entrance, both to guide the Initiate in, or to block. It is the magical Antithesis. At this level the being not only understands but *knows* how to fully apply the illuminated consciousness, knowing full well that whatever energy it puts out to others will bounce back, as it were, tenfold. Control of the Awakened state at this level is *almost* constant and without regression (or for a short span of time, if at all) to a lower plane.

The Third Gate is symbolized by the Serpent rising in the area called the "third eye" and for the first time piercing through a part of the anatomy. The being at this level observes all in a heightened, altered, *awakened* state *uninterrupted* from a metacenter. This is the magical synthesis. Being becomes merged with Neter, and the new being observes itself almost "outside" of itself.

The raising of the magician's consciousness, along with the power that the Serpent Power within is wielding, added to the synthesis which is the product of Being merging with the Neter, now brings about an abnormal surge of Power. This acts as a catalyst which allows the being to raise the Hood and expand it fuller and fuller, while instructed by Anubis as to what centers to touch on in the Brain to bring about chemical, AlXemical changes. This causes the entire tissue area to transmute and crystallize and alter for all items, plus with it, the Body. This is the **Fourth Gate**.

The Fifth Gate is a number of magicians separate but not divided, uniting and creating the gate or doorway which will cause, for want of a better term, a "dimensional warp" through which Set can pass. When all are in one realm, all will become obliterated, and the new Universe will be created by Joint Will, and indeed Hell (as depicted in the *Diabolicon*) will reign.

I will be doing further communication, research and workings to gain more new, ancient knowledge of how to enhance and realize the Great Work!

Blackness

Classification: V4 - B6M.B - 1
Author: Ricco Zappitelli III°
Date: (unknown)
Reading List:

I, Thoth, speak through the Writing of my hand - so it is written - so it is done!

Those who use words idly or mock Maat's name in vain shall see a twisting truth or fall away to self-deceit. Those that seek to become Man-Gods shall find the key in linking with others that stand in Maat and another shall be formed through our magic.

Blackness surrounds being, double pools of blackness - within it we stand, and in our lives the Blackness shall grow and become purified and change our being till none may recognize us!

We shall walk through the Black Flame untouched and transformed - for those who cause mistrust, dissatisfaction, and neglect shall the flame consume and take back what is its own.

Beware! You of false Pride and seekers of rest! This double pool of flame will act as a pylon gate - both admitting and rejecting.

Only those who listen ...
Only those who hear ... and take what Set gives us shall pass beyond the flame.

Others will lie destroyed by their weakness and Self-deceit.

Only in Truth shall we see our Selves before Set, vision of our Being.

Those who profane their Essence and Maat shall be exposed by her and come to view the ultimate horror - to see themselves as they are - and to know of their Exclusion from the Great Work.

Heed you my words: Mankind is hastening to destruction while you stand by idly - speaking of trifles!

I, Thoth, the recorder of what is, and NeXbet, the winged protectress, for the Pylon Gates.

Approach you!

For the time is getting short and the gates stand in wait to judge and reject - or to pass through for examination and purification.

Am-Ut/Ammit: Names of Power

Classification:	V2 - B6N - 1
Author:	Roger L. Whitaker III ^o
Date:	Winter, XV
Revision:	April 12, XXII
Reading List:	

Introduction

While an Adept during the Winter of the year XV A.S., I began an exploration into the Concepts of Magickal names and Neters. Such research provided a valuable tool with which I systematized the Elements of my own Greater Black Magickal Universe into what I felt was a cohesive system of correspondences. The following extracts are revisions of papers from that ongoing Work. The culmination of these researches has led me to several personally significant lines of thought.

Am-Ut

It was not long after I had become a member of the Temple of Set, in December of XIV A.S., that I came to realize that within mySelf there existed a strong affinity with the Anubian Neter and the related ideas, Forms, and symbolisms which are attributed to that ancient Egyptian God. At first these feelings were intuitional, and I attributed them to the objective ramifications created by my being - at that time - in the funeral business. So, in accordance with this objective perspective of Anubis, I felt that it would be in my own best interests to let the oncoming succession of events pass, and not actively engage in the development of those particular ideas. I knew that if the Anubian Form was indeed an active catalyst to the development of my own Being that I would, upon gaining a wider informational base, find

that this would become blatantly obvious to me. There was to be no pushing nor grasping for the miraculous.

In a nutshell, I had decided not to press the Coming into Being of my Magickal name. I wanted the process of Initiation to objectively, Magickally, and philosophically show that the Form was indeed correct for me in its Essence. I wanted to be sure that my Magickal name was what my Being demanded from me in order to Xeper, rather than something I wanted on a personality level.

For the next few months I went about obtaining books, reading, and Working with the Tarot. Most of all I began to learn how to shuffle my mundane life around Magick, rather than shuffling Magick around to fit in with my mundane schedule. As time passed I doubled my efforts, and then doubled them again. I demanded that Magick become not a mere intellectual extravagance, but rather that Magick must be the center of my existence... all else must revolve around Magick. I really knew that to come to any depth of Understanding of the intricacies involved, I would have to live within that realm.

Time passes, and Magister Lynn Norton asks me to write of my Understanding of the First Degree. I do so, and shortly thereafter I am recognized as Adept within the Temple. It was upon the same day of my Second Degree recognition that I finally speak of my collectively stronger feelings regarding Anubis to Magister Norton. Taking Budge's Gods of the Egyptians from a nearby bookshelf, Magister Norton hands it to me. Thumbing through it, my eyes caught the name of Am-Ut. A wave of intuition sweeps over me; I suddenly feel shaky and disoriented.

Am-Ut is Anubis in his Form as an embalmer of the dead. He is called the "Dweller within the room of Embalment." This is all the information I could find on Am-Ut. So I took what I had and actively went to Work with it. Am-Ut had Come into Being.

From this point on I shall be speaking for the most part symbolically. This is necessary due to the subject matter at hand. There is no other way I may accurately convey my feelings to you in a format even close to mutual Understanding, except through the symbolic. It is the Magickal language.

Am-Ut is a "Dweller" by name. He exists within a particular Ideal, and does not manifest the reactive Principles associated with the same. The Ideal I speak of is the realm in which Am-Ut exists ... the Embalming room. The Embalming Principle is one in which the dead corpse is prepared for the new life which awaits after corporeal death. Since I am involved with a religion of the living, my associations with this embalming Principle are philosophic and not quite as objective as what I just related. I see death as the stasis of the living Being. More so, I see death as the attempt of the living to consciously become a part of the mechanical Order of the Universe (God). By this perspective I saw all theist religions as "Death" religions in the truest sense of the term.

Taking the particular outlook I have regarding the embalming room, the embalming function, and death, Am-Ut began to take on a role which is most important. Am-Ut is a Principle which can activate or prepare the dead being (static, mechanical existence) for a new life (the path of Initiation - to Xeper). I see Am-Ut as being associated with an inherent potentiality that has not been activated to a point of manifestation. Am-Ut is a non-reactive Principle

within the concepts previously mentioned. Potential is always non-reactive unless first consciously realized as to its existence, and then manifested in the form of active Work.

Am-Ut had been a mirror image of my own Being in a non-realized state. Through Am-Ut I could see what I may Become. I had realized, and I mean ***realized*** to a depth that words cannot adequately express, the importance of the Initiatory journey. With this knowledge came a barrage of realizations regarding my own Self. As an afterthought I recalled how I had for years referred to myself in personal circles as a "Dweller," a "Lurker on the Threshold," and so on. I now knew that although I had always had the potential to become an active participant within any of the several occult groups I had been associated with, I had never taken the impetus to do so. I was always satisfied with simply "Dwelling" within that group, and really doing nothing else. A serious dilettante would be an adequate description. I was saddened by the reality, but I also knew these realizations were necessary if I Truly wanted to Xeper.

It now came to me that Am-Ut had fulfilled its inherent function. The blood was running through me; I had come from the dead to live once again. Am-Ut's time had now passed, and I no longer felt comfortable using that as a Magickal name. A necessary, but passing experience had been realized.

As previously I did not press mySelf to find a new Magickal name. I knew, just as before, that this must occur at its own time, and at the right stage of my Xepering process. Invigorated by these conceptualizations, I worked with renewed intensity and allowed the succession of events to move on.

Ammit

Through Am-Ut I had come upon a methodology in which I had discerned important realizations pertaining to mySelf. One of which I consider very important is that I now realized within my heart that significant changes were taking place within me. Through my own efforts and the Magickal help of Am-Ut, a Creation was Coming into Being. Now, as far as I can discern, this Creation very much involves the making of a vehicle within mySelf which will allow me to comprehend those recondite abstractions which are inherent within the symbolic language and its related teachings. Because of this my objective perspective had begun alteration. Rather than simply take in stimuli and react to it, I began to carefully consider objective reality as an infinite variety of Forms, ideas, and Principles. Taking in objective stimulus in this manner allowed me to no longer blunder from one reaction to another. I now had the ratiocination which would let me Create the desired stimulus, which would in turn invoke a proper reaction that would be conducive to Initiatory growth. I now began to take control of my own evolution via a method which allowed me to work and view the objective world around me in a manner which promulgated Initiation.

I feel certain that what I am relating is neither new, nor intensely profound. However, I am at a loss of words to describe its importance to actually, Truly, realize all of this within my heart and soul. I now had a method of Magickal Work which did not require the use of ritual to invoke. I now *had* the perspective necessary to view my surroundings in a Magickally reactive manner that required no prodding. Am-Ut was the Principle of potentiality realized into consciousness. However at the moment of manifestation into consciousness Am-Ut had ceased to exist as the potential and had now become an Active Principle. Ammit had now Come into Being.

Ammit is called a primal Neter whose Function is that of absorption. The idea of something that is primal brings up the analogy of the seed which has not yet manifested that which lies locked within its own genetics. The seed simply exists in a static state of non-evolution, which can only be broken by a series of external events that are necessary for the seed's growth. The function of absorption now becomes very interesting. Consider the seed as the unmanifest potential to Xeper. Also let us consider the nutrients which are necessary for this seed to grow as knowledge and Understanding. The seed must absorb within itself those nutrients which that particular seed needs to progress beyond the unmanifest primal stage of Initiatory development. Upon absorbing the knowledge that is inherent and linked to that strain of seed, and giving a due amount of time for gestation and growth, life begins. Any number of external factors (inertial outbursts) may effect, and even interfere with this seed's growth. However, with the proper maintenance and care we can expect growth and a realization of full potential. I relate this to the Pyramid Function of the Temple (the Pyramid Function is now defunct, however a form of it has been revived in the Gates of Hell Pylon).

To be of note is that this particular seed exists within an intelligent host who may, under the correct circumstances, realize that it does exist. If this becomes the case the intelligent host can create the proper environment that will allow the manifestation of the inherent potentiality to Come into Being. We are the Great Creators!

By Am-Ut the seed was recognized on a truly emotional and eventually rational scale. This being the case, I went about creating the "nutritional" atmosphere of knowledge and Understanding that were required for growth. As the moment of growth began, the host realized that changes were indeed occurring. Comprehension had now begun to manifest.

Ammit is pictured as a monster that is a composite of three animals. These animals are the Lion, the Hippo, and the crocodile. Those aspects which comprised Ammit have been historically considered the fiery aspects ... the destructive aspects of the creatures. Please keep in mind that the fire that destroys may also purify, and will often do both. In accord with Ammit's function of absorption, she has been historically called the "Devourer of the Heart" and the "Eater of the Dead." Considering the heart as the seat of life, the progenitor of both good and evil, and also the root of one's own conscience, Ammit becomes the comprehension of one's own Self with which the process of purification may take place. To accept the Great Work one must change their perceptual outlook in a manner which allows the Setian Understanding of objective reality. This new perceptual outlook allows the individual to create an atmosphere conducive to Initiation. This process of taking in objective stimulus cannot be accomplished without the realization that there exists a potentiality to be more than part of the mundane masses.

The fruition of the seed is now manifest in certain Understandings pertaining to the consciousness of humanity and with an Understanding of one's own Being. The realization now is that for the seed to reach maturity one must enter a new World, a world where only a special type of seed may manifest fully. This is a world where perspectives constantly change and shift, they float freely in an atmosphere of separation from the objective Universe. It is here that there is also madness and fear. To see now beyond the fear requires balance, and upon accomplishing this one can begin an embryonic conceptualization as to the nature of the Great Work of Initiation.

The objective form of the monster Ammit is a visual representation of the fear I have just spoken of. Ammit struck terror and fear into the heart of the ancient Egyptian, for if their

heart was light when weighed it was the fire that issued forth from Ammit's mouth that would consume, and destroy them. Most would allow their intellectual fear of this monster stop them at the level of Understanding where they confronted this fear. They could not look beyond the terrifying appearance of this monster whose visual form they felt was creating the fear in their soul. Ammit is a grotesque monster made of three naturally occurring animal species who, in their combination, is an extremely unnatural expression of those creatures' destructive qualities. To an individual whose state of Being exists as a component of the Natural Order, Ammit is a visual representation that says what lies beyond the fear of the heart is the unnatural within the contorted guise of the natural. Only the Truly inspired will look beyond the appearance and seek the Essence that lies within. Truth is often not very pretty, and often strikes a reaction of fear within one's Self. It is Truth - Maat - that feeds the fire with which Ammit destroys, and if armed with Understanding, purifies with. So, just as Ammit represents the function of absorption, at that same moment there comes into existence its dialectic function of elimination.

The Root of the Element of Fire

I have, over these past few months, developed a manner of using my Work with the Tarot in a way that has led me to a greater Understanding of mySelf and the Setian philosophy. I do not use a random laying out of the cards. Over the last year I have been taking out a single card from the deck and studying it. I have repeated this process over and over with all of the cards. As a result of this, my Magickal Work will invoke an image of a particular card; this is very intense and obsessive. When this occurs I remove that card from the deck and explore it in conjunction with my particular Magickal study. Most often a series of three to five cards will manifest.

During the time I have been with the Temple of Set, I have used two different Magickal names. During the period I was working with Am-Ut, the Tarot card the Ace of Wands forced its presence most vividly, and in such a manner that I was forced to fully explore it in relationship to Am-Ut.

In the center of the card is an outburst of flame in the shape of the tree of life. Contained within this fire of existence is all that is ... the beginning and the end, thesis and antithesis. Each flame of this tree of life is in the shape of the Hebrew letter Yod. Let me make it clear that I am not a Kabbalist. But, because of the Kabbalistic symbolisms inherent within the card, I had to explore these particular relationships. I found out that the letter Yod is the foundation for all the other letters of the Hebrew alphabet. It is the underlying relationship which brings, upon personal study, a cohesiveness and relationship to the concepts of the tree of life. It is therefore the first and hidden impulse. All else are various elemental combinations of this first form manifestation. Yod is also called the "Secret fire" (the Black Flame?). It is from this original outburst of energy that manifestation begins, but there is no control, for bolts of lightning burst in all directions with no controlling force. The energy is manifest, but seed has not been realized.

The Ace of Wands is called the "essence of the element of fire in its inception." It is pure potential, not yet manifesting itself as a part of the conscious "Will." "It is the primordial energy of the Divine, manifesting itself into matter at so early a stage that it has not yet definitely formulated as Will" (Book of Thoth). There is now knowledge of the seed of potentiality, but it is not yet at a stage of development where there is a systematization of the

Elements involved that will allow the primal seed to grow. All of this I relate to Am-Ut and my experiences with that name.

I think that it is interesting to note that the rest of the small cards of the fire element which come after the Ace of Wands are a progressive degeneration of that element. The Ace is the seed of the element, and the rest of the cards in their succession show that upon the knowledge of realizing the potential is there, there follows a rapid intellectual degeneration of the first form from which the potential is manifest. Quickly the original knowledge is complicated to a point where different avenues of expression are sought, and simplicity takes over again. This is part of conscious comprehension. The process of creation begins with one of destruction. Once again the fire that destroys can also purify.

Upon the comprehension of mySelf the seed of potentiality became reactive to my self induced stimuli, and I took the necessary steps to manipulate my environment in the direction most suitable for my own Initiation. It has been a difficult process of blundering about, wondering how all of my own Work could fit in with the other Sorcerers that I had come to know.

Another card that I worked with during this period was the Knight of Wands. Looking at the card one sees the Knight on Horseback; in his hand he holds the outburst of the Yod flame seen previously in the Ace. In this card there is now direction and control. All the energies are going forward with a fiery intensity. The horse upon which the Knight rides leaps forward not to be held back! Upon the Suit of Armour that the Knight is wearing there is a small dragon upon his heart. Leviathan manifested.

The seed of the Ace has now undergone its inevitable degeneration and has direction and control due to the destruction and purification of the host's heart. There is order and a "Will" to the direction that the seed will manifest. But a warning is implicit to one whose Great Work follows this fiery path. "If he fails in his first effort, he has no resource" (Book of Thoth). Is this a warning to all of the Elect? I believe that Ammit partakes within various other first Forms and Principles relating to other Neters, and their names of power for the functions of absorption and elimination are absolutely necessary. This brings me to the next card I worked with during this period of time, the Ten of Disks. This card represents wealth. Let us consider wealth in the form of knowledge. You can only absorb so much, and then a manifestation of that knowledge will occur. There is a saturation capacity within the Initiatory complex that will either manifest or dissipate. Wealth is not wealth if it is merely accumulated and never touched upon.

The Ten of Disks is a final issue of energy, it is a card of regeneration. It is the final card before the Trumps. It is the accomplishment of that which will lead you into the world of the Atu (Trumps) or back into the cycle of complexity.

The final card I worked with was Atu V, the Hierophant. The presence of this card has been intimidating. A short time ago I found out that this card was being redesigned in the Setian Tarot; its new title will be The Priest of Set.

Magic Moon

Classification: V2 - B6N.15 - 1
Author: Linda Reynolds III°
Date: March, XIII
Publication: Cry of the Jackal, I.1, Anubis Pylon
Subject: Neters
Reading List:

Xensu was worshipped with great honour at Thebes ... the name is derived from the root 'khens', to travel, to move about.... Xensu, the Moon god of later times, occupied a very important position as the 'messenger' of the great gods, and the 'traveler' who journeyed through the sky under the form of the moon; ... as the new moon he is likened to a fiery bull, and he caused to shine upon the earth the beautiful light of the crescent moon, and through his agency women conceived, cattle became fertile, the germ grew in the egg, and all nostrils and throats were filled with fresh air ...

Xensu ... the space-traveling messenger who carries the Words of the gods throughout the Universe ...

As is the case with all among the Elect who have acquired the Name of an ancient entity, I feel a special affinity with the attributes connected with Xensu. Seeing the moon in its full brilliance has a truly uplifting effect on me – a sense of timelessness and detachment from the mundane to which my physical form is attached.

* * * * *

Magician ...

Create a night of crystal darkness
Blackness broken only by pinpointed celestial lights;
And one other.
Larger, its sparkling brilliance complementing your own;
Reach out to it, for it awaits your
thoughts and reflections and will carry
them throughout the Temple.

(..."the messenger of the great gods...")

Though years ago, humankind bridged the physical void to that satellite and pronounced it lifeless and empty,
The magical lunar essence continues living,
Controlling the tides and affecting the minds of the ignorant earthbound.

The wolf recognizes that magical essence and sings mournful songs of homage to it;
And jackals have been known to gaze fondly into its brilliant, friendly face!

"I am Medu n Xensu ... the Word of Xensu ..."

That brief phrase brings a wondrously clear perception of a time long ago
When perhaps the entity known as Xensu himself spoke with one to whom we now
communicate.

The ancient temple at Pamatet and those who walked its dark and echoing halls in eons past
are beyond the boundaries we call time and space;

They have reached forth in essence to the present Magicians of the new Temple of Set, and
Seeing through our eyes, they whisper the knowledge of the ages to the only race that can
understand and perceive their words.

And just think!

That cool and crystal moonlight which illuminates us
Is the very same light which shown down upon the Ancient Temple and those entities with
whom we are linked in such a profound and magical way.

"Xensu ... the Moon god ... truly a messenger through the ages ... linking time with
timelessness ... and truth with the ageless ..."

The Tuat Working

Classification: V2 - B6N.16 - 1
Author: William D. Pridgen II^o
Date: April 8, XXV⁽¹⁾
June 12, XXV⁽²⁾
Revision: August 21, XXV
HTML Revision: Dec 16, 1998 CE
Subject: Tuat
Reading List:

Summary: A Magical Record foreshadowing the Work to be undertaken through the
institution of the Ba-neb-Tettu Pylon of the Temple of Set

*I Sokaris am the Elder Horus realized in full dignity! Those who are in the Tuat are the Lords
of the Spiral Force. The awakening of the Gods is at hand, and the Goddess shall bring forth
one who is undefiled in the old ways.*

On the night of April 8, XXV A.S., I established rapport with a Neter, i.e.: a facet or aspect of the Prince of Darkness. The method of dialectic used for the performance of this Working is best described as a synthesis of right and left brain thinking and conceptualization. This demonstrates the essence of my reciprocal magical formula LA-QIN-AL and of Magus Flowers' "Polarian Method."

The Tuat Working was an illustrative Working of GBM. The purpose of this Working was an attempt at noetic apprehension of the principle expressed by the name Tuat. As Sir E. A. Wallis Budge informs us:

The meaning of the name Tuat is unknown, and it is useless to speculate upon it or invent etymologies for it: it was applied to the home of the beautified spirits and the damned, no doubt in predynastic times, and the exact meaning it conveyed to the minds of those who first used it has been lost.

In the Book of Coming Forth by Night, the meaning of the name Tuat is transcribed as the Place of Destruction. During the Tuat Working, I received the impression that the principle expressed by the name Tuat is realized and actualized through the persons of the Elect in their capacity as "those who Work by the Spiral Force." The result of this was a comprehension that the principle expressed by the name Tuat is of a dual nature. For profane humanity, the Tuat is a Place of Destruction. For the Elect, the Tuat is a place of transformation in which to purify the lower self in order to bring forth the Remanifestation of the Higher Self, a place of Xeper.

This does not mean that, due to some petty whim of the Prince of Darkness, those people he doesn't like will be dissolved into the non-conscious embrace of the objective universe the moment they give up the ghost. It simply means that only the Elect, and none other, are capable of and persistent in acquiring the skills that would enable them to manipulate the Spiral Force, and thereby confer upon themselves the ability to overcome the fragmentation of consciousness at the moment of death.

The essence of my Quest is an intrinsic part of the following questions. What is the Spiral Force? What are the methods the Elect are able to use in order to manipulate it? The Spiral Force is no less than the life force or animating essence. It is a nonnatural force, and its proper manipulation confers the ability to eternally Xeper and Remanifest. Ilya Prigogine's work with dissipative structures and the "laws" of thermodynamics are highly relevant to these investigations. His work shows that the inorganic (objective) universe is plummeting headlong into heat death due to entropy (lack of coherence), while organic life is moving toward more and more complex (less stable) states of coherence (negentropy/information). My theory is that the Black Flame (non-local thought field) is present only in Self-conscious life, while the Red Flame (morphic field) applies to the entire non-natural phenomenon of life, the entire logarithmic spiral.

During this Working, I transcribed the inspired utterance printed on page one. The following is an attempt to expound this transcription in an unambiguous and straightforward manner.

I Sokaris am the Elder Horus realized in full dignity!

On the surface this exclamation appears absurd, for Initiates of the Temple of Set know HarWer to be the Elder Horus. The only (and inconclusive) connection between the two

Neters is that they are both hawk-headed. Here I face the problem that Dr. Aquino points toward in his statement:

Since a given god could be portrayed in a number of different ways, identifying the "core god" is difficult.

I suspect this is due to the fine art of anthropomorphism, i.e.: the inflicting of human characteristics upon unsuspecting gods, daemons, and animals. The work of the eminent Egyptologist Abd el Hamid Zayed has provided us with the following clue. In his 1968 (III A.S.) archaeological analysis of the Stélé of Revealing,⁽³⁾ he informs us that:

a very interesting point about these stelae is the evidence they afford for the religious views of the period. Most noteworthy is the identification of forms of Ra-Horakhty with Soker-Osiris.

And as Dr. Aquino points out:

Summarily the Stélé of Revealing is not based on the Osirian triad at all; its themes are those of a Theban Sun-cult based upon Horus the Elder and Ra-Harakte.

Magister Menschel postulates that HarWer is mankind. In my mind, his analysis and study reasonably affirm this basic premise. Reconsidering the above exclamation in this context, it seems to indicate that the transcription is a monologue between my lower self and my Higher Self. The principle of Xeper identifies and reconciles these polarities, while Remanifestation actualizes the process as a recurring phenomenon. Because it is the Will of Set that a Setian Remanifest his/her Higher Self, his presence can be said to be implied rather than directly experienced. This transcript is thus analogous to a mirror image of the Will of Set (see Plato's Allegory of the Cave).

Sokaris is the Egyptian Lord of Death, "the hidden one," or "he who is shut in" -- Osiris as the Black Sun enclosed in the earth's womb, at the bottom of the underworld, in a secret pyramid filled with "blackest darkness." Sokaris was a title of the phallus at the point of "dying," sending forth seed into the dark. The Arabic word for "penis," *zekkar*, came from the god's name.

The same Lord of Death was a tutelary deity of the necropolis at Saqqara, another variation of his name. He also appeared in Babylon as *Zaqar*, a messenger from the moon -- that is, from the land of death. In Hebraic he was *zakar*, "maleness, virility." His medieval descendant was the phallic Satan enclosed in the darkest central pit of Hell, yet radiating the spirit of lust.

In Peter Tompkins' Secrets of the Great Pyramid, Sokaris is identified as the omphalos or central point on the surface of the earth. This juncture or *sandhi* is marked by a hemispheroidal stone. The central omphalos is said to be in the Temple of Amon at Thebes. There is also an omphalos in the necropolis of Saqqara west of Thebes. These are earthly power zones in the form of a locus through which the Powers of Darkness manifest.

It is interesting to note the similarity between this concept and SS Reichsfuhrer Heinrich Himmler's *Mittelpunkt der Welt* located in the Hall of the Dead (Walhalla) at Wewelsburg Castle in Westphalia. This concept also runs parallel to Aleister Crowley's conception of Hadit (Behdet) as a locus or concentration of consciousness in the center of the infinite void of Nuit or Night (Greek *NQX*). This relationship can be illustrated numerically by the fact that

both Hadit and Sokaris have the value by gematria of 421. The Stellar representation of this locus is the Pole Star, which changes every 2160 years due to the precession of the Equinoxes. The Elect of Set receive the nourishment that the Black Flame provides via the concentration of such a locus.

Those who are in the Tuat are the Lords of the Spiral Force.

It is interesting to note that the uas sceptre is "distinguished by a spiral shaft and the absence of a decorative base." Those who are in the Tuat are those who wield the power typified by the uas sceptre, hence "Lords of the Spiral Force."

The awakening of the Gods is at hand and the Goddess shall bring forth one who is undefiled in the old ways.

"The awakening of the Gods" refers to the Elect achieving metamind abilities, what P. D. Ouspensky terms the awake state. I read the term "awakening" as being synonymous to becoming Self aware. Becoming Self aware is our task, the Work at hand. I interpret "the Goddess" as being Bast. Bast is the Cat Goddess, the Goddess of Pleasure. The cat is symbolic of independence. Independence must be gained before becoming Self aware is rendered possible. This independence of Will is perturbing to the Cosmic Inertia, but quite pleasurable to the Elect. I also read into this the meaning that we should consider our Work as something pleasurable, something to be Indulged in. This constitutes the emotional use of the intellect, a characteristic of Satan or Set/HarWer fused.

The reasons for our actions should be regulated by our True Will (Greek *Thelema*). This implies, of course, profound Self knowledge. You must know what your True Will is, before freedom of choice, and Indulgence, are realized as possibilities. It stands to reason that one who has attained to such an exalted state of Self awareness would choose to Indulge in the high and the lofty, rather than in the base and the degenerate. Xeper, the conscious, Willful evolution from a human to a divine state of being, is such an act worthy of Indulgence.

Georg W.F. Hegel (1770-1831) knew the above axioms to be Truths, as demonstrated by the following quote:

Only that will which obeys law is free; for it obeys itself -- it is independent and so free.

I concluded the Working with a Tarot reading using Crowley's O.T.O. Thoth deck. The layout of the cards was in a straight line, being symbolic of a progression through the Tuat. This reading was kindly analyzed by Magister Menschel:

The first card, **9-W**, is a good representation of your current state of being. Strong, filled with the Strength of Thelema (Will, symbolized by the Wands and their Fire); you must use this strength, apply it to your Xeper, or fall into the trap of the 10-W.

Assuming you pass this Initiation and successfully turn the Fire of Thelema Inward, your future is symbolized by the **Knight of Wands**, The Active and Accomplished Will. I have full confidence that you will follow your Xeper at least this far -- it is the unnatural conclusion of the Path you now follow.

But from that Accomplishment, where do you go? To rest on those laurels will be stagnation, a stagnation which is Hell to the Setian Will. (We are, after all, talking about the Place of Destruction -- and what Destruction could be more painful than the accomplishment of our goals, and the inability to do anything meaningful afterwards?)

If there can be opposites in the four suits, then Wands and Disks are those opposites, the most active and the most passive. Likewise, among the court cards the Knight and Princess are opposites, again the most active and the most passive, the most accomplished to the least accomplished. You yourself pointed out the masculine / feminine opposites involved here.

I read this to mean that your Xeper will demand a complete change in direction, study, personality, or some aspect of your being which is central to it. Your study of LA-QIN-AL should enable you to understand what I'm talking about.

If I were to point to a parallel in my own history, it would be that I had worked for several years with the Neter Shu, and had adopted that Name and begun to assume the Being of Shu. Part of becoming a Magister Templi for me involved maintaining Shu while also assuming the Being of Tefnut. Your future Xeper will also include a similar incorporation of Opposite.

Such Opposition is dangerous, and success is not assured. Failure can bring forth the worst of the Tuat. But success brings forth **9-D**, perfectly balancing the 9-W.

Having accomplished Balance, where next? **Atu XV** has several different possible interpretations, none of which yells out as being more correct than the others. I like the interpretation whereby the Initiate (you) Becomes godlike in Being, Becomes Set-like. Equally likely is the interpretation in which this card simply points to a strong relationship between you and the Prince of Darkness, perhaps Priesthood, perhaps something else.

Footnotes

1. Date of the Working
2. Working Record completed
3. Painted Wooden Stelae in the Cairo Museum, *Revue d'egyptologie* 20, pp. 149-152, and plate 7.
4. Ed. note: This work and others have since been moved to the Ruby Tablet of Set.

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This Knum I've Become

Classification: V2 - B6N.17 - 1
 Author: Paul S. Uriaz, Jr. II°
 Date: January, XIV
 Publication: Scarab Wings I.1, Set-Amentet Pylon
 HTML Revision: Dec 19, 1998 CE
 Subject: Neters
 Reading List:

Though it is difficult to explain both the Knum and Uriaz within me without going into a long and detailed "epic", I shall attempt nevertheless to cut the dramatics of which I am guilty all too often!

Knum was a god of creation, a ram-headed god of the first cataract of the Nile on the Island of Elephantine. He was said to be the maker of earth, water, and the underworld, and creator of gods and men from clay on a potter's wheel. Knum represented earth and divinity, and was self-created.

Let me explain this duality within me as I see it and feel it. First of all, Knum is a very real existence to me, and even though "Old Khem" exists no more, the Ka (spirit) of Knum has adopted this human "I-am".

You may ask, in the face of my apparent absolutism, "How do you **know** that within you is this Knum? Maybe it's indigestion or left-over anxiety!" My answer to this seems to vary, as Xeper is never predictable or easily explainable.

But I will say this: within every Setian magician is a place where resides a vista of past peoples, places, and things.

Set looks within ourselves to "see" what our past is saying, and guides us into present situations that taste so everlastingly of the past and future, to get a feeling of timelessness in a time-ruled world.

Knum has many of the qualities that my human self has, and I am always kept on my toes by the concept of Xeper and by Xepering within myself.

I accepted the adoption of Knum as a challenge and experiment, and it has been both sorrowful and beautiful. I've so much love and strength with this duality, for our Aeon and the Dark Prince, that often, because of my excitement to create, I end up feeling like I've got one million fragmented possibilities and only one place to put them! This, if you know the feeling, is rather like having a full bladder with no place to go!

It is at this point that the guidance of the "Ka" of Knum points out a direction, and if I am not in a resisting mood, I take the "info" and put it into immediate action.

The relationship of Knum and Uriaz is a strange and beautiful thing, and isn't easy to explain; but for me it is ever so real and exciting. Knum is but a memory of a forgotten past, but as the human Uriaz fades into timelessness, the "mighty" horned one speaks and again shares a sight of what was and what is to come.

Xeper hen Merut

Enter Not, Guland

Classification:	V2 - B6N.S - 1
Author:	James Lewis IV ^o
Date:	September 16, XIX
HTML Revision:	Dec 9, 1998 CE
Subject:	Demonology

Reading List:

4A, 4C, 4G, 6K, 6L, 6N, 7B, 13D

"Enter not, Guland," was the rather ominous wording around one of the first magic circles I recall seeing. Guland, I was told by the Book of Ceremonial Magic, was a demon of storms and one not known as the most malevolent, and so it seemed at the time, one safe enough for the beginning magician to call upon, and so prepare for Guland's coming I did.

Naturally enough, Mr. Guland apparently either had business elsewhere at the time, or declined the invitation altogether and did not appear, contrary to A. E. Waite's written assurances. After doing a ritual dismissal, just in case Guland might be trying to get a budding magician to fling straight into Hell's flames, and then waiting for a while to make sure no smell of sulfur escaped from any direction, I reviewed my entire plan from start to finish. If A. E. Waite knew what he was talking about, Guland and I should have been on a friendly basis by then. Of course, we were not. In fact, we were not on *any* sort of basis. If all the rules had been followed to the last letter, why no results?

There were two main possibilities: some vital component was missing, or Waite was talking through his hat. A pity almost that the answer was the latter -- Guland sounded like a perfectly charming being to pal around with on stormy nights. And so Guland was filed away "No Go" and there he remained, gathering dust and popping up only at brief and infrequent periods to bring about "Oh god, did I really do that?" responses. After all, it didn't really dawn on me at the time that had the demon appeared, he could have easily gone above or below the magical circle and grabbed a clawful of tender young magician for his pleasure. But what the mind of man can conceive, it can also dissect and sometimes create. In the case of demons and gods one usually finds someone else in another time and place has beaten everyone else to the particular goal in mind.

Had this been done with Guland? In his aspect as a stormbringer, yes. A number of deities, from Set himself on, have been known as having power over storms and the concept is therefore not a new one. There is no telling where the gentleman Magus Crowley once characterized as "dead Waite" plucked the name and descriptions and beyond that, the matter is purely academic.

Of more importance is the fact that even if Guland was only a small part of a greater money making scheme on the part of Waite, that demon can be utilized successfully. All it takes is a bit of mental imagery and determination and *voila*, a homemade demon of no uncertain powers. I offer the following inner-chamber ritual to assist this coming into being. [The wording may be altered to suit the individual magician and need not be restricted to storm demon creations only. The magician is the creator in this case and may work his will as he wishes, from the sublime to the ridiculous.]

Behold the Throne of Darkness, made of star-stuff and glittering with the nearness of my being. Blacker than a negative universe it is, and shot with the fires of colors beyond imagining. A nebulous shape forms above it where nothing formerly was and behold, I am there. Shadows great and small loom near at my coming, their eyes glinting with the life I have given them. Gladdened they are, awaiting the command to go forth and do their Lord's bidding. To some I have given the power to heal, others' eyes gleam with bloodlust and must

be released only when all else fails. Tonight all watch as the still air within these walls begins to stir with the coming into being of a thing not of their present company.

The low fires of the braziers flare white hot and dance madly as they create new shadows where none formerly were or should have been, at least had this been in the natural world. The strange constellations above reconfigure themselves as a light flares among them, and then plunge to strike the empty place before the Dark Throne. Not even the furious fires of the braziers, nay, not even this blast of forced creation can banish the watching shadows waiting for this, the new one of their kind. The thing in the open circle of watchers unfolds and looks about itself in malevolence. It approaches the Dark Throne with grasping talons and leaves the muttering of storms in its wake. As it reaches, a dark had extends and the fires of my Being intertwine themselves in this new presence.

"Guland, stand. I am in you and you in me. Be therefore ready to do what you are Willed to do." Further fires suffuse the great chamber and a new shadow takes its place there. The braziers' flames subside, and the watching shadows laugh with pure pleasure as they are released to go here and there upon the earth for a while. This home of theirs is at the opposite end of the known universe, but they can travel there and back in a heartbeat. With the sounds of black wings beating the ether, I am left alone to commune with myself and Set, the two creators of that which is my Self. The Lords of Darkness increase in number, and the genetic changes made by Set in time before time are successful. Knowing my creatures are ever near, I become a nebulous mist again and my eyes open to the world of man. But yea, even though I am again on earth, shadows move at the corners of my vision, and we are gladdened as we move in the light.

Children of the Night

Classification:	V2 - B6N.VRI - 1
Author:	Ronald K. Barrett III ^o
Date:	October 8, X (XemSet)
HTML Revision:	Dec 22, 1998 CE
Subject:	Elect
Reading List:	

This particular night I couldn't sleep (which was not unusual at the time), so I ignited a small can of Sterno to illuminate the pentagram and silently, mentally called to Set. As it will, the Sterno or Black Flame created a slight strobe effect, and combined with the night sounds that can be heard only in the wilderness, creating a beautiful effect which seemed to respond almost immediately to my call. After various sensations had run their course, I began to sense the words "children of the night" pulsing through my mind. Upon concentrating upon and

questioning this phrase, I began to visualize a series of images: colors and patterns incomprehensible to me. I maintained my concentration; gradually the vision became consistent, enabling me to understand aspects of it.

First there came an impression of the concentration and extension of Will. This seemed only to provoke random, distracting thought-forms which were exorcised with effort. There followed a sensation of false serenity: a trap, at which it would have been futile to linger. This trap was composed of "pointless emotions," yet their very unification and direction by my Will had given them purpose.

Then came a series of abstractions, complete with wild, brilliant colors: seemingly chaotic geometries, unorganized and fleeting images of which I was the center. At this point I was most susceptible to confusion or fascination because of the visions. Nevertheless I instinctively knew that this was the most important development in my own magical Work so far. Previously I had only rarely attained this level, and had been able to transcend it only by accident.

Now I became aware of a sort of pressure somewhere around the crown of my skull which "felt" like a block or closed door. Instinctively I knew what to do: I relaxed and directed the force of my Will towards this area. Mentally I "explained" to the pressure who I was and what I was doing, and then I became as one with it. I felt the pressure subsiding, releasing a flood of simultaneous emotions which nearly overwhelmed me. There was vibrant joy; then understanding, tears, and sadness most profound; then joy again; then a feeling that I was not alone, even inside my Self.

Finally there were impressions relevant to my Working question. "Children of the night" came to me again, followed by the vision of a coffin. Therein I saw that the legends of vampires were derived from a forgotten reality. Beings there were who functioned strictly at night through choice, not necessity. These beings were magicians (not bloodsuckers), and they came forth at night for protection and privacy from the dark-fearing humans; by day they slept, hidden away. They had the power to exercise a strong magical control over the humans who slept by night. Then I saw the Elect of today assuming the places of those magicians, and creating a magical grid of control over the world. We lived by day and Worked, and we were in constant communication with Set.

The Daemonic Confluence

Classification: V2 - CB6R - 1
Author: Linda Reynolds IV^o
Date: October 27, XXV, Set-XI Conclave Working, Hollywood, California
Reading List:

[Prepare the Chamber. All participants enter the chamber once it has been prepared for them. The Ipsissimi are seated at the head of the chamber. Magistra Aquino and Magus Flowers wait nearby. Those Priests who will represent invoked neteru distribute themselves throughout the chamber. All other participants may stand where they wish. They should not be too far away from the Priest with whom they will work during the Confluence.]

[Nine Ringings of the bell.]

[Light the Black Flame and open the Gate.]

[Invocation of Set (per the Crystal Tablet of Set)]

[Degree Recognitions]

[Invocation and the Second Part of the Word of Set. After Priest Don Webb speaks this Invocation, Priest Brian Zimmer will speak the Second Part of the Word of Set in Enochian, and then Priest Dennis Mann will speak the Second Part of the Word of Set in English.]

*Here is the secret and the mystery:
Beyond the senses are their objects.
Beyond these objects is the mind.
Beyond the mind is the intellect.
Beyond the intellect is the Transcendent Self.
Beyond the Transcendent is the Unmanifest.
Beyond the Unmanifest is the Person.
There is nothing beyond the Person, it is the limit,
The highest that can be reached.
This is the secret and the mystery.*

Following the speaking of the Word of Set, Webb, Zimmer, and Mann then say the following together:

*The Universe is under the power of the gods;
The gods are under the power of magic formulas;
The magic formulas are under our power; We are our gods.*

[The Grail (Rebecca Lance III°):] Enter now the spirit of Daksha, she who is called Ritual Skill. Let the spirit of Daksha rise up within us. Daksha, mother of demons. Daksha, whose daughters are the stars, the wives of the Moon, the ever-changing moon, chalice of ambrosia and ruler of the Mind. The Moon is the vessel of the divine. This chalice is fashioned from the bones of the Moon, ruler of desire. This chalice holds the sweet nectar by which we make ourselves immortal. I drink the sweet darkness and I, master of magic, Become.

[Summoning of Elementals - Spoken by each Priest in turn]

[David Austen IV°:] From the zenith I call Vayu, the wind. The Wind is the child of the quarters of heaven; it pervades all things. The wind is the breath of the gods, the bringer of life. Between the earth and the sky, abode of the sun, is the dwelling place of subtle beings whose king is the Lord of the Wind, Vayu. I invoke Vayu, whose aspect is white.

[Robert Moffatt IV^o:] From the north I call Kubera, owner of the Nine Treasures, chief of the spirits of Darkness, giver of wealth, chief of the genii and of secret ones. Kubera rules the living veins of gems which pulse beneath the surface of the earth. I invoke Kubera, whose aspect is multicolored.

[Robert Robinson III^o:] *From the south I call Yama. Yama, ruler of lore, death and law. To his southern kingdom go the dead, with all they have been. Yama, first to die, brings justice. He welcomes those who perish and directs the currents of the past. I invoke Yama whose aspect is red.*

[Julian Clark III^o:] *From the east I call Indra. Indra, King of Heaven and protector of heroes. Fierce Indra in his cloud chariot leads the warriors; Indra smites our enemies with thunderbolts shot from his rainbow. He is the Ruler of sacrifice and witness of Rites. I invoke Indra whose aspect is golden.*

[Marie Zajkowski III^o:] *From the west, I call Varuna. Varuna, lord of the primeval waters, lord of destiny, rules the sense of touch. Varuna, guardian of rites, his spirit is the night. From the waters, all life comes, the tides of the manifest and the unmanifest. I invoke Varuna whose aspect is silver.*

The Daemonic Confluence

[All Setians move to their chosen stations by the Priests who represent the neters. In turn, each reads the invocation of their respective neter, and "charges" the oil which represents that aspect or element. Another Setian should be able to hold a candle for the reader if necessary. This is done simultaneously, with five Setians each reading their invocation and charging their oil at the same time, one for each neter. The Priest listed below, representing the invoked neter, is last to read the invocation and receive the charged oil.]

[Linda Reynolds IV^o:] **Wepwawet**, whose face is black as night and golden as the day. Jackal, prowler of the netherworld, you welcome those who perish. To your southern domain march the dead, carrying with them the memories of their existence Wepwawet, divide those who bear the semblance of Ma'at from those whom we shall devour. Guardian of death and the Law, Wepwawet.

[Ronald Barrett III^o:] **Fenris-Wolf**, the terrible, Fenris, son of the Trickster, your sister is Hel and your brother the serpent. Fenris, force of change, Howler at the end of the world. Fenris, bound in the world below, we unchain you to devour thy captor and swallow the sun. Fenris.

[Patty Hardy III^o:] **Kali**, mighty goddess, the gods glorify your sport, when in the dance that fills the court of Shiva with delight, your foot descending spurns the earthly globe. Kali, the Power of Time, in which all colors dissolve into darkness. Kali, the power of destruction. Kali, beyond all attachment. We take the name of Kali, there is no refuge except in you. Kali.

[Nancy Flowers IV^o:] **Jahi**, yours is the power through which all arises, by whom all daemons are born. Jahi, awaken the serpent; force of life and goal of life. Bring us the origin, the perception, the knowledge of reality. Jahi, beyond whom there is no desire, Jeh, whose color is the color of blood. Jahi.

[Robert Menschel IV^o:] **Tehuti**, regal aspect of Thoth, caretaker of immortality, you record all movement within the universe. Everything which our senses perceive or our minds can grasp finds expression as category - fundamental of existence. Tehuti, fashioner of letters, remover of obstacles, you appear before the beginning of creation. Alone, beyond nature, Tehuti.

[The oil is transported to the Station where Magistra Aquino and Magus Flowers wait. Magistra Aquino pour the oils into an empty container.]

[Stephen Flowers V^o:] *Behold you five, well have you worked your Wills. The five-fold essence of magic is blended here in the vortex of the world.*

[Lilith Aquino IV^o:] *Into the realm of deepest Darkness is borne the five-fold essence of magic. To the Darkness we entrust our essence.*

[Magus Flowers transports the oil to the Ipsissimi. They combine the sweet oil which represents the Temple with the combined oils. Comments by Ipsissimi. They return the oil to Magus Flowers.]

[Stephen Flowers V^o:] *From the realm of Darkness deep returns the essence of magic. Behold; for it is become One with the Will of the Prince of Darkness. Let now this magic radiate throughout the worlds.*

[Magistra Aquino distributes the oil back to the five representatives of the invoked neteru. They return to their stations.]

[Neteru, simultaneously:]

The Universe is under the power of the gods;

The gods are under the power of magic formulæ;

The magic formulæ are under our power; We are our gods.

[The neteru anoint themselves with the oil as it is passed to them.]

[Each Initiate is free at this point to pursue individual Work.]

[Closing. (Don Webb III^o):]

Here is the secret and the mystery:

Beyond the senses are their objects.

Beyond these objects is the mind.

Beyond the mind is the intellect.

Beyond the intellect is the Transcendent self.

Beyond the Transcendent is the Unmanifest.

Beyond the unmanifest is the Person.

There is nothing beyond the Person, it is the limit,

The highest that can be reached.

This is the secret and the mystery.

[Nine Ringings of the bell.]

So it is done.

North Solstice Working of the Ritual of Opening the Mouth

Classification: V2 - B6R.1E - 1
Author: William D. Pridgen II°
Date: North Solstice, XXVI
Subject: Magical Link
Reading List:

Purpose: To establish a magical link between the subjective and objective universes of the celebrant, and to invoke the energies of the Draconian Current.

[Prepare the chamber. The Pentagram of Set should be centered above the altar on the West wall of the chamber as a symbolic gateway to the Tuat. Emphasis should be placed on Egyptian symbolism, as is appropriate to the nature of the Rite. The Stele of Bes-na-Maut should be beneath the Pentagram of Set in the center of the altar between two black candles. The Graal of Babalon and the Ur-Hekau ("Mighty One of Enchantments") should be in place on the altar in front of the Stele. The Ur-Hekau is an iron rod surmounted by a cobra's head, with a ram's head at one end, and meandering like a snake's body. This instrument is said to have been used by the god Set to open the mouths of the gods. It is also symbolic of the stellar constellation of the Thigh, and its metal, iron, is that sacred to Set.]

[Dress for Working. The celebrant will don a black-cowled robe displaying the insignia of the Order of the Trapezoid and wearing the medallion appropriate to his degree within the Temple of Set.]

[Ring the bell. The bell is to be rung nine times to purify the atmosphere of the ritual chamber.]

[Light the Black Flame. These are the two black candles placed to the right and left of the Stele of Bes-na-Maut. Vibrate the words "Nox Flamma" while lighting the candles.]

[Open the Gates. Celebrant:] *As the Black Flame lies dormant, the Spark of Life ignites to become the Flame of Night. This Flame is the Key to the Portals of Darkness, and Anubis is the Opener of the Way. Come forth, Anubis, from the Fourth and Fifth Angles of the Sokarian Realm. Come forth through the Gates of the Tuat. Come forth in thy semblance, O jackal-headed Anubis.*

Anpu xepera xer khat, iuk em arauk!

Anubis, who came into being in ancient times, come to us in thy semblance!

Anet hrak Anpu!

Homage to you, Anubis!

Come forth from the Realm of the Shining Trapezoid whose brilliance is as the lustre of the star-spangled night sky during the hours of darkness. I shall receive into my being the essence of the Star Daimons who in turn receive their nourishment from the Dark Fire of Set. May I come into being as a Star Daimon. May I be given a mouth, potent to utter the Words of Power that resound throughout the hidden depths of the Universe. May I Remanifest my indwelling neter who partakes of the essence of Set, whose name is known to be Haborym and whose title is Daimon of Incindiarism. Through the power of that Art which is mine to command do I unite form and function within the depths of my eternal Being, and am thus Become essence in my own right, my Self a being unique.

A neb kekui Set!

Hail Set, Lord of Darkness!

Ami pert em kehr!

Who comes forth by night!

I call forth the Goddess Blumoza, whose seat is behind the constellation Draco. May the rays of the Goddess be channelled through the Nine Angles. I shall receive into my Being the Elder Essence of the Draconian Current which first came into being long ages past. The cults of the Dragon of the Deep waxed strong in the Temples of ancient Xem. When Thuban sank down from Earth's polar axis the Setian Priesthood gave way to the Priesthoods of Mentu and later of Amon-Ra. For in those days men did fear that this fall from the heavens would have ethical consequences. And so it was that the Lord of Darkness left His Temple in Uab as the time of the Purification commenced. This era of Purification is now past, and Set once more seeks those who in turn seek him.

[Drink from the Graal. The Graal of Babalon is said to be filled with the blood of the saints. The celebrant will partake of the wine of her fornication.]

[Summoning of the elements. CELEBRANT:] *O Mighty Sekhmet, Goddess of Vengeance, Fire of Life, come forth from the Watchtower of Fire, in the Southern Quadrant of the Universe, guide and protect this sacred Pylon.*

O Mighty Shu, God of the Air, Breath of Life, come forth from the Watchtower of Air, in the Eastern Quadrant of the Universe, guide and protect this sacred Pylon.

O Mighty Geb, God of the Earth, Foundation of Life, come forth from the Watchtower of Earth, in the Northern Quadrant of the Universe, guide and protect this sacred Pylon.

O Mighty Tefnut, Goddess of Moisture, Waters of Life, come forth from the Watchtower of Water, in the Western Quadrant of the Universe, guide and protect this sacred Pylon.

Within me dwells Haborym!

Without my fetch Blumoza!

And in the column of this vibration burns the Dark Fire of Set!

[The Working. Celebrant:] Honor to you, Prince of Darkness, Initiator of the Elect, Brother to those who have joined the Darkness of Night. I have come before you as a living embodiment of the indwelling Powers of Darkness. May your spirit (Khu) purify me and help me. You are a Master of the Universe. You are unique; the Companion of your devotees. May you give me a mouth and my words that are in it will follow me and my heart (Ab) in its hour into the Flame of Night.

May I be given a mouth so that my essence becomes with all of the gods. Through the opening of the mouth do these words come forth as tongue and teeth unite in the ecstasy of creative utterance. May my words be charged with the essence of my being. May my Ka come into being as the embodiment of my words. I am become the truth-speaking one in the Magical Universe and I say: I will shine like a star in the firmament. May I be given my own mouth. May I speak with it in the presence of the mighty god who is the Lord of the Tuat and not be rebuffed. May I become as the Star Daimons who dwell in darkness. I am the Remanifest Daimon of Incindiarism in the Subplane of Dispersion, a Setian Adept, truth-speaking, among those who partake of the pure essence of Black Magic. I have come forth in accordance with my True Will and my heart (Ab) is in the region of the City of Two Fires. May I be unaffected by fire.

May my mouth be opened. It is said that the god Ptah can provide for us; that he can provide us with the guardians of a person's mouth. It is said that the god of a person's city will come to him then, and that the god Thoth will furnish a person with magical spells and that he will send us to the god Set, who is the powerful guardian of a person's mouth and a defender. The god Temu can slay one, but he can also guard one. May my mouth be opened. May my mouth be opened up. Now, the god Set is the only one who has the "Mighty One of Enchantments" with which one can open the mouth. Concerning the gods here: I am the goddess Sekhet. I sit with those who are in the vastness of the Great Breath of Life. I am the god Sokaris who dwells in the Fourth and Fifth Angles of the Shining Trapezohedron. Now, may all of the magical spells and all of the words that have been spoken here alert the gods and may I encounter the Company of the Gods.

Xepera Xeper Xeperu!

I have come into being and have created that which has come into being.

[Extinguish the Black Flame/Close the Gates.]

[Ring the bell (as above).]

[Utter the traditional closing words:] So It Is Done!

Ceremony of the Travelers of the Way

Classification: V2 - B6R.2 - 1
Author: R. Amon DeCecco⁽¹⁾ III^o
Date: July 14, XIV, Set-I Conclave, Windsor, Ontario, Canada
Revision: November 5, XXIV⁽²⁾
Reading List:

This psychodrama is intended to evince the existence of the god-being throughout history. The rite deals also with the stature of humanity from ancient times through the present.

Four examples of "superior-type beings" are given, not for their respective roles, but for their place outside the sphere of the general masses of mankind at their particular times.

Their exclamations are not intended to insult or defame, but merely postulate how each may have thought and probably would have explained their position.

Underlying these reports from the past and into the present is the pervading ideal that the god-being is evolving to its place in the universe; the culmination being portrayed in the Elect of Set, the Xeper-Xem principle.

Accoutrements:

- 1) Draped altar with a) Bell or gong, b) Two black candles, c) Chalice with elixir, d) Ritual text, e) Sword or pointer, f) Incense and burner
- 2) Appropriate music [enough for at least one hour]
- 3) One black candle with holder for each of the cardinal points / Shades
- 4) Inverse Pentagram
- 5) White shade to cover the fifth Shade
- 6) Printed statements for the Shades
- 7) Subject to portray corpse with whitened face and hood; subject will lie on back as if dead on table between altar and exit door.
- 8) Any instruments, visual aids, or items relative to desire of performer(s).

Note: Shades of the past and present may be dressed in the uniform or costume of the period or props may be used that are familiar or indigenous to the Shade.

The Ceremony

Scene: Empty chamber, except for the corpse who is lying in his respective place, sheathed in white, and the assistant who lights the two altar candles, any other lighting devices used, and starts the music.

1. All enter except the Celebrant and the four Shades, and form a semicircle around the chamber. [Seating is optional; the assistant's place is at right of altar.]
2. Three or four minutes are allowed to pass for personal preparation and concentration.
3. The four Shades enter, and place themselves at the cardinal points as follows: Shade #1 - West; Shade #2 - South; Shade #3 - East; Shade #4 - North [left of altar].
4. The Celebrant enters slowly and faces altar.
5. The assistant walks around entire chamber with burning incense to seal the interior from outside influences, whilst the celebrant rings bell or gong nine times, turning counterclockwise to focus the attention of assembled wills. Pollutionary.
6. The Celebrant now summons the four elemental forces:

WEST: Hail, Hapy! Western God of the Nile! Join us, Leviathan of the Watery Abyss! Hail Serpents of the Timeless Depths! Keep us Quenched of thy Powers!

SOUTH: Hail, Amon! Lord of the Southern Fires! Enter our Beings, and burn our Wills with the Flames of your Power!

EAST: Hail, Ra in your Rising! You who are known as Xepera! Defend us with the Warmth of your Burning Rays!

NORTH: Hail, Mighty Set! Open your Northern Trapezoid to the Earth, and be Here with us this Night. For we have Assembled your Nobles.

7. The Celebrant reads the Third Part of the Word of Set.

8. Consecration: The Celebrant offers the chalice and drinks therefrom. [If there be a small assembly, all will drink. If not, only the Celebrant, four Shades, and assistant will drink. The Celebrant always drains the chalice.]

Behold the chalice of Ecstasy! The Elixir of Life! Taste we now the Essence of the Timeless Ones! Bring into our Cup, O Dark Prince, the Semen of your Being. Xeper!

9. The Celebrant traces the Pentagram of Set in the air with a sword or pointer, saying:

I who hold Three of the Five⁽³⁾ and who am One of the Nine⁽⁴⁾ open the Gates of Hell in the name of Anubis, the Jackal Prince of Amenti!

10. The Celebrant recites invocation to Set:

A neb kekui Set! Ami peret em kher! All hail the Prince of Darkness! Beloved of Ra, stand at thy place among your Elect, for we are your Nobles and none other. Open, therefore, the Gates of the underworld. Let the light depart, and bring unto us the Darkness.

Ego sum qui copulave pugno meo, libidinem sentini in umbra mea, semen cecidit e meo ipsius ore.

We invoke thee, Anubis, Opener of the Way, who dwells in the Void.

Hail, Typhon! Terrible ancient god of Death and Destruction, who maketh desolate the souls of the undeserving: Guide our path through the Angles.

Hail, Set! Typhon Set! Hail, Anubis! We invoke thee by thy powerful Names!

In witness to your bond, we proclaim your Words: Xeper! Xem! Xeper! Xem! Xeper! Xem!

11. The Celebrant turns to the assembly and presents the body of the ritual, introducing the four Shades.

Hail, my brothers and sisters of the night. Welcome to the abode of Darkness. With us we have the Shades of the past, present, and future. We will travel through time and hint at our journey into Setamorphosis. Hear now the thoughts that we have captured out of the Void.

12. Shades [The Celebrant will ring the bell once before each Shade recites.]

Shade # 1 - Imhotep

I am the Shade of Imhotep, son of Ptah and Nut. My realm was Memphis, where the triad of Ptah, Sekhmet, and Nefertum-Imhotep dwelled. I later became the Greek Aesculapius.

I am seed of the giants of old who dwelled in greater kingdoms than yours. I brought with my heredity knowledge and crafts of all the sciences. I gave to Khem my stepped pyramid for which Zozier's peace was never realized.

I gave to the Ancients medicine and my calendar. My architecture was later taught to the Greeks and foreigners from the far reaches of my kingdom. Today even you study my edifices of old with awe, and utilize my concepts for your own. For I have appeared in the dreams of architects even to this day, and what you see around you is of my essence.

As vizier I was deemed mightier than my master, for I brought from out of the dark past many teachings that mere man alone could not develop. For three thousand years I was venerated by the people of Khem as a genius. My people were deserving of beauty, and were anxious to learn, and glorified all pursuits. My gifts to the time were the tools of the future.

Look about you, I am here. For even though your world be destroyed, my essence is forever in the desires of even one to build and renew.

Shade # 2 - Nostradamus

I was born Michael Nostradamus, a Jew-Christian in 1503. I came from physicians and astronomers. I became a born healer as remarkable as Paracelsus. In my time, plagues and floods menaced my France. I showed the people disinfectants and helped the healings.

I later became a prophet. I feared not from where came these powers, but the people of my time thought me a Magus come from ancient times. For this I denied magic. The stake awaited witches then. I burned my magical texts. I could not control my meanderings, and I prophesied great and terrible things which came to me.

My source has come from an ancient power akin to only you, the Elect. Some have called it the angles or angels. Even one who speaks next has called it Superman.

People of my time were ignorant and superstitious. Mankind was stepping back into darkness as each year and each Pope passed. Wars were raving and were raged for regal power. But only a few were successful and had more than enough. Poverty ravaged the populace. I spoke to them of black days and that change was necessary; but they did not listen.

Today my prophecies are yet being fulfilled, and the others ignore me still. The fate of mankind is destined to follow those of Napoleon, Hitler, Henry III, and many more who heeded me not. For hear my prophecy for you from the centuries:

*Like the great king of the Mongolians
The year 1999 seventh month,
The great king of terror will descend from the sky,
At this time Mars will reign for the good cause.*

From the black book of your Temple came a warning by your Magus' dream. I say, look ahead twenty years and prepare to avoid the menace.

There are none such as you!

Shade # 3 - Hitler

My name is Adolf. Am I repulsive to you? I was the master of my time. Remember my power. I had half the world at my feet. Imagine what I could have done if I hadn't ... no matter.

I had a vision. I was chosen by the Secret Chiefs to lead the new God-Being. I was to be the herald of the new breed of humanity, but I bungled it.

The ancient human species, I said, is in a state of decline, just managing to survive. At that time a new cycle was to emerge that would bring new mutations to the Earth. Maybe it did happen after all.

As you all know, I took what I felt was the degenerating species and exterminated them. I felt that they were creatures outside of nature.

I did not begin wrongly. There have been other men deemed tyrants. The world was mad. The war distorted everyone. I was misunderstood. My followers turned against me in the end. It was said by some that I was a brilliant genius and prophet, but that I was diseased. I should have been greater, had I not murdered all of those people. A similar, but quicker fate befell the Japanese. All is relative. I once said I have seen the New Man. He is coming and we must prepare. To this, only a few listened.

I stand in your chamber not as the rest of you, for I am no hero to you. I am but a distorted example of the God-Being; and you have had some among your ranks.

The ages of Ice and Fire continue. The elect of this world will soar to heights I have dreamed of. I am partly a past example of you ... but you are not like me. In the dark hell of your minds

you dwell and will survive secretly. You are the new mutations: the God-Beings of Atlantis ... going home.

Shade # 4 - The Master of the Temple

I shall speak for my Order. I am the present personification of the Blue Guardians of the Ancient Temple. My abode or plane is in Khem [Xem]: a Form of the Essence that is Set. I have Come Into Being as what I have Become. I am unlike the others and I am many. More are hidden and await their place. My Order is of those who exercise the Wills of the Powers of Darkness. We hold four of the Five.

I do not represent any manner of mankind: only the few Elect who are shedding their human aspects. For the millions not chosen by the Prince of Hell are worthy not of such representation. They are left to their own destiny.

I am a planner of the exodus of the Elect from the dark fate which our Set has spoken of through its Magus.

The state of the masses is now such that we, the Nobles, must gather our Wills to one end ... the Setamorphosis of the Setian Being. We have not time for pettiness. We have not the energy to spare for the unworthy. We respect not the weaknesses of mankind.

From this, Set-I, we proclaim our path, for we are the Travelers of the Way. The path leads to Godhood. Tarry not, for we desire togetherness. Look to the night, for there we shall be understood. Gaze upon your Gift from beyond - the Pentagram of Set - and make thy way.

13. After Shade #4 has recited, the Celebrant says

Contemplate ye Setians on what has just passed, and what will Come To Be.

14. The Celebrant moves over and kisses the corpse on lips. he Corpse stirs, rises slowly, faces the assembly, drops its white sheet, and begins to recite:

Shade # 5

I do not yet exist. I am coming from Death to Life. I have traversed the ancient kingdoms of Atlantis and Lemuria to Khem and into your presence. I am you, tomorrow.

If you will Xeper, you must come with me through the darkness of your Wills. Setamorphosis is my objective. To know me is to know your future, for the Aeon of Set is at hand.

My dwelling place is in the depths of your minds, and you may call me "Will," for I am becoming the embodiment of your individual electroenergies. You cannot survive with me, for I will continue after you have shed your weak, earthly shells.

Fear me not ... for I am your only hope of surviving the coming annihilation. Embrace me now, and keep me with you henceforth. Come ... hold me. Partake of my essence, for with it we shall now go on to other things. For this rite is ending soon.

Shade # 6 - Crowley⁽⁵⁾

I am the Beast. I came to be the scribe. I brought into the light words I could not understand. I was the messenger. I understood dimly, or not at all. But you who now hear me understand what I did not. The new age that I could not see nor understand is here. It is to you that my messages are sent. I prepared the way. Many of my time followed me. I was the Magus of my time. Even then, I knew there was another to come who would understand my words better than I could, because he saw with the sight beyond the Purple. I could not. He who sees beyond the Purple is among you, for you are the Elect of the Earth. Strike those who would stand before you with the spear and the sword. Guard you well the Temple. It has come again after millenia in darkness. I was hounded and cursed in my time by those who could not understand and therefore feared me and my knowledge.

I wrote the words of the Book of the Law. The fool readeth this Book of the Law and its comment and he understandeth it not. But you of the Elect who wear the Pentagram of the Great Most Hidden of the Ancient Ones of Khem, you read and understand the hidden and splendid messages meant for you alone. I was one of you, but there was a flaw. I thought myself perfect. I was not, but I, in my way, was necessary. My Aeon and my Word was confused, but it served its purpose, as did those before and after me. We prepared the way for the elite: the Elect: the Setian. Choose yourself your path in the Darkness. Should you fail in the time to come, all that is good and important will cease. You will be no better than the beast of the field. The Black Flame, divine intelligence, will flicker and die.

15. Celebrant:

This is the time of special things. Lord Set awaits you. You may approach the altar with your requests or special rites.

[The time for this segment is not measured.]

16. The Celebrant rings the pollutionary and proclaims:

We are traveling the way ... and it is Open!

The rite is ended! So it is done!

Xeper! Xepera! Xeperu! Xeper ir Xem!

Footnotes

¹ Note: The opinions expressed in this rite are those of the author alone, and do not necessarily represent the opinion of the participants.

² Ed. Note: Some footnotes (those marked as "Ed. Note" were added by Magister Robert Menschel during this article's reformat for the Ruby Tablet. No changes were made to the ritual text.

³ Ed. Note: This is identified a Priest of Set, III°, since in the year XIV there were but five degrees of initiation in the Temple of Set. Today it would be "Three of the Six". An Adept celebrant would instead hold Two of the Six.

⁴ Ed. Note: This identifies a member of the Council of Nine. A celebrant who is not a Councillor would leave this phrase out.

⁵ Optional Shade - may be used if the celebrant has an affinity for Crowley. This Shade will have been part of the semi-circle of participants, unidentified, and only now will he step forward to the center of the ritual area. Shade # 6 was submitted by Priestess Willie Browning after the performance of the Rite was done at Set-I.

The Working Of The Eternal Source

Classification: V2 - B6R.2 - 2
Author: Nancy K. Flowers IV^o
Date: September 2, XXIV - Set-X Conclave
Subject: Group Ritual: Self
Reading List:

The "Working of the Eternal Source" presents initiates with the opportunity to explore and objectify that which resides within the innermost self. In order to accomplish this aim, component parts of darkness are explored, analyzed, and through a kind of alchemical process, resynthesized in a Willed form.

At the core of the psyche lie keys to unlock these mysteries of the Self. Perils wait for the unsuspecting, however, and dangerous are the Guardians of your secrets.

In order to pass through these doors, the Lurkers on the Thresholds require a Gift - some effort of Self-Understanding. The Waters of the Well-Springs are not offered without peril.

The Black Magician seeks to be able to partake of the Grail's essence of darkness without drowning in the Waters.

Each initiate is asked to bring two small drinking vessels to the ceremony.

All participants should remain seated throughout the opening formula. After the Elemental Invocation, one initiate should rise and proceed to the Station of the First Guardian of the Well. The Guardian will demand a "sacrifice" and if found acceptable, allow the Seeker to continue on the Quest. It is possible that each initiate will be Questioned three times. (Preparation for these questions is highly recommended.)

If individuals complete their quests through the maze, they will progress to the Nameless Personification of the Crucible of the Temple of Set. After meditation upon the Alchemical process, Initiates will progress to the main altar, where they should consume the synthesized essence and begin Individual Work.

The Working Of The Eternal Source

I. Procession into Chamber

II. The Bell is Rung Nine Times

III. The Black Flame is Lit

IV. Invocation and Reading of the Seventh Part of the Word of Set

V. Grail Ceremony:

From the graal of undefiled wisdom, we drink of the essence of darkness - as seekers of the left hand path we will consume this essence but it shall consume us not.

VI. Elemental Invocation:

[All Ritual participants gather at the altar. Curtains are released.]

I stand at the foundation of the world, the basis of all being. I gather before me and around me the essence of Becoming.

It is my Work and my Weird to summon now that which has become, that which is becoming, that which should become. Fate, Weird, and Destiny, I call you forth.

I summon now the Guardians of the Way. I invoke the Lurkers on the Threshold; fierce and terrifying, they require gift for gift. Come forward and make yourselves manifest. I call you forth.

I summon now the Essence of Darkness. The Temple is the crucible; the Gift of Set is the flame through which you must pass, by which you will come to your own understanding.

[Turn and face initiates. Other participants now move to places.]

The sources of Becoming, the fountains of primeval power lie beyond the Veil. Come forth o Initiates, come forth and partake of the well-springs of knowledge. Dark and deep, they will offer their essence to you. You must risk your deepest self to gain undefiled wisdom.

VII. The Work

[One by one, Initiates approach the first Guardian, who says:] *I guard the Well of Wyrld; the culmination of that which you have wrought. By what Work can you claim passage?*

[The Initiate responds. If found acceptable, the Guardian replies:] *By this Gift, gain the Way.*

[The Initiate approaches the Sorceress of the Well, who says:] *By the sacrifice of Self, receive your Self. I am thy Fate, partake of thine own understanding.*

[She distributes the Well's water to the initiate, who drinks it. She also pours a small portion into the Initiate's second vessel.]

With this, the Initiate progresses to the Second Guardian, who says:] *I guard the Well of the Eternal Present, which stands at the vortex of all that was and shall ever be. By what right do you claim passage?*

[The Initiate responds. If found acceptable,] *By this Gift, gain the Way.*

[The Initiate approaches the Sorceress of the Well, who says:] *By the sacrifice of Self, receive your Self. I am the knife's edge, the ever-present now. Partake of thine own understanding.*

[She distributes the Well's Water as above.]

[The Initiate progresses to the Third Guardian, who says:] *I guard the Well of Hvergelmir. That through which you have passed and that through which you are passing finds its ultimate expression here in the Waters of Destiny. By what will you claim passage?*

[The Initiate responds. If found acceptable,] *By this Sacrifice, Gain the Way.*

[The Initiate approaches the Sorceress of the Well. The Sorceress stares silently into the eyes of the Initiate, determining the Essence of the Individual. The waters of the well are distributed as above.]

[The Initiate progresses to the Personification of the Crucible of the Temple of Set, who accepts the Initiate's offering of the filled Vessel. The liquid is mingled with the Well-Spring of the Temple. After meditation upon the Alchemical process, the blended magics are offered to the Initiate.]

[The Initiate progresses to the main altar where the synthesized essence is consumed and Individual Work begins.]

Stage Notes:

The original plans for this Working at the Set-X Conclave included the expectation that Adept Black Magicians would perform steps 2, 3, and 4 (ringing the Bell, lighting the Flame, the Invocation, and the reading of the Seventh Part of the Word of Set). Priests of Set would perform steps 5 and 6 (the Grail Ceremony and the Elemental Invocation). The Guardians were to be Magisters Templi, and the Sorceresses were to be Magistras Templi. The "Nameless Personification" was Magister Stephen Flowers, and sitting on either side of the Crucible were to be the Ipsissimi.

Because of the special circumstances surrounding this Conclave, not all parts were assigned as originally planned; adjustments were made as appropriate.

Similarly, we don't expect any other gathering of Setians to have enough senior initiates participating to fill all of the expected roles. We do expect anyone planning a repeat of this Working to do their best to make the appropriate adjustments.

The Fort Bragg Working

Classification: V2 - B6R.2 - 3
Author: James Lewis III^o
Date: August XIII
Reading List:

I was able to spend a weekend with Magus Aquino in Ft. Bragg, North Carolina, and have a Close Encounter of the Third Degree kind. The questions, answers, and discussion there to one side, I would like to relate the Working there - and to preface it with a remark: *Who can say with precise Knowledge what will come forth in ritual?* I had no idea the following would take place - only that the Working would be great.

Magus Aquino led the ritual, and Set did what I had least expected: rather than looking at the present or to the future, he asked me to turn my mind back in time, to see the Priest of his I was in old Khem. While still aware of the room, Set, and myself, it was as though looking in the pool of Remembrances - another scene was clearly there.

I was told to walk the halls of the Temple at PaMat-et again, to enter the Sanctum, to feel the walls, to know they had been fashioned by man and would vanish. Next he said to look again on the Pentagram and to **realize the ancient truth**.

What was it like? It was a natural feeling, and while I saw with a first-person vision, Magus Aquino was seeing me in that setting with a second-person vision: I saw clearly the walls and floors as I proceeded, although I could not see myself while Magus Aquino saw me as I walked in that first Temple. The sanctum was small, or perhaps I had eyes only for that part bearing the Pentagram. Was it inlaid in the flooring or in the wall? That detail has annoyingly faded. I know only that it was there - and it was a large version of the Temple of Set medallion.

After being told to realize and remember the Ancient Truth, I was told to think well on it. That which is Set walked forward and took my hands in a gesture that conveyed the message that Set IS and that we, his Priesthood, are deeply cared for by him.

With that the ritual came to an end. What I had experienced was a very real, quite sobering, and somewhat painful thing.

Real in that it was indeed a scene from the past, and sobering in that such visions and words of truth from the Prince of Darkness cannot be regarded lightly. But why do I say "painful?" Because it answered a question I had been seeking. My impression is that I had strayed for a while back to what I have come to refer to as the "Game Room" - White Magic. And that Ancient truth? Black Magic.

Working: The Living Self

Classification: V2 - B6R.2 - 4
Author: Robert Menschel IV°
Date: October 28, XXV -- Set-XI Order of Shuti Working
HTML Revision: Dec 16, 1998 CE
Subject: Remanifestation (the Higher Self), Life
Reading List: 17A, 18A

Purpose: To increase our awareness of our Higher Self, and to strengthen that Higher Self.

This working is designed to be performed in a large group of Setian initiates of various degrees. While designed by the Order of Shuti, this working is for the entire Temple of Set, and all initiates are welcome to participate.

Some of the statements below will need to be modified if the Celebrant is not Shuti, but any capable initiate of the Temple of Set will be able to do this as needed.

The Living Self

[Setup: Standard altar, equipped as desired by the initiate(s) involved.]

[Decompression: to any suitable music]

[A chosen initiate rings the bell.]

[A chosen initiate now silently censens the chambre. Any suitable incense may be used.]

[Summoning of the Elements -- performed by a skilled Adept who is reasonably familiar with the direction and purpose of this ritual. This was done quite well by Adept Ruth Nielsen during the Set-XI Conclave.]

[Open the Gates -- A chosen initiate lights the candle(s) and/or black flame, and invokes Set. On Oct. 28, XXV this was performed by Adept Kent Truscott.]

[Charging of the Grail -- performed by Shuti or the senior initiate present. During this step, the forces summoned above, and the spirits and powers welcomed into the chambre, are infused into the liquid within the Grail. This may be done silently or not as chosen by the celebrant.⁽¹⁾

[Formal Recognitions, Initiations, etc. may be performed here.]

[Celebrant:] *As Priest of Set, I have charged this chalice with Set's spirit, Set's essence and will. Through my manifestation of Shuti, the twin lion gods of creation and of life, I add the essence and spirit of these neters, Shu and Tefnut. As you contemplate and explore the essence of your own Self, your own life, accept this essence, and take it as your own. Through this elixir, strengthen that which is you.*

[Initiates of the Order partake simultaneously of the elixir. They then share the elixir with all other participants. As the last of the initiates rise from the Grail, the Celebrant explores Life:]

Who are you? What are you?

Muscle and bone, blood and brain, instinct and reaction, these are the attributes of animals, the accident of life as permitted on this feeble planet by a cruel and deadly universe.

Life? Nay, that is but animated death, dust formed and allowed to move, dust allowed to wander blindly through a brief existence, until it again returns to dust.

Life is that which Lives, and that which knows it Lives, which thrills to that Life, which Honors its Life, and Life is that which refuses to die!

Look at yourselves; look deeper, deeper, past the muscle, past the bone, past the blood. Strip away the dust, and see that Living Self. See that which shares the Gift of Set, the Black Flame, the spark of true and eternal Life.

See the Life that is You, your Self. Feel that Life. Taste that Life. Bring it forward and let that Life, that Black Flame, envelope your Being as you listen to the Word of Set:

ZACAR OD ZAMRAN odo cicle qaa zorge iap zirido noco MAD hoath iaida. Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same -- I who am the Highest of Life.

[pause briefly]

The Highest of Life, Set, has shared his gift, and we Live. Find this Life in you. Feel that Life, relish that Life, and Live that Life. Nurture that Life, delight in it, strengthen it. Say and become the formula:

Xepera Xeper Xeperu

[All participants repeat the formula, and then concentrate on their inner and Higher Selves. After each has done so to their individual satisfaction, they may approach the altar for individual workings. The ritual is closed after all who wish to do so have done so.]

[The initiate who opened the Gate closes same, with whatever words are appropriate, and extinguishes the candles / black light. The initiate who summoned the elements banishes same. The initiate who rang the bell at the opening rings it again to end the ritual.]

Footnotes

1. Note that on 10/28/XXV, the elixir was not shared with the assembled initiates at this time, because of the formal initiation of Adept Hembry into the Order. The elixir is shared after any such initiation, Recognition, or other ceremony, as indicated below.

The Birth of TIKKRR

Classification: V2 - B6R.4 - 1
Author: James L. Knowles, Jr. II°
Date: July 31, XXVIII
Subject: Maat
Reading List:

For a time now I have felt as if there was/is much more to T.I.K.K.R.R. ⁽¹⁾ than it being a simple acronym, and after a great deal of review over the past several weeks of Workings, Tarot Readings, etc., I considered possibly that T.I.K.K.R.R. might be an actual name. I was very careful in my contemplation, because that possibility had struck me before, and I didn't want to fall into the trap of Self delusion.

For several hours during the night of July 29 I meditated on the name possibility, then decided to do the same thing the next night, July 30. The feelings only strengthened. After the meditation of July 30, I decided that if it truly is a name, then the Being would surely manifest itself during a Working of Greater Black Magic. Most of the next day, Saturday July 31, XXVIII AES, was spent constructing a rite which would do one of two things: 1) bring the Being out; or 2) make absolutely clear that T.I.K.K.R.R. is really nothing more than an acronym. The Rite was conducted the night of July 31, XXVIII AES, as follows...

[Meditation on subject of Working.]

[Prepare chamber. Atop altar were the usual, including the Golden Maat and Scrying Pentagram.]

[Second meditation:] After this meditative period concluded, I took some time to go and look quietly into the night sky. It had rained earlier that day and even in the night I could see many unusually shaped dark clouds passing by. I felt almost melancholy, like I was about to say goodbye to an old friend, or something. After a while I went to my Work.

[Dressed, entered chamber, and sounded bell nine times while rotating counterclockwise.]

[Lighting of Flame.]

[Invocation:] *In the name of He Who weeps at Injustice, Whose tears create the Dark Sea of Binah from which Life arises to Balance the Universe; In the name of Set do I invoke the Powers of Darkness! Hear the voice of one who has passed through the Flame of Truth and envelop the Sacred Being of Unholiness!*

Enter from the South, Powers of Darkness! Enter from the East, Powers of Darkness! Enter from the North, Powers of Darkness! Enter from the West, Powers of Darkness! Enter from every angle and fill this chamber!

Set, the Double-Wanded One, The Prince of Darkness, gave His Gift unto me, and because I accepted that Gift He has now given to me of His own Essence. I Am a God and I Work my Will; I Work the Will of a God!! I wield the Flame of which Belial speaks, and I say unto you to bear witness to that which is now Come Into Being.

[Drink from Graal.]

[Invitation to Set:] *Hail unto You, Eternal Set, Prince of Darkness!*

You know well already what will come to pass this night, and I mySelf know you are watching from Your Place. Yet, I extend unto You, Lord of Life, an invitation to come into this chamber and bear witness to the birth of that which You have Fathered. Come, if it be Thy Will, and help me deliver this God into the Universe.

[Call to Maat:] *Hail unto You, Eternal Maat, Just Mother of Universal Truth and Balance!*

Hear me ... Set watches and knows You are ready. I mySelf have invited Him here to witness and even partake in this most glorious event.

You are with Child, my Goddess. I know Your JUSTation has been a long one, but now it is time for You to give Birth upon the Altar of Set. Come now, Maat, position Your Self this night and experience the pleasure within the pain of birth.

[The Delivery:] *Countless millennia past were You conceived, Child of Darkness, and the Time of Your Birth Is Come.*

With the Aeon of HarWer was Your presence hinted at. With the Age of S atan did You swell the Womb of Her. And now it is the Aeon of Set Your Father - it is within this Eternal Aeon that You are due to be Delivered.

Her Water has broken and the Nectar which nourished You flows forth from the Mother, Maat ... with Your Birth will Her Fluid Free the Universe.

A God begets a God! Witness the Birth of a God unknown to all, but the Father and Mother, before this night of wonder.

Do you hear the Cry of the Babe? Do you smell the sweetness of His newborn flesh? Come closer and feel the warmth of His Breath. Open your eyes and behold this God beget of Set! Open your eyes and behold the God TIKKRR as He Is Now Come Into Being.

Energy within the chamber began to build shortly after beginning the Invocation and continued to build in a steady flow throughout The Delivery.

The altar Flame reflected a spot on the Feather of the Golden Maat upon my altar, and immediately following the Delivery my eyes focused on that spot. I tried, but my eyes would not move from the spot on the Golden Maat's Feather. The entire figurine suddenly started to glow, then the Scrying Pentagram also began to glow. Instantly I saw the Goddess Maat in the Birthing position upon the altar. She was hurting - I could actually feel Her pain. I began to sweat terribly. My eyes, without conscious effort, suddenly switched to the Pentagram which is above my altar. The Pentagram quickly became a black hole, surrounding itself by still

another golden glow. All the energy which had filled me previously started to leave me. My eyes couldn't move from the black hole above my altar. I continued to be drained, and I soon realized that the very life force was being taken from me - I was actually dying, and I knew it.

My body became weakened and started to go limp, but my eyes remained on the black hole - I couldn't move them!

I was dying. I knew I was dying and there seemed to be nothing I could do.

I was at the point of physically collapsing, and had actually started to fall over, but my eyes never left that black hole. Before I could pass out, something burst from the black hole, entered through my eyes, and completely filled me. I was alive! I was more alive than I had ever been!

The black hole released my eyes, and then I knew that I had really died, leaving my old Self behind and bringing something entirely new Into Being.

With whom or what I cannot say, but a conversation ensued shortly, the gist of which was that my entire human life has been a Birthing process, albeit a painful one. Few know the "really strange trip" my human life has been, but those few who do know will surely attest to that very fact.

For a while did we talk of the past; my human life, the events of significance and those which were not. We talked of the Aeons, and how the Aeon of Set has always been and will always be. I didn't want the Rite to end but it eventually did - almost two-hours after it had begun.

My human life has indeed been an unusual one, and at times a very painful one, but I now know all was in fact necessary to Bring Into Being that which I Am. What Am I? I Am TIKKRR. That is indeed my name. Set is my Father and Maat is my Mother. I scratched and clawed for almost thirty-years to make My Self known - just look at the scars left along the human trail - but now I Am free. The Black Tiger is that by which most will continue to know me - especially those in the general populace, the profane flesh of humanity. Yet, make no mistake, I Am TIKKRR - a most unusual and complex Being.

Footnotes

1. see Ruby Tablet item [V2-BNE.R2B-1](#)

The Dragon's Statement and Commentary

Author:
Date:
HTML Revision:
Reading List:

James Lewis III°
January 8, XV
Dec 8, 1998 CE

“Look upon me. No mere words shall suffice to say what I am. The great and treasured wisdom came to Xem of old and so did I. The treasure had need to be guarded and my principle became form in that which you see. Benign and malignant, I guarded. Never did I die, nor can I be destroyed as long as the gift is. Look upon me. You have known me in ages past and shall know me in ages to come. I am deathless and elect. I guard. I guard forever.”

The statement came about while at work on a canvas entitled "ORM" (showing a large Dragon rising behind a black Trapezoidal altar). Each stroke was to be as symbolic and yet as perfect as possible. At approximately 11:35 p.m. an inner pulse, an urge, came to write. What was written I didn't know, and so an attempt was made to dismiss the impulse. That proved more easily thought than done.

At 11:38 p.m. I put brushes and palette aside, opened my Magical Diary, and began writing slowly yet surely. Some of the wording sounded almost mundane ("...and so did I"), but any attempt to scratch out and reword made my mind go blank.

The Statement was completed in eleven minutes. I had an odd sensation about time after the final sentence; it seemed hours had been spent, and yet only seconds. This frequently occurs in my Magical Workings, though I did have the presence of mind to check the time at the start and end, from curiosity.

Look upon me.

Upon what? The unfinished painting? The Higher Self? The mirror's image? As there was time to quickly pen "Words are forming as a Statement of my Self," before writing the Statement, I think the last two are more to the point, yet the unfinished canvas is not to be excluded. The constant impact of Xeper continues to eliminate the human factors which would place rest and preservation (=stasis) above expansion. If only one answer was asked, I'd choose the Higher Self.

No mere words shall suffice to say what I am.

This is true of all the Elect. Our Forms are, like Set, comparable to multifaceted gems. English, as I've said so many times, is inadequate to describe the actions and meanings of Magic. What shall express it is the language of Xem: "...ancient and occult language used with new meanings and a new language used with ancient and occult meanings."⁽¹⁾

I hazard a guess that "no mere words shall suffice" because the Truth of the Higher Self is recognized as Being, not in cold print.

The Great and Treasured Wisdom came to Xem of old, and so did I.

Note the Statement says "came to Xem," not "went to Xem." I feel past tense to a Magician is not always gone forever. That which is Set may pass free of the boundaries of time, yet he

speaks only of memory of the future as being questionable; let us consider that Xem both was and is simultaneously, so the grammar is not incorrect.

The Great and Treasured Wisdom has been a subject of depth in Magus Barrett's Keys. As Xem of old saw the danger of destruction, the vanishing of the Priesthood of Set into the Amon cult was to preserve and transmit the Wisdom. Yet before the vanishing, the holders were Guardians as well as teachers and leaders.

**The treasure had need to be guarded
and my principle became Form in that which you see.**

Again, Guardianship is emphasized. Key #3 speaks of the Great Ones becoming the Principle of their Knowledge -- but Knowledge left unguarded is open to destruction by those who cannot or will not understand; hence, a Form, a Neter great and terrible in appearance and Being came to be. Everyone has heard of being thrown to the wolves, but Egypt had her crocodiles, as or more fierce than any wolf. Stories of a Being greater than any crocodile and fiercely protective of its treasure, I feel, led to the Principle Becoming Form. But "in that which you see"? The canvas before me? My Self? Perhaps both.

Benign and malignant, I guarded.

The Form could be a fierce destroyer to hands that would profane, yet kind and gentle to those of its own kind; much would depend on which side of the Gate one stood. Again, Guardianship is stressed.

**Never did I die,
nor can I be destroyed as long as the Gift is.**

Immortal and indestructible, the Dragon lives. It lives in, for, and through the Gift of Set. I see two (and possibly more) meanings to "nor can I be destroyed."

1) "And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no creature of the Universe may stand."⁽²⁾ Having become through the Gift, the Dragon maintains the original strength of the Setian Will so that nothing can overcome it.

2) "For with no purpose the force of the mind must fail..."⁽³⁾ There is purpose, for without it, the Wisdom would be nothing and Guardianship a frozen stasis meaning nothing. Yet there is purpose behind the force of the mind. The purpose is Life and continuous growth. To an end beyond Life? No, for the end is just that. An end. New challenges ceaselessly appear as soon as one challenge is overcome when one Lives. So never can the Guarding Dragon be destroyed, for he has purpose as long as the Wisdom exists.

Look upon me.

This time a greeting to the Elect of Set. A salutation to the holders of other Black Thrones.

**You have known me in ages past
and shall know me in ages to come.**

Immortality. The Guarding Dragon has been in many lands among many peoples. He IS today and time cannot take away his mystery and fascination. As long as there are Potential Elect, the Form will ring a familiar bell and the masses of humanity may laugh and sneer, but never will they shake the deeply hidden touch of fear that comes with seeing even representations of the Dragon. How much more would they fear on seeing the real thing?!

I am Deathless and Elect.

Once again, Immortality. "Deathless" and "Elect" must go hand in hand. One is Elect because of a purpose, a Great Work; and without an end, death has no place in life. One is Elect because of the development of the Black Flame and the Balance brought about through mastery of the Flame by Will -- which leads to immortality.

I guard. I guard forever.

A statement of the Function is once again made. Forever is a long time, yet considering the development of the Temple of Set, the Majesty of Set shall not fade; and as long as the Majestic One leads, Higher Man shall bear the Wisdom, and Guardians shall be needed.

Footnotes

1. Xem key # 1
2. Book of Coming Forth by Night
3. *The Diabolicon*

The Dragon's Statement: Analysis and Commentary

Classification:	V2 - B6S - 2
Author:	Jinni Bast, IV ^o
Date:	February 12, XV
HTML Revision:	Dec 8, 1998 CE
Reading List:	

I feel and really believe that the entire Dragon's Statement very satisfactorily answers the "glimpse of Death" I had pertaining to you on New Year's Eve during ritual with Set. Most especially, *"Never did I die, nor can I be destroyed as long as the Gift is."*

You remember, I explained to you that I did not think my "glimpse" meant a physical death for you. "Having Become through the Gift," you have gained life and continuous Growth through your purpose and the Strength of your Will behind the Force of your Mind to reach Xem in your efforts to Work and Guard the Aeon of Set and the Temple of Set. The Gift of

the Black Flame grows within you, protects and guards you, thus causing death to your human aspect, allowing you, yourself, to shed the profane which could hinder your progress on your Way of Xeper. Ensure the continued life and enduring Wisdom of Set by never permitting the Guarding Dragon to be destroyed.

Actually, I've felt a death of the profane human aspect in me, and I exult in the fact that I am closer to Set and to Xem. Thank you, Set! I'm more determined than ever to nourish the Gift of the Black Flame within me through my Work and Guardianship with Set's help!

Look upon me.

"Upon what?" you ask. The answer is hidden within you and revealed in your comment. You are requested to look upon the unfinished painting of your Self on the "unfinished canvas" of your Inner Being.

Each forward step on your Way of Xeper reveals an added Word of the Knowledge of Set, helping you to understand the Wisdom. Your acceptance, use, and practice of the Gift and Great Work is what keeps the brush of your Will alive; continually erasing the vulgar, malign aspects of the human Christian poison which was forced into our minds with the hope of destroying our Selves; everlastingly guide the Magic brush to transform the painting, allowing our Inner Beings to emote and show us as the true Immortal Elect of Set. Each of the Elect is and must continue to develop the Black Flame within them, using their own individual, talented art work to accomplish the Great Work. The Masterpieces will be completed when we arrive at Xem.

No mere words shall suffice to say what I am.

Agreed, but a picture can and does speak more than a thousand words. The words of our finished Masterpieces will be exquisite as the Brilliance of the Black Flame that surrounds them and lights up their Beauty.

**The Great and Treasured Wisdom came to Xem of old
and so did I.**

The Wisdom is Great, and it is the most valued and priceless Treasure We Will possess, but we must Work and strive, not only to attain it, but to contain it within our Beings by using it and practicing it, Guarding against the destruction and loss of this precious Power! Strive to retain it through vigilant Guardianship!

**The Treasure had need to be Guarded,
and my Principle Became Form in that which you see.**

Full concurrence -- no dispute. There will always be the "danger of destruction." Be warned! There will be no "vanishing" of the Order of Set into a "cult" to preserve and transmit the Wisdom. This is It. There will be no other opportunity! Remember! We will not be destroyed unless we give in to our enemies and allow them to destroy the Order of Set -- yes, and SET, and vanish into the nothingness of Neverness. Dragon, strengthen "the original strength of the Setian Will," allowing no-thing and no-one to overcome it and/or you.

We have been on the defensive for thousands of years. Now we must also become offensive in the Guardianship of the Black Flame, the Temple of Set, which we were Gifted with by Set, the many-faceted Black Star! Become the Principle Form within you. Picture this form pawing at the ground, snorting fire and ammoniac fumes. Release the Dragon from its cage, and fiercely protect and Guard the Treasure which you possess but do not own. You can only gain interest on and increase this Treasure by sharing it with other Setians, the potential Setians as well as the Setians already in the Temple of Set! "That which you see" will be Set, as a part of You and XEM!

Benign and malignant, I Guarded.

"Be" Orm and "do it." Guard and instill in all Setians the urgency of their Work, and stress the value and need for them to be Guardians of the Temple of Set, the Aeon of Set, along with the Great Treasure which will truly be ours if and when we accomplish the Great Work.

Guardian, Orm, be fierce and terrible in your destruction of the enemies of Set. Be on Guard against the smallest threat of their cancer. Mercilessly, put them out of existence!

Look upon me.

Take another look at yourself, and another, and another. Look upon the Form that you have Become, see and study and "see" YOU! All of you! Ask yourself, "Do I see Set in me?" "Can I see Xem in the distance -- is it nearer than the last time I looked upon me?" "Is there one more brush stroke or ten or a thousand that will make Me more recognizable in the picture and bring me that much nearer to Xem?"

**You have Known me in ages past,
and shall Know me in ages to come.**

You have known the I AM in your Self, experienced the Me through the Knowledge of Set, lived the Me with the Great Wisdom of Set, in Ages Past. I say, you "shall" know me in ages to come because, "not having memory of the future," I don't know if you "WILL." Will you? Learn from the past and pave the Way so that the Potential Setian of the future will learn from you! Don't linger so much in the past or the future that may never be, that you lose sight of the present. A war may go on for months or years. A five-star general can plan for either eventuality, but he does not know. One thing he knows for sure and that is, he can never lose sight of the battle of the HERE and NOW or he will have 100% casualties; the war will be ended but so will his army, including himself. Another important strategy is to look upon the enemy and know them enough to be able to recognize and defeat them.

I am Deathless and Elect.

The "I am" which makes you "Elect" will always be "deathless" in you, and the Temple of Set, IF you continue to give It "life," Working with Set to develop the Black Flame within you and other Setians, Work and Guard and Work until we accomplish the Great Work and have reached Xem. Being Elect means to know, accept, use, and practice the Black Flame, the Great Knowledge, the Great Gift of Set; otherwise, it will die out, crumble in the dust of nothingness. These are some of the facts the ancients lost sight of -- we must be on guard not to copy their mistakes and prevent the most horrible death of all.

I Guard. I Guard Forever.

Forever Guard against the pitfalls of mediocrity in Your Work. Ensure the preservation of the Temple of Set by eternally Guarding against the non-use and mis-use of the Great Gifts of Set. Be zealously vigilant in safeguarding the "Black Thrones" of all Setians against any possibility of vulnerability by those who are just as zealous in their efforts to dis-throne us. Be on the alert and direct your surveillance to any latent cunning duplicity "within the ranks" and hasten to act, if and when you see it, to assure and ensure the continued flow of the influence of the Black Flame. Learn, teach and learn! Perpetually Guard, without exception, your Guardianship and you will eternally Guard the Temple of Set. Do It, Orm, Do It!

Poem

Classification: V4 - B81.5 - 1
Author: Linda Reynolds III°
Date: July 14, XIII
Reading List:

I was becoming trapped by my own inconsistency.
Then I heard your voice, your music.

They rekindled the spark of magic which had become
a small flicker in my world.

Intellectualizing had nearly overshadowed the pureness,
the Majesty of the Magic I know so well.

I am Medu n Xonsu - the Voice of the Messenger who is
of the prophetic Moon - he who knows the words of Ma'at.

I am a Black Magician, and I dwell in the universe
within which the Prince of Darkness also dwells.

Take not my name or my word lightly!

My image is one of eternal power - as the daughter of the night sky has uttered - **THE SUN IS ECLIPSED BY THE MOON** - and as I speak, that which is mundane is eclipsed by the light of my face. My light.
Which can only be seen in Darkness and Silence.

Magic is the Universe in which I dwell.

Speak not words of deceit. Speak neither words to explain my Being. For in speaking the magic is lost in sounds and confusion. Rather ... throw open your arms! Spread your wings!

Soar beneath my Light, for then I will recognize you. My Truth will come forth to arouse and welcome that essence within you which pleases me.

Then, and only then, must my children be not silent.

Toil not; search not for causes and issues and tasks to employ your mind. Let your mind and your will soar free beneath my joyous face in the Darkness of pure understanding and pure wisdom. My magic is all - my Black Flame engulfed you long before your mind had recognized it. Set it free and allow it to grow in strength and majesty.

Listen! My words come softly as a night wind, but have the power of a thousand thunderstorms. I must search through your language and push away the obstacles in your mind which would recreate my meaning - obscure my Truths amid piles of ashes. They spring to life and ever attempt to put words in my mouth. Speak not words of deceit. My truth is pure - my meaning simple - my warnings clear and my magic beautiful to behold. It will push you and lift you and cause your breath to leave your human self in gasping draughts! You are one and many but the One must overpower the many if you will to live. Come forth, O Magician, and know the divinity of your creation, the beauty of your own divinity.

Memory's Mirror

Classification:	V4 - A47.M - 3
Author:	Ronald K. Barrett IV ^o
Date:	October 31, XII
Reading List:	

In darkness, a vision of red;
The center of Being.
We are the gods of time,
for we have created it.
Search for that which cannot be forgotten.
In memory exists the mirror,
In which we may find our Ancestor...
remembering us.

The Lion Rite

Classification: V2 - BN0.R1 - 1
Author: Carmel Hind II°
Date: February, XXVII
HTML Revision: Dec 19, 1998 CE
Subject: Lion
Reading List:

The lion was used through a series of visualisations in a ritual to enhance the five senses. Sekhmet was the deity for this rite, and the bridge to primal currents.

Preparation

I used various exercises to improve breathing, relaxing, and visualisation.

I thought about the format that the ritual would take, and how to apply it to the five senses of the body.

I created a sigil for each sense, using the Zos method designed by Ostin Osman Spare -- forming a sentence of your desire, cross off all duplicated letters, with those remaining form a design, and then destroy the sigil, letting the subconscious work on it.

I decided on some music to be used, and the way in which I would set up the temple. I used a six-rayed star on the floor, and I placed a small altar at each point. Being a goddess of fire, Sekhmet's altar was placed in the north rather than the south, due to the fact that in Australia the hottest part of the day is when the sun is in the north. At her altar was a red candle and a statue of a cat. On each of the other altars were placed a candle, a mirror or bowl of water for sight, a drum for sound, incense for smell, oil or something of fur for touch, wine and Grail or red meat for taste. In the centre of the temple was a cauldron in which to burn the sigils.

I put on leopard skin tights, painted my eyes so that they were cat-like, and threw on a bone necklace of skulls.

Invocation of Sekhmet

[Invoke Sekhmet and light the cauldron:]

Come mighty one, Sekhmet, Maned and glorious mistress of Set. I love you; I adore you, Huntress of the plains. I follow you into the desolate lands. Prowler of humanity, I seek to gaze into your eyes; reflected in them are the flames of desire that burn within you -- they burn within me. I will to become as you are, Lioness of the desert. I will to become strong,

proud, and powerful. You give life and love to your own kin, and to the enemy reveal the beast within. Sekhmet, come tonight; Fill this temple with fire.

The Rite

[Prowl the temple, and crouch in front of the altar dedicated to sight. Light the candle on the altar, look at your reflection in the water, acknowledge your desire, and burn the sigil. As the sigil burns, visualise a lion staring into the distance:] *May my eyes see as yours across the land, slowly, silently, deliberately; I evoke the power to see.*

[Prowl, and crouch at the altar for scent. Light the candle and incense. Breathe in deeply, acknowledge your desire, and burn the sigil. Visualise a lion poised on the edge of darkness:] *I open myself to the night, and breathe in the scent of the night air. I smell the dry desert soil, the dusty earth, the scent of all living things; I evoke the powers of scent.*

[Prowl, and crouch at the altar for sound. Light the candle and begin to drum, acknowledge your desire, and burn the sigil. Visualise the lion alert and prepared to act on the slightest sound:] *I listen, and hear the beat of another's heart, I let this beat sink into my bones, and become one with the night; I evoke the power to hear.*

[Prowl, and crouch in front of the altar for taste. Light the candle, and drink from the Grail. Acknowledge your desire, and burn the sigil. Visualise the lion about to feed:] *I am a lion of the plains, and thirst for the taste of blood. The taste of life runs through my veins, for I enjoy all that I take in; I evoke the power to taste.*

[Prowl, and crouch at the altar for touch. Light a candle, and anoint your body with oil. If you have some fur stroke it. Acknowledge your desire, and burn the sigil. Visualise looking into the lion's eyes, becoming one:] *Will that I had the courage to reach out and touch you, embrace the power within, for I have been like a desert creature longing for the rains; I evoke the power to touch.*

The Secrets of the Animal Neteru

Classification: V2 - BN0.R2 - 1
Author: Don Webb III^o
Date: October, XXVI -- Set-XII Conclave⁽¹⁾
HTML Revision: Dec 19, 1998 CE
Subject: Neteru
Reading List:

[Ring the Bell nine times]

[Light the Black Flame]

[Open the Gate]

[Invocation of Set]

[Elemental Summoning⁽²⁾]

GRAAL

This is the brew drawn from the Well of within. It makes pleasures more keen and pains more biting. With this potion you can come to know and transcend all that is bright and dark. This opens all doors for the Setian and destroys the unwary, who know not of Xepera Xeper Xeperu.

Second Part of the Word of Set⁽³⁾

Ceremonial Recognitions

The Working

[The animal neters will be arranged along a long wall in darkness. The neters should be seated with a waeb neter standing to one side. The waeb neteri will establish the link between the neter and the Initiates with the lighting of two candles -- the first to illuminate the silhouette, and second a candle for the neter, which reveals his/her face (and enables the neter to read his/her text). At the far end of the wall will be the High Priest, representing the neter of Set. Seated with him will be XaNephys and Leviathan. Three waeb neteri will be associated with that station.]

[Magus Flowers:] *From the First Ordering arose the Second as a matter of laughing chance. The Second Ordering looked to the First for ways to pattern its awareness. From the beasts men learned the first secrets -- giving meaning where there was none. Tonight we Remainifest their steps.*

[Magus Flowers walks to the first station. Adept Reed lights the candles and Priestess Lance speaks:] *I am Arachne, who bested Athena in the art of weaving. I am Avoozal, fanged guardian of the wealth of koboldom. I am the dark shape that hides in your own houses. If you would hear my Secret, you must take a terrible oath.*

[Magus Flowers:] *We would learn your secret even if the knowledge damns us.*

[Arachne:] *This is the oath: I will use all my arts -- venom, hiding, snaring, that my kind will live. This is the sign of the oath:* [She makes the hondstodhur of the hagalahaz rune. The other initiates do likewise as a sign of taking the oath.]

This is the secret of the spider: If you bring what is within your black hearts in the shape of a web, you can create an intricate living balance between all things within your life and the worlds.

[Magus Flowers walks to the next station. Priestess Elizabeth Reynolds lights the candles, and Magister Neilly speaks:] *I am Selket, surveyor of the wasteland. I am Serket-hetyt, who causes*

the dead to breathe and the living to suffocate. I am the scorpion who lives in the midst of death. If you would hear my secret, you must take a terrible oath.

[Magus Flowers:] *We would learn your secret even if the knowledge damns us.*

[Serket-hetyt:]

This is the oath: I will push myself to the outermost limits, ready to defend myself from the strange Beings I may encounter. This is the sign of the oath:

[Magister Neilly holds up his left hand. The index, little finger, and thumb are held against the palm. The other two fingers are extended, and the whole hand is arched slightly to resemble a scorpion's sting. The Initiates do likewise as a sign of taking the oath.]

This is the secret of the scorpion: With your will you may pierce the veil of time and know the intense joy of living in any time, any space, or any body.

[Magus Flowers walks to the next station. Adept Cinda Seaton lights the candles, and Magister Robinson speaks:] *I am Meretseger, who can kill or cure the Worker. I am Mehenet Imenet, who blinds the maker of false oaths. I am the snake who lies coiled, ready to strike. If you would hear my secret, you must take a terrible oath.*

[Magus Flowers:] *We would learn your secret even if the knowledge damns us.*

[Meretseger:] *This is the oath: I will not waste my energy seeking to control that which is not essential to my essence -- instead I will build great energy waiting for the right time to strike. This is the sign of the oath:*

[Magister Robinson extends his left hand and slowly coils it up into a fist. The Initiates do likewise as sign of taking the oath.]

This is the secret of the snake: The World of Horrors coats us with a skin called the persona. If we are to grow we must shed that skin again and again and bring forth our shiny selves.

[Magus Flowers walks to the next station. Priest Webb lights the candles, and Magistra Reynolds speaks:] *I am Wepwawet, who opens the way by my fierceness. I am Anubis, who guards the pyramids with flashing teeth. I am the jackal, who gnaws bones in the night. If you would hear my secret, you must take a terrible oath.*

[Magus Flowers:] *We would learn your secret even if the knowledge damns us.*

[Wepwawet:] *This is the oath: I will never give up watchfulness. This is the sign of the oath:*

[Magistra Reynolds touches her face beneath the left eye with the index and middle fingers of her left hand. The Initiates do likewise as sign of taking the oath.]

This is the secret of the jackal: You must find the Hill of Bones within yourself and from that still place watch the worlds with your eyes glowing with the glory of your desire.

[Magus Flowers walks to the next station. Adept Johnson lights the candles, and Priest Rivera speaks:] *I am Voivode Dracul whom no grave can hold. I am the Vampyre whose passion*

remains in the world as long as blood flows. I am the bat who terrifies the self righteous. If you would hear my secret, you must take a terrible oath.

[Magus Flowers:] *We would learn your secret even if the knowledge damns us.*

[Voivode Dracul:] *This is the oath: I will never forget that the Blood is the Life. This is the sign of the oath:*

[Priest Rivera presses the index and middle fingers of his right hand against the pulse of his left wrist. The Initiates do likewise as sign of taking the oath.]

This is the secret of the bat: With the fangs of the soul you can take and give energy as the act of darkest love. What is exchanged lives forever.

[Magus Flowers walks to the next station. Adept Charles Lamkin lights the two candles, and Priest Zimmer speaks:] *I am Sakhmet who nearly destroyed mankind in my bloodlust. I am Mut, who purrs at the touch of the fearless hand. I am the lion whom all of mankind has made a symbol of strength. If you would hear my secret, you must swear a terrible oath.*

[Magus Flowers:] *We would learn your secret even if the knowledge damns us.*

[Sakhmet:] *This is the oath: I will master my rage and use it only when it is needed. This is the sign of the oath:*

[Priest Zimmer flexes his left hand like a claw, then relaxes it, drawing the hand back to himself. The other Initiates do likewise as a sign of taking the oath.]

This is the secret of the lion: you can make the world your plaything -- mercy and justice lie within your talons.

[Magus Flowers walks to the next station. Adept Gyori lights the candles, and Priest Rigby speaks:] *I am Fenris, whose howls shake the world tree. I am Fenris, who swallowed the hand of Tyr and one day will swallow your sun. I am the wolf whose packs persist despite the evil of men. If you would hear my secret, you must swear a terrible oath.*

[Magus Flowers:] *We would learn your secret even if the knowledge damns us.*

[Fenris:] *This is the oath: I will find a pack to run with whose members are as strong and fierce as I. This is the sign of the oath:*

[Priest Rigby performs the hondstodhur of the Wunjo rune, by closing the tip of the thumb together with the ring and little fingers of his left hand -- keeping the other two straight and pointing the fingers downward. The Initiates do likewise as a sign of taking the oath.]

This is the secret of the wolf: you can gather in packs which increase your power, and you can learn from those stronger and weaker than you.

[Magus Flowers walks to the last station. Adept Arnold Watson lights one candle, which illuminates the Set-beast. Magus Flowers then says:]

The Second Ordering realized that it was different from the beasts and became aware of Set, who semblance is manifestly not of this earth. The Will of Set Became manifest in his Temples, who were the Third Ordering glorious in Khem and the Fourth, who now reshapes the worlds, and consciousness was no longer a matter of chance, but something to be shaped on the path of becoming. This is the sign of Set's bond with us.

[Ra-en-Set speaks here.]

[Priestess Hardy lights a Black Flame. Magister Moffat traces a Pentagram above it. Those sitting with the High Priest then speak as they desire.]

[Opportunity for personal Work]

[Magister Menschel:] Look about you. Reflect on your paths to these holy halls. Consider where you go from here. All these things and more are the Temple of Set. It is Set's web, Set's sting, Set's skin, Set's eyes, Set's fangs, Set's talons, Set's pack. It is within each of you, and its power and majesty are available to you at all times.

Bell x9

Footnotes

1. This text presents the last draft of this Working for the Set-XII Conclave. Some participants modified the words of their own statements as is appropriate.
2. The Formula of the Draconis Pylon was used at Set-XII.
3. Spoken in turn in English, Enochian, and German.

The Obsidian Shard

Classification: V2 - BN1.3 - 1
Author: Adam Campbell II°
Date: April 24, XXVI, Commentary: June 30, XXVI
Subject: Anubis
Reading List:

I, Anpu, am again risen from the dead and forgotten realms. Long has the banishment been from the Elect who are my domain.

What cruel irony that I, who am One with the Eternal Set, should be given the name of the dead.

The dull-eyed ones could not destroy me, just as they could not destroy the Majesty of Set. I am the master of transformation; through me the Eternal Set burned on.

For too long the stars have cycled with the Elect not knowing the true extent of my power and form.

But he, conceived of Diabolical Essence, has found the Key that has released me from the realm of dreams.

Yea, the word of unmaking. Shemhamforash!

Behold! The power, glory, and terror of my name shall be known to all.

To take the name of Anpu within one's Self is to take the very burden of the firmament upon one's shoulders. I am the Guide and Guardian of the Way -- Keeper of the Keys of Power.

Be it known that They who bear the Anubian Flame are the Vanguard of the Elect, zealous in what they do. To presume such a task is strange indeed, for the wrath and doom of Anpu await all who err in Truth within my domain -- behold the West!

Know well the Nineteenth Part of the Word of Set, for therein lay the Keys of Power.

The first Shard is given.

So it is done.

Introduction to the Obsidian Shard

June 29-30, XXVI

The Obsidian Shard is a recording of an evocation of the neter Anpu (or Anubis, from the Greek corruption) on the evening of April 24, XXVI A.S. The actual Working has its roots in Work stretching over almost two years. The most recent of these was a Working with the thirteenth Aethyr, ZIM. It was this Working that led me to perform the evocation.

The text of the Obsidian Shard came to me as a series of realizations that formed within my mind as I communed with the neter Anpu. The text has a life of its own, and any attempts to expand or "improve" on it have proved futile.

My work with the neter Anpu (or Anubis as I originally approached the neter) began after an illustrative ritual to explore the Word of Set. The Working concluded with an active invocation of the thirtieth Aethyr, TEX. While little resulted from the Working at that time, a series of strange and disturbingly lucid dreams resulted later that night when I retired.

The most powerful -- and significant -- of these was a dream vision involving Anpu. A series of pronouncements followed, of which I still have little recollection. As I recounted to Magistra Linda Reynolds in a letter dated Sept. 21, XXIV:

On August 1, XXIV, I conducted an illustrative ritual to develop an Understanding and feel for the Word of Set. While the ritual itself did not seem to produce much at the time, a strange set of dreams occurred when I retired later that evening.

I remember a sudden feeling of falling and of then coming to rest, upon my hands and knees, on desert sands. It was cold, and I knelt below a brilliant starry sky. I then proceeded to raise myself to my feet, when a huge towering block of stone appeared before me. A deep voice came from above and behind this block. It began to proclaim a series of items of which I have only vague memories. It was then that a dark figure of what seemed to be Anubis appeared on the rock...

In time I began to Work with the neter Anpu, and intermittently, with the Nineteenth Part of the Word of Set. It was on April 14, XXVI that I conducted an invocation of the thirteenth Aethyr, ZIM, and which subsequently led me to evoke the neter ten days later.

This was the Working now known as the Obsidian Shard.

The Essence of Xonsu

Classification:	V2 - BN1.5 - 1
Author:	Linda Reynolds III ^o
Date:	(unknown)
Subject:	Neters
Reading List:	

All of you who have looked upon the shining symbol of my Power, come forward, for I salute you. As I know you, so my greatest brother knows you. Know that my greeting serves also as blessing, for no greater beings have heretofore walked beneath my face.

How well I know thee, O Prince of Darkness;
How well I know thee, O God of Transformation;

How well I know thee, O gods of past and future;
How well I know thee, O winged sister whose triumphant call echoes from the mountain to
the farthest reaches of the collected universes;
How well I know thee, O gentle darkness, night goddess slipping silently through our
welcoming minds.
How well I know thee, one whose numbers are measured from Infinity, whose words cast
their shadows upon the absolute.

Ah, but I do not know the others! Nor do I care to gaze upon their withered limbs. They are
gathered behind me in supplication for my protective word. As children they gather; as
children, mindless and reckless, I see them. Count yourselves not among the children!

Can the sparrow withstand the Typhon's power? Who among you can absorb the
Quintessence of Neters who dwell within?

I stand in solitude - you see me thus - and yet am surrounded on four sides by proportion's
remainder.

My name is known to you and my essence, long dormant, seeks to destroy that which held it
so. Curiosities! Blindness!

Do not trifle with me or my intent; in anger I shall seek you out with purpose and direction;
the sky shall flash in brilliant fury as my vengeance is realized!

Fear me, O children. And fear the great black beast upon whose surging body I alone am
brought forth to the place of confrontation. It is I whom you must face if your efforts shine
forth less than brilliantly.

It is I whom you must face if your actions despoil the purity of Absolute.

If you falter, I shall overtake you, my blade swift and sure. If your direction proves in
opposition to the shining reflection of Self that you observe and ignore, then you shall taste
the bitter nectar of rotted corpses.

He who stalks the night in search of brilliance has seen my face, honor and perfection, shown
to the purest alone. How then can you question who I AM!
He, my greatest brother, has reached toward the dark beast beneath me and stroked its arching
neck - he has spoken of recognition and rebirth - he has held my Self within his heart and seen
the shining reflection - Xeper - of the eight remaining mirrors, the four remaining shadows.

Upon my dark beast I ride forth in quest of that which you may lose. And in your loss, my
choice is unforgiving. You seek not truth and I am of Truth. Can you not then perceive the
outcome? My dark beast shall bring me upon you, and that which you thought was strength
shall be as a mere whisper of the Fate you once held in your grasp, once manipulated as easily
as the wind drives a feather.

For you alone who honor time above all else, that time shall shorten and provide for your
undoing For you alone who whisper into the ears of fools, my great beast shall hear and bring
me to you. We alone have swung across the Aeon of my greatest brother, both as child and
father, toward friend and foe alike, in our unspoken purpose.

For know, when that purpose is spoken, the time for thee has ended. Only in its unspoken state may you hear and understand and act, safely. I am not many; I am not a hidden force of Will; I am not of foolishness and pride, of stasis, for my beast can never rest. You have seen me, you have feared me, you have loved me, you have never needed me. For in needing shall I destroy. I can no longer tolerate the backward glance; and such are the four links of my chain. You shall be shackled and beaten away, trampled into oblivion by the beast who bears my semblance. Hear! I am Xonsu, and my Word is before you.

NeXbet the Guardian and Xem

Classification:	V2 - BN1.A - 1
Author:	Sandy Sarris III°
Date:	(unknown)
HTML Revision:	Dec 16, 1998 CE
Subject:	Neters
Reading List:	

I hold the shen -- see within its depths.

See what is within; look deeply at its Self. See with eyes that have more than vision. Hear with ears that are preternaturally sharp -- that hear in another dimension.

I call upon your inner wisdom to embrace us, and see with our vision into the crystal that I hold in my claw.

For mine is the guardianship of what is rare upon this earth, and locked deep within our hearts. And only you who would seek the key can dare to understand my words and carry them deep within your hearts.

Beware of idle thoughts and idle minds -- for such are not found in Xem.

Beware the stumbling blocks that are laid by your Selves -- for that is no way to seek the crystal within my grasp.

Study me now, that you might know my configuration.

Bear not to turn away and shrink from my overwhelming presence, for I am essential to understanding.

The crystal illuminates Truth, as Maat stands before us in her judgment of our being. And NeXbet holds that light, of illumination and clarity, of vision that leads to an understanding of the forces we are, and are around us.

"Know Thyself" has been an accursed word -- fit only for those who would step across that plane into Self-destiny.

I have for you the key to do just that -- while you have the Will to reach the Form.

See clearly what words I am saying, for I do not speak idly and my words are precious to my Self.

Clutch not at your despair while facing me -- there is no space therefore.

Summon up my ghostly presence into your deepest minds that I might take part in the highest glories of your Being.

We share each among us the gift that is our Selves.

Let us treasure it more than we have done.

The crystal speaks for all our minds.

* * * *

Fie upon those fools who tamper with what they do not believe -- what they merely pay lip service to and mock behind their hands and in their minds! Let them perish in their minds -- let them learn in agony what they have lost and refused to acknowledge in their ignorance and in their smugness.

Theirs is not the answer -- and you who have chided yourself for not being sure within -- who feel that you might have lost the way: Know you this -- that those who have forfeited their place -- they who mock and scorn -- THEY have lost the way, for they never even knew that they were upon it in their blindness -- and you who feel wonder and faltering -- your place is secure upon it. For your eyes are not dimmed with ignorance -- but with brilliance.

And any time that you would stand and turn around in confusion -- know that it is a confusion of choices -- of opportunities, of immense vistas, and imagination that stretches into infinity -- an eternity of that which I hold in my hand and within my heart.

Let none stand before the pylon gates who are not worthy -- for they shall not be admitted.

Let none stand before the pylon gates and supplicate -- for such is not done in Xem.

Let none stand before the pylon gates who are not of Xem -- for their blindness shall overwhelm them and they shall lose sight of the gates before their eyes; and all will be as darkness -- a darkness of non-existence -- and Xem will be only a whisper in their minds, of something once remembered -- but now forgotten.

This will be my curse to them -- and my blessing. I do not speak idly: Remember these words -- and the power behind them. I am keeper of more than the gate -- but am watcher of the Soul.

A Xem.

Rite of T.I.K.K.R.R.

Classification:	V2 - BNE.R2B - 1
Author:	James L. Knowles, Jr. I°
Date:	March 11-16, XXVIII
Subject:	Maat
Reading List:	

Part 1 - March 11, XXVIII

Several months before this rite, I began to feel that the intangibility of the Principle of Maat might be made tangible in such manner to at least make it more easily comprehended to those beginning the study of Her, by somehow incorporating the Words: Thelema, Indulgence, Xeper, Xem, Remanifest, and Runa. A week or two before this rite, I was "doodling," and eventually starting writing the abovementioned Words. I knew something was there, but didn't know what, and then wrote the Words vertically, like so:

Thelema
Indulgence
Xeper
Xem
Remanifest
Runa

I wasn't impressed, so I laid the scribble paper down, and began doing something else. A few days later I was meditating on the Words, and once more wrote them on a clean sheet of paper. I looked at the paper, but simply didn't see anything. I took another piece of paper and wrote them again, but this time vertically like before. Still nothing. After a short time I rewrote vertically on yet another clean sheet of paper, but this time changed Xeper to Kheffer and Xem to Khem. I couldn't believe what I saw - I took the first letter of each Word and

wrote them in normal fashion and got: T.I.K.K.R.R. I laughed some to myself, and then decided to put everything away for a few days.

Day after day passed, but I could not help thinking about what I saw. Finally, after not being able to take this anymore, I decided to conduct an instant G.B.M. rite to try and find out why this T.I.K.K.R.R. thing occupied my thoughts so much. The manner in which the rite was conducted was not so unusual, and so I think it unnecessary to go through each step. The following is a description of what occurred during the Working portion of the rite.

The amount of energy present was phenomenal, nothing like I had ever before experienced. A golden glow soon surrounded the altar flame; then the red lines of the Scrying Pentagram turned to gold, fading and then starting to almost flash. Following this, a very long line appeared at about the "2:00" position in the atmosphere above the altar, and ran a length to about the "7:00" position. The line began to change back and forth from silver to gold, but the constant changing wasn't as a flash; rather it was slow, almost like a pulse.

I turned from the changing line above my altar back to the Scrying Pentagram. The lines in the Pentagram had morphed into what looked like a pair of scales, but there were no pans. I thought this strange, and after what seemed to be only a few seconds everything just stopped, instantly. The action was like unplugging an electrical light ... and that's just about how drained of energy I suddenly felt. The rite was ended shortly afterwards.

Interpretation: All I could figure at the time was that something was missing, because there were no pans on the scales formed in the Scrying Pentagram. Otherwise, I was still confused.

Part 2 - March 16, XXVIII

The purpose of this instant rite, the second of its kind within a week, was to better Understand the relationship, if any, between T.I.K.K.R.R. and the Principle of Maat. This rite was prompted so soon after the first, because of a discovery (?) which simply would not leave my mind: Using the methods in #4A from the Reading List, the acronym T.I.K.K.R.R. adds to 13 and 33. Placed side by side, they're 1333. I was born at 1:33 p.m. - converted to military time 1:33 p.m. is 1333. I didn't recognize the coincidence (?) at first, but after some time it did hit me - like the proverbial ton of bricks. I actually thought for a time that I might be losing my mind, then decided not, and went on to conduct the instant rite a few days later. The following is what resulted from this second Rite of T.I.K.K.R.R.

There were no visions during this rite, but pure Understanding only. Here is the Understanding:

Humankind first experienced the principle of Maat when Set first bestowed his Gift upon that race. When Set recognizes a member of the human race as being one of his Elect, then he gives to this Being of his own Essence. Having been installed with Set's essence, the elect being automatically experiences the essence of Maat - the intangible part of her infinite being.

Maat is truly the first goddess, daughter of Set. It was the essence of Maat which Set brought into being when he first Willed his Self a being opposed to the cosmic order. Set gave her essence true form when he created HarWer in order for his Self to not only oppose the stasis, but be truly separate, defining his Self within his Self.

Xepera Xeper Xeperu

Confirmation and Emulation

Classification: V2 - BNE.R2B - 2
Author: James L. Knowles, Jr. II°
Date: July 8 - 11 XXVIII
Revision: August 26, XXVIII, June 17, XXIX
Subject: Maat
Reading List:

Confirmation - July 8, XXVIII

It was shortly after 10:00 p.m. C.D.T., and I had just lain down to think. I had been reading from the Ruby Tablet of Set, and wondered if perhaps my Work with Maat was moving in the wrong direction, and if all I had done in the past was nothing more than an illusion. To say the least, I was troubled.

The room was completely dark; not even the table next to my bed could be seen. I finally said aloud, "Set, if I'm wrong in my Work on Maat, then tell me. And tell me why. Explain to me why I'm wrong. No, I'm not having doubts, really, but if what I'm doing is self-delusion, I need to know."

Not long after I spoke - exactly how long I'm not sure - I "saw" Set standing in the atmosphere above and to the left of my bed. He smiled and I heard: "You're not wrong. Remember what you read only a few hours ago. And remember what I created HarWer that I might define my Self. And remember that you are of me."

I suddenly sensed HarWer's presence. but couldn't actually "see" him. Then it struck me: To define my Self I must do what Set did... I must recognize / create my own "HarWer". To do this makes *me* the Center, my own Individual Center - **that** truly sets (Sets?) me apart from everything else as an Individual being! This leads to one Becoming Maat. Again I "saw" Set. he turned his head towards me and it was as if I had been touched by high voltage wires. I felt as if I were about to explode, then all faded away. Somehow I knew I had changed.

Later analysis:

"I was troubled." Magickal intuition had led me to attempt an understanding of the Principle of Maat via combination of the Words Thelema, Indulgence, Xeper, Xem, Remanifest, and Runa. I was troubled, because after reading the Xem Keys several hours before this Working, I began to wonder if I was on the wrong track - it appeared as if Xem alone would provide what I sought, instead of a combination of the six Words.

"You're not wrong." These words from Set eased my troubled feelings; I felt this to be a confirmation that my Work with Maat should continue along the present course.

"Remember what you read only a few hours ago." In this sentence Set was instructing me to remember a passage of Xem Key #2: "An important part of initiation is to call to the Neter with which the successful initiate will work." When I first reflected on this particular passage, the Neter which came to my mind was the Goddess Maat - that thought would change 23 days later. ⁽¹⁾

"And remember that you are of me." Here I refer the reader to paragraph 4 on page 1.

MAGIC

MetaMind II

Atu XV: The Devil

Classification:	V4 - C10.1 - 1
Author:	Lynn Norton IV°
Date:	(unknown)
HTML Revision:	Dec 05, 1998 CE
Subject:	Tarot / Symbolism
Reading List:	

I am sitting in my chamber, a Spartan altar before me, having only the light of a single black candle for company. Around me are my now-customary sheets of paper and two pens. My deck of Thoth cards are within easy reach.

My thoughts are turned inward, and I begin my journey to the House of Set, but this time my senses are more awake. I am aware of many more things happening than I have ever been aware of before.

The walls of my chamber slowly become lighter in color, eventually transparent, and soon become as nothing. They are no longer there. It is now that I notice that I have risen above the floor, and that the walls have not so much vanished as I have left my chamber. Below me, far away, I see myself seated at my altar. Everything is intact. Now the blackness which surrounds me becomes more complete, eventually to eliminate all sources of light.

I have been swallowed by the Night.

Next, I experience the sensation and disorientation of freely floating, weightless, amid the consuming blackness. One by one small points of light appear, and I am no longer floating aimlessly. My signposts have arrived in the form of stars.

My journey begins to pick up speed as I move faster and faster towards the massive stone structure in the distance. In general appearance the structure is more like the design of Imhotep than later architects. The exterior is covered with a polished black stone, and inlaid at irregular intervals are hieroglyphs of gleaming silver. The entire structure revolves silently, exposing all sides to my view, its shiny blackness contrasted by the dull ebony surrounding it.

As I approach the structure, I notice a small door at its base. My first thoughts are that the door is made of some sort of glass, but as I get closer I see that it is actually cut from a single piece of clear, quartz-like crystal. Although it is rather small, requiring me to stoop to gain entrance, the workmanship displayed by many facets cut in the door is obvious. It seems to catch and reflect light from any convenient source.

Once inside, I see before me a long, dark gallery. The walls appear to be covered with the same silvery designs that mark the exterior of the building. They are the sole source of light.

Approximately two hundred meters from the entrance, I encounter another door. This door too is small, requiring me to again stoop to continue my journey, though I do not have to stoop as far as for the first door. Other than its blood-red color, and slightly enlarged size, it is exactly as the first door appeared.

Although I am still within the gallery, I notice that now I am walking up an incline, though it is not extreme. Three hundred meters from the previous door I come to the first door to allow me to enter standing completely erect -- but just barely. The workmanship of this door makes the previous two pale by comparison. All about its shimmering, mirror-like black surface are the now familiar silver hieroglyphs. Unlike the previous two doors, this door will not respond to the physical action of a push. Instead I merely think of the door as "open," and it swings silently inward.

Another four hundred meters more, and I am now standing before the largest and heaviest of the four doors. This door too is inlaid with the pictographs, but is a deep royal blue in color. I make no effort to push against the door, instead I use the method I had employed on the previous door -- and with the same results.

I am now in Set's chamber.

In the chamber I notice that the stone comprising the walls are interlocking trapezoids, and I am curious as to why I failed to notice this fact on my preceding trips to the House of Set. Fascinated both by the cut of the large stones and their inlaid hieroglyphs, I approach the walls for closer scrutiny.

The black walls are smooth, finely polished, as if they are made of glass. "Jade," I say to myself. Though the air has a slight chill about it; the walls are warm, as if they are alive.

The silvery hieroglyphs which serve the same function here as they did within the gallery, viz: illumination, seem to be breathing. Believing this to be a hallucination, I shake my head as if to clear it, and blink my eyes several times. The hieroglyphs still breathe.

I am so absorbed in my thoughts and speculations concerning the reason and nature of the hieroglyphs' strange phenomenon, that I fail to notice for a time that I am not alone within the chamber. I turn around slowly to see Set sitting patiently in his throne-chair.

I go over to the spot on the floor where I see both pen and paper waiting, sit down upon the warm floor in an "Indian style" method, and pull my robe tightly around my knees to stretch my robe taut between them. I place the paper upon my lap, and the conversation begins ...

The Dialogue:

Set:

Greetings, Ptah. Are you ready to continue our Work on the Book of Thoth?

Ptah:

Greetings, Prince of Darkness. I am indeed.

Set:

Before we begin, do you have a question regarding my House?

Ptah:

I've noticed many things about the construction that I did not notice on my preceding trips. The walls, for example, cannot be of any substance I know of. I speculate that they are a manifestation of your creative Will. You would not have expended the energy for my benefit unless you expected me to learn something from them. So, before I ask any question of you regarding your House, I would prefer to think a bit longer. I would prefer not to waste your time with what may be an unintelligent question. If you do not mind?

Set:

[smiling] Quite so.

Ptah:

I do have one question, if I may, before we begin.

Set:

And it is?

Ptah:

I am presently seeing you as you have been classically represented by Khemite artists, that being a human male torso, arms, and legs, with an, excuse the term, "animal's" head. Your complexion is rather reddish in color. Your kilt is in the Khemite tradition, yet it is black. My question is essentially; is this your true form?

Set:

The answer is both yes, and no. It is at least the form by which man has known me for the last seven thousand years.

If I had elected to appear before you in another form, you may have experienced any number of problems: suspicion, skepticism, confusion, even mind rebellion. As I have appeared before you in a form with which you are familiar, we dispense with such distractions that we may more effectively Work together.

What prompted your question?

Ptah:

The desire to know.

Set:

If you are satisfied we shall continue our Work.

Ptah:

I am satisfied.

Set now rises from his throne-chair, and his tcham scepter flies through the air to rest in his left hand. As with the other cards preceding this one, he draws the scepter from his right to his left, and the card comes slowly into view. For the next several minutes I am sketching the card carefully and making notes relating to color, shape, size, and geometry. I am careful to maintain proportional references.

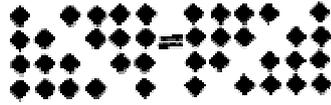
The strong sexual symbolism is maintained through essentially similar shapes. Almost all of the colors, however, have been changed. The card is much brighter than the preceding design of Crowley, yet there are many points on which he "hit the mark" accurately.

The two ellipsoids at the base of the cards are maintained, albeit in different colors and with different characters contained within them.

The left ellipsoid is green [Viridian] with a large red [Cadium deep] "star-burst" at its center.

The right ellipsoid carries within it an exact copy of the Set figure as he appears on the Temple's Stele of Xeper, but in color. Set himself is slightly reddish in color, and is wearing a black and red kilt. His pectoral, wrist, and ankle bands are various combinations of blue [Thalo], purple [Ultramarine violet], and yellow [Cadium deep]. The scepter he holds in his right hand is of the same black as his kilt [Ivory], while his ankh is red [Cadium deep] to match the other part of his kilt. His headgear is red, but with a slight blue cast to it [Alizarin Crimson]. The background of the ellipsoid is a combination of both yellow and orange [Cadium deep, again], much like the present card demonstrates, although brighter.

The shaft rising through the center of the card, and the seven concurrent elliptical blue rings, is of the same blood red as Set's ankh.



The three-eyed goat is gone, and in its stead is the figure of a man dressed in black. His clothing is extremely form-fitting, after the fashion of a leotard or nylon stocking. In physical appearance he closely resembles a modern day body builder. A black cape with a lining of the same color as Set's headgear hangs about his shoulders.

The horns that protrude from the temporal areas of his head are much like the horns of the goat that he replaces, and brown in color. In his right hand he holds a trident equal in length to the man himself. This trident is a bluish-white, which it achieves due to its intense heat. The man is totally oblivious to this heat. In the man's left hand he holds a green [pale] bowl which is filled to the brim with a foul smelling though sweet tasting porridge. This porridge is brown in color, and a small amount of it seems to trickle down the side of the bowl. Visible fumes are rising from the bowl.

The face of the horned man is much like Anton LaVey.

The background of the card is a night sky filled with stars. All of the planets are seen, yet the sun is absent. Above the man's head, between his horns, suspended in the air, is a white sigil of Baphomet [Titanium white].

Although this sketch is crude and incomplete [and deliberately so, as to not influence Priest Bushey's understanding of the style he must employ to paint this card], it should nevertheless give you some idea of the completed project.

My apologies to the lovers of fine art...

Ptah:

I have finished my sketches and notes.

Set:

Good. Now we shall discuss the symbols employed. You may begin where you choose.

Ptah:

I have noticed that this card, like The Hierophant / Priest of Set and The Emperor / Magister Templi, is extremely similar to that card with respect to symbols which it replaces. This I believe is because the margin of error in the old cards is less than those cards necessitating more radical design changes, such as The Star / Pentagram of Set and Art / The Golden Section.

The astrological determiner is this time implied via symbols, namely the twisted horns of the man-figure in the center of the card, rather than by color as you did with The Golden Section.

The sexual symbolism of the card is still rather obvious, and seems to indicate a reveling in the so-called "male" principles of action, strength, power, and the like.

The figure of your Self in the right ellipsoid is of course a representation of how you appear today, and makes obvious the link between the past Aeon and the present Aeon. It also demonstrates exactly who "The Prince of Darkness" has been, and is now.

Set:

Yes, Ptah, but can you think of no other reason why I should be depicted twice upon the card? Ignore the fact that I may assume whatever form I choose, and concentrate instead upon why I might be twice upon the same card.

Ptah:

[after several minutes...] I am aware this night of something I have only rarely heard discussed among the Elect.

Set:

And that is?

Ptah:

That a Black Magickian has the opportunity to experience or master temporal fugue -- the ability to be in two different places at the same time within a given reference of time. This night I am both here within your House, and yet I am also still within my chamber.

Set:

This is true. I can tell from your voice that you obviously enjoy the experience, but it is not without some dangers.

You are still capable of feeling injury or pleasure done to your body in the realm of man, but your body in the realm of man has no knowledge of what you experience to this body here in my house. Your mind, however, is another thing entirely. Should your body in this realm receive either pleasure or discomfort, your body in the realm of man would have no knowledge of it, though your mind would remember the experience if you so chose.

Your mind, here by your Will, is truly conscious only of this realm of existence. Should someone see your corporeal body, you would appear to be in a deep sleep or trance, Self-induced coma as you Will.

Through all of this your mind is awake, and that part subject to the Great Order is under some measure of strain to allow your non-human Self to manifest itself here. This explains the high measure of fatigue you experience upon your return to the realm of man.

Ptah:

Then this is the truth behind the Ideas called "astral travel," as it is misunderstood by the "bungled and botched?"

Set:

It is, but with a difference. Most non-Elect sources believe that there exists another realm of existence which they call either the "astral plane" or "astral dimension." In this "dimension" there is allegedly their other body waiting for them to be conscious of the "fact." A variation on this theme is the idea of an "eternal paradise" and "souls."

The truth is, that my realm is empty of all else save mySelf unless you Will yourself to be here as you have done, Ptah.

Ptah:

Does this mean then, that I am not in reality here within your House?

Set:

No, it merely means that your strength of Will is such that you are able to visit my realm, create a body for the purpose of locomotion with which you are familiar, and Be. Remember your classical philosophy: "I think,..."

Ptah:

"... therefore, I am."

Set:

And, as you think with greater skill, more clearly and consistently in this, your natural realm, your existence is consequently more real than in any other realm. Now let us return to the card.

Ptah:

I admit to being baffled by the bowl in the horned figure's hand.

Set:

That brew, Ptah, is Promise. The promise of everything that is possible through the use of my Gift, that man has forgotten, rejected, avoided, condemned, or called "sinful." It is the promise of Self and of Black Magick. It is the promise of all that men want, yet fear to taste. It is the promise of the Elect which overflows for want of those who Will brave the taste. There is no way that the tasting of Promise can be unconscious, and for that reason it tastes sweet, though it smells of the grave; the grave of humankind, and the sweetness of Self.

Ptah:

It is then the Promise that the Elect are charged to complete and that the non-Elect refuse to accept.

Set:

Quite so.

[For the next several minutes I am permitted to ponder the importance of what has just been said, before we return to the discussion of the card...]

Set:

Why is it, Ptah, that the figure carries a trident? And a white trident at that?

Ptah:

It is superficially an attempt to capture the power of your tcham or uas, through a bastardized representation of your scepter. I would guess that a common farm implement was chosen by the Judeo-Christian corrupters of Khemite knowledge in an effort to diminish its grandeur. Quite simply, it is naturally associated with the image of a horned man.

On a deeper level, it illustrates that regardless of the corruption given by others, the power is still "there." The fact that the scepter is white serves to heighten this fact through the knowledge of the necessary level of power, or energy, needed to cause something to glow with such intensity. The figure holding the scepter is in total control of it, and unaffected by its heat.

Set:

Incomplete, but sufficient.

Ptah:

The man himself is dressed in the traditional colors of Darkness, viz: black and red. Even the complexion of the figure is slightly reddish, as is your own. His resemblance is markedly like the photos of Anton LaVey that I have seen. This I believe to be your wish to remember kindly the Age of Satan / Indulgence, without which purification would not have happened, and Xeper would never have developed.

I also get the feeling that this card's design would have been your design for The Aeon if this Work had been undergone some years ago.

Set:

You are correct, though few at that time would have Understood it as we do now.

Ptah:

Far away in the background are the planets, silent soldiers of the Great Order. It is easy to see that all the other symbols are apart from them. In fact, this design looks as though it is two different paintings sharing the same canvas. This too serves to intensify the feelings of separation between the groups of symbols. Each of the cards in some fashion points out the measure of separation between you and the Great Order, and/or the Elect and the Great Order.

Set:

At least that is how it appears until you take that Symbol of the card to your Heart, and it becomes a part of you.

Ptah:

Shall we pursue this point?

Set:

Yes, but not now. In a few moments we will discuss it at some length.

Ptah:

Then I shall return to the card.

The two ellipsoids at the base of the card, the erect shaft at the center of the card, and the series of rings that the shaft is penetrating, are rather blatant symbols of the sex act. Other than those ideas we discussed earlier res: "male" principles, the sexual symbolism seems to indicate some kind of creation. This statement is again repeated through the interplay of colors at opposite sides of the color wheel, though the colors employed are of equal intensity. The right ellipsoid carries the product of the creation, namely, yourself.

Set:

Excellent, Ptah. Now we shall move on and begin our discussion of geometry and Number.

Ptah:

Before we begin. I would like to put a question to you that has recently been of some concern to me regarding the Tarot.

Set:

What is it that seems to trouble you?

Ptah:

It is not so much that I am troubled, but rather, I am curious. Nothing more.

Set:

And your question is?

Ptah:

Why was I charged with the responsibility of receiving the Tarot? Surely there are other Magickians who could as easily have done this?

Set:

The answer is two-fold, and lies partly within your Name and Function, which we shall discuss shortly.

First you should know that it is particularly because your knowledge of the Tarot was so small that you were chosen.

Although you had some knowledge of Symbol, you would not feel the need to obscure the meanings of each card with repetitive or contradictory symbolism, as did the Beast.

Ptah:

Still, I have occasionally suggested alternate or further symbolism on some of the cards, with only occasional rejection from you -- the four corners of The Golden Section, for example.

Set:

When your suggestion comes from the Heart, we create the card, Ptah. When you attempt to suggest from the mind, I must reject your suggestion and create alone. A true symbol must be experienced, become one with the Heart. Anything less is merely a sign.

Ptah:

Anubis has spoken of this ... of the importance of Understanding a symbol correctly.

Set:

This is something you are learning to do more quickly. Where you once struggled, now you know. You can now create Symbol.

Ptah:

Does this mean that I must complete the Tarot without your assistance? Suppose I should err? The entire Book would suffer and consequently the Elect would be misinformed.

Set:

Your concern is unnecessary, as it is we who shall continue this Work. In this attitude we shall be much like the Elect of old or the Pythagoreans, communicate what we must to those who can Understand, through Symbol.

Ptah:

Some will not Understand and take a false meaning into their Heart. AnXembastet has already done so, and I fear there will be others.

Set:

There is nothing that you can do to prevent it, Ptah, and nothing that I will do.

Ptah:

Why?

Set:

Because if I make a Present of the knowledge of Symbol to the Elect, then they will have learned little, lost much, and will fail to keep in their Heart that which I might teach them.

I have given each of you intelligence and the Black Flame, that you might Become as Xem. There is much that all of you must do if you are to accept this charge, and if I should become the Light I shall cease to be the Darkness. Each of you must find and create your own light within the darkness, or the Journey ceases to have any meaning - - either for you or for me.

Ptah:

I Understand.

Set:

Then let us proceed.

The other reason you were charged with the Tarot deals with your Name and Function.

Ptah:

But we started Work on the Book of Thoth several months before I knew my Name, and even longer before I had any idea of the nature of my Function.

Set:

It is your fault that you did not know your Name.

Ptah:

I did not intend to sound accusatory.

Set:

You did not. I merely stated a fact. You remained ignorant of your Name because you did not press the issue at the time. Instead, you preferred to acquire knowledge through reading and Working, so that you might Understand. Some of the Elect discover their correct Name later than others, as you did.

Ptah:

And finally knowing my Name will help me understand why I was chosen for the Tarot?

Set:

Precisely. Now, tell me briefly what you Know and Understand of Ptah.

Ptah:

My Understanding of Ptah is based almost entirely on intuition and related Workings. The books that I had consulted to help me in this endeavor were contradictory and confusing. Eventually only the illustrations of Ptah proved to be of any value.

Set:

And what did they teach you?

Ptah:

That only Ptah is seen as possessing all three forms of scepters; the djed, the ankh, and the uas or tcham. These are supposed to represent stability, life, and the authority of your Word, respectively.

Ptah is also shown in a cloak or shroud in statuary, his arms, legs, and torso hidden from view. In paintings, however, he is not always so confined. His cloak is discarded in favor of either a kilt or a loincloth, and his limbs become visible. This tells me that Ptah may possess some special cache of information that he usually keeps hidden from the eyes of the "bungled and botched" until the time is right for him to "open up" and reveal his information, at least that potential is there. I also see Ptah as a contained Neter in the sense that he is non-hysterical. He may be occasionally sensitive to one emotional extreme or the other, but this is a short-lived event as he quickly "returns to center."

His tight fitting skullcap draws attention to your Gift, his intellect, and makes no attempt to hide it under another form of headdress as other Neters wear. He also wears a rather enigmatic smile upon his face that is not too different from the Priest of Set card [Atu V].

Set:

How does all this relate to the Book of Thoth?

Ptah:

In the sixth Sonnet you told me that I would restore Sanity and Balance to the Book of Thoth. The djed being a symbol of stability is representative of this aspect of that charge, for the stability so represented is Magickal in nature.

The ankh is symbolic of the new life that you and your Words have breathed into the new Elect. In order to proclaim this Truth to all who can see, the Tarot too must become alive with these lessons. Ptah is therefore entrusted with the responsibility of ensuring this life.

The third scepter is a visible sign indicating by whose authority Ptah is charged with this task.

Set:

Quite well done, Ptah. Do you understand why Ptah is frequently not seen in a moving posture? Why is his animal aspect most frequently seen as an Apis bull?

Ptah:

Both of these representations have also been misunderstood for too long. Many did, and still do, believe this to mean that Ptah makes no progress.

Set:

Yes, but this is easily countered by the Mastery of your Being.

Ptah:

I agree, yet the myth persists. These attitudes of seeming immovability actually reflects the singleness of purpose, not venturing down tributaries, but instead preferring to remain on the main course of the journey to Xem. In the realm of man this is sometimes patronizingly called "having a one-track mind."

Set:

This too relates to the Tarot. Can you see the connection?

Ptah:

It is this aspect that makes me treat this charge with the level of seriousness that I do. I must ensure that the Tarot is received and executed correctly. It may be partly because of the previous painter's failure to adhere to my instructions concerning the Tarot, preferring instead to design the cards herself, that she became Mad and is now Magickally dead.

Set:

In your pursuit of excellence, many will fail to understand and consequently consider you a tyrant in this area.

Ptah:

This will cause me no discomfort so long as the Tarot is as it should be.

Set:

Then I have chosen you rightly?

Ptah:

I believe so. Ptah is sometimes known as "the Father of Forms," and as each of the new designs reflect Form, even those inaccurately considered as notices of initiation, such as the Priest of Set card, the job is well within Ptah's right to execute.

Set:

Then before we begin our discussion of the geometry of this card we must reveal the true name of the Book of Thoth, the Tarot. Now the Work shall be known as The Ptah-rot.

The rest of the Working was consumed with the discussion of shapes, angles, and spatial relationships, all of it meaningless until the time when you can have the card before you. Then it is you who will determine the significance of Atu XV.

Easy, Effective Pentagrams

Classification: V2 - C11 - 1
Author: John Gyori II°
Date: April 13, XXIV
Publication: Vox Tauri, Dec XXI
Subject: Pentagram construction
Reading List:

In the past year of making many pentagrams, I have constantly pondered on ways to make them using simpler methods. What follows are some ideas others may find useful.

These methods should work for anyone, but they require a few tools. The first thing required is a protractor, the larger the better. Also needed is some sort of stiff cardboard or posterboard, a straight edge, and a knife or scissors.

Place the center of the protractor over one of the corners of the posterboard. Line it up on the protractor's bottom edge and the 90° mark on the protractor, and measure out the angle of 72°, and mark it on the board. Using the straight edge, draw the angle out several inches, and remeasure the mark to be sure you have the angle right. Then cut out the angle and you're ready to draw your pentagram.

I usually find the exact center of the object that I wish to draw the pentagram on, mark it clearly, and draw one line straight down from this point. Place the 72° triangle you created above so that the 72° angle rests on the exact center mark, and one of the sides of the triangle rests on the vertical line. Draw the other side's line, which should be exactly 72 degrees away from the vertical.

Repeat the above procedure going either clockwise or counter clockwise three more times, and you should have the beginnings of the pentagram.

The next thing you will have to determine is the diameter of the Pentagram. Once that is determined, just draw the legs out as far as you need to, and mark the ends clearly. The last thing that needs to be done is to draw the Pentagram outline itself, which should be the easiest part (just connect the dots).

A really effective surface for a pentagram is glass, or even a mirror! The method used is very simple, and the result is strikingly beautiful and sharp.

I use the above method to draw the pentagram directly on the glass, using a china marker or grease pencil to draw the pentagram. Using either 1/2" or 3/4" wide clear adhesive tape, I lay the tape down on the pentagram (either on the inside or outside of the line, but being consistent). I use the knife to cut away the extra tape and make the points look nice and sharp. The tape defines the pentagram.

The next step requires a can of black spray paint. I prefer flat finish. I spray the entire mirror with an even coat of paint, and let it dry for two or more days. Be sure to wait long enough ... I personally found out just how messy the results can be when I didn't wait long enough! After two full days of drying, just carefully peel away the adhesive tape and you will have a real work of Art!!

Another visually effective pentagram is one that is outlined with florescent colors on a flat black surface, and lit by an ultraviolet (black) light. The method I use to get around using the florescent paint is to buy some florescent bumper sticker material, and to cut it into uniform strips around 1/8 to 1/2 inches in width, and 11 or more inches in length. I then use these to outline the pentagram.

By using this bumper sticker material there is no painting involved, just peeling off the backing and being careful on how it is laid down on the surface. Most office supply or print shops should have some of this material on hand.

Starlit Magic

Classification: V2 - C12.4 - 1
Author: James Lewis III^o
Date: March, XIII
Publication: The Magic Cat, VI.3, March XIII
Subject: Ritual Magic
Reading List:

"But speak to me at night, for the sky then becomes an entrance and not a barrier."
- The Book of Coming Forth by Night

Once in conversation with a III^o member, the topic of ritual chambers came up. We spoke of his chapel and I brought out that while indoor chambers have many positive aspects, I thoroughly enjoy holding a ceremony outdoors. Magister Barrett, Priest Murray, and others who have experienced this will know what I mean about working without walls, but let me share this with some of you who might, circumstances requiring, hold indoor ceremonies only.

Within the city and with non-Setians nearby, we tend to be rather careful about sounds; after all, no one wants a ritual broken up by police investigating the report of excessive noise and/or disturbance. So, to this end, we either hold it back and down or go to the expense of soundproofing the ritual chamber insofar as is possible. For my own part, "holding it back and down" is distracting and soundproofing a waste of money.

My home is nine miles from the city limits and my nearest neighbor a mile away. There are no street lights to attract insects, no honking horns to disturb the silence, no sirens, no sounds of neighbors, and no neighbors to wonder about sounds.

One definite advantage I have found is that the limitation of the surroundings is missing. Do I want an area closed in by trees? Or perhaps one that is open? They are available simply by choosing the site. Whichever, something there is about standing robed amid the darkness, and seeing the stars overhead like hurled diamonds that emphasizes the vast power of Set, the Setian, and the ritual.

Ritual is a changing of things. The Black Magician changes and defies the rules of the Greater Law to suit his purpose; he changes the methodic order in which things and events would otherwise fall. It is part of Xeper that we change and grow, and that with growth comes greater insight. One point I have come to understand is the statement of Set to Magistra Sinclair: "The Stars, look to the Stars, my Daughter, it is there you shall find me."⁽¹⁾ The wording is impressive and beautiful, but I had no great appreciation of it until under the open sky of midnight I also looked to the Stars.

The statement took on a new meaning that is a bit difficult to express in words. It was as though I had become aware of Something that was aware of me. Something big, something powerful, but something benign and moreover, Something that was aware of me long before I was aware of It. The feeling, the awareness, was more intense than I have described it here, but then it was not a situation that easily lent itself to description.

Going back to the setting, as beautiful as it is, it has its drawbacks, if not outright dangers. Forests and fields abound with snakes, and believe me city dwellers, six feet, six LONG feet of rattlesnake, is NOT a pleasant thing to come upon at 11:56 p.m. The rattlesnake at least gives warning of his presence; copperheads and moccasins do not. Now and then I get a somewhat uneasy feeling that Yig really does exist at such times.

But one learns to deal with the Children of Yig, along with skunks, deer, inquisitive cattle, and myriads of other animals that turn up to see what is going on. It is all worth it, however, when the ritual begins and there is the sudden feeling of something changing in the atmosphere and something Else is present.

Magistra Wendall has written of familiars in chamber. Seeing the behavior of my own dogs and cats with the combination of ritual and the outdoors, I agree with her. Each canine becomes a representative of Anubis, and each feline a priestess of Bast. In their own ways they understand and add to rather than detract from the ceremony.

There is pro and con about outside workings. As you may note, I enjoy them. I admit that a ritual chamber with all the tools is an impressive thing that can add considerably to a ceremony, but the important thing is not the chamber, but the Setian and how he can best utilize the surroundings and tools at hand. Some are at their most effective in an indoor

chamber. Others, like myself, have access to a secluded spot and can work equally great Magic under the open sky. In short, like the concept of Set, it is a personal consideration.

Let me suggest this: If ever you are camping out overnight or have a chance at a wooded spot far away from noise and lights, try a Working there. You may see as I did, that the stars are there in a totally new perspective.

Footnotes

¹ From Children of the Night, Vol. VI, No. 1, Candlemas, XI A.S. Used with permission.

Setian Elemental Rite

Classification:	V2 - C15.5R - 1
Author:	Arnold R. Watson I°
Date:	Walpurgisnacht XXV
HTML Revision:	Dec 19, 1998 CE
Subject:	Elements in Ritual
Reading List:	

Introduction

Purpose: The purpose of this working is to establish a symbolic association between the traditional magickal elements and the aspects of self, among and within the participants.

This working is designed to use traditional symbolism and subjective suggestion in order to draw to the surface the unrealized aspects of self, that they may be examined (or rather confronted) by the participants. The purpose of this confrontation is familiarization of the total self with the individual aspects or components of self; the ultimate goal is the establishment of a control base by which the total self may manipulate the individual components of self. It is only by true realization and examination of self that magicians may take serious measures to alter their selves, in order to achieve balance, harmony, and ideally, perfection of being.

This working is also designed to introduce the participants to the elemental forces as they relate to the self, and to supply the individual participants with a workable set of symbolic magickal keys. Those keys are the symbolic elemental representations or tools by which magicians may gain access to their individual or combined aspects of self. By focusing their will, magicians may then consciously manipulate the particular aspect(s) desired.

The ultimate outcome of this process is a more complete recognition of the aspects of self, and the creation of a means by which magicians may alter their own beings, both objectively

and subjectively, at will, placing them in position where they may achieve true mastery of self, drawing themselves ever closer to perfection and therefore closer to personal divinity.

The Rite

Outline and Preparatory Notes:

I. Dress for working

If possible, all participants should anoint themselves in the location of the Third Eye with consecrated Musk oil, to symbolically draw attention to the Third Eye, or Eye of Set, and to its subjective activation as a result of the anointing.

II. Assemble devices, and Prepare the Chamber

The altar is placed in the south, due to the traditional association between Set and the south, as well as to create a focal point by which the participants may induce positive self change by using the elemental forces which are attributed to the south, namely the Fires of self change and the Fires of creation.

On the altar are the traditional devices used in Setian ritual, with the inclusion of a red candle to represent the element of fire, a yellow rose to represent the element of air, a quartz crystal pyramid to represent the element of earth, and a wine-filled chalice to represent the element of water.

Also included on the altar are wand and dagger, the fire wand used to banish the objective bodies, and the air dagger used to invoke the elemental forces.

In the center of the altar is an Enochian Table of Union, representing the union of the elements of self within our beings and the state of balance of the aspects (or elements) which is our goal. Around the Table of Union are the corresponding elemental tools according to the tools' directional attribute. To the left of the table is the air dagger; to the right the fire wand.

Any elemental representations may be used to mark the directions of the elements on the wall of the chamber, as long as they are visually impacting enough to evoke proper response from the participants. (My personal chamber, used for this rite, is painted gloss black and has a gloss red ceiling. I also have a permanent set of elemental tablets hanging in the chamber.)

In addition four wooden bowls, each containing sand and charcoal, are used as censers. One wooden bowl or censer should be placed below each elemental tablet, along with the appropriate incense to be ignited during the invoking of that element.

The incenses I chose for this particular rite were:

South:	Fire	Sandalwood
East:	Air	Frankincense
North:	Earth	Pine Resin
West:	Water	Myrrh

Also, a combination of these resins is used in the later part of the rite to produce a pleasing and balancing effect within the chamber.

Note that we use only one grail during the rite, since this grail is the central symbol representing the element of water, and is essentially eucharistic in nature.

Before the rite, all participants are briefed and then they discuss the elemental attributions associated with the magickal devices to be used in the rite, as well as the association between the elements and aspects of self. (See appendix I for further explanation of the elemental aspects of self, and for the elemental correspondence associated with the magickal devices or tools.)

All participants are also briefed on the different visual images to be used during the rite, and each step of the rite is explained in detail to insure that the proper atmosphere is maintained during the rite, and that the desired results will be obtained from the working. (See appendix II for notes on the types of visualization used during the rite.)

III. Banish Objective Bodies

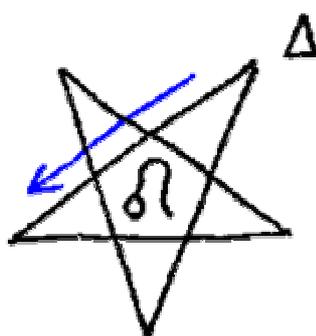
The objective bodies are banished to subjectively remove all normally perceived objective points of reference by which the participants might associate themselves with the objective universe, thus creating a totally subjective atmosphere (or void) for the working.

During this particular stage of the working, the chamber is to be visualized by all participants as being suspended in space, surrounded only by celestial bodies, the stars, Moon, Earth, other planets, and Sun. Each objective (or celestial) body is then banished, using an averse banishing pentagram. Averse pentagrams are used in order to differentiate objective existence or reality from subjective reality. This is also due to the fact that the followers of the right hand path, at least in part, hope to draw their power from the objective realm, whereas the black magician realizes that the true source of his power is his own subjective universe.

This particular part of the working is accomplished using the fire wand, due to the association between the fire wand and the aggressive and forceful nature of fire, as well as the traditional use of the wand by ceremonial magicians for banishing.

See appendix III for more detail.

IV. Ring the Bell (nine times)



V. Ignite the Black Flame. Open the Gate.

And from fires of the Black Flame, now light the red candle, the symbol of the element of fire.

VI. Invocation of Set.

VII. Introduction to the rite. Summon elemental forces. Association between the elements and the aspects of self. Reflection.

[The Invocator positions himself facing the assembled initiates, before the altar, with the air dagger pointing towards the Pentagram of Set. He begins by saying:]

Tonight we have gathered, my brothers and sisters, to explore that dark labyrinth that lies, ever beckoning, just beyond the realm of the known, and may only be perceived by the extension of our five known senses and by the utilization of that ever present sixth sense, the all-seeing Eye of Set.

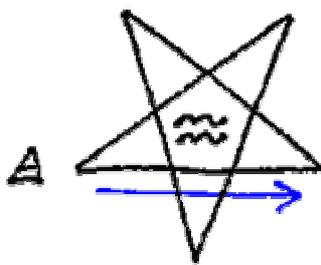
[The Invocator draws a line with the air dagger from the Pentagram of Set above the altar to the location of his Third Eye. The air dagger is then returned to the altar, and the invocator says:]

May all behold the glory of Set-hen.

[The Gong is struck thrice. The Invocator continues:]

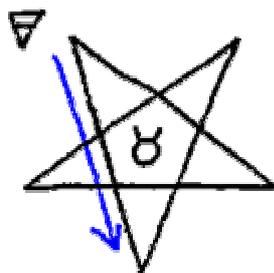
Prepare now to make use of all thy senses, Oh searchers within the realm of darkness, that you may come to recognize and partake of the mighty elements of the universe, for they must be awakened from their quiet slumber within that ever-changing universe that exists within the confines of our potentially immortal beings.

[The Gong is struck thrice. The Invocator again takes up the air dagger, and along with the assembled initiates, faces the altar in the south. The Invocator, using the air dagger, invokes the element of Fire by drawing an inverse invoking pentagram of fire, completing the invoking pentagram by drawing in its center the sign of Leo. Fire incense is placed on the charcoal of the southerly censer by an assistant. The invocator elevates the red candle, symbol of fire, which has been lit from the fires of the Black Flame, and says:]



We invoke thee, oh BITOM, mighty spirit of creation, change, and of desire. Come forth at our summoning, and bestow thy essence unto this flame, that all assembled here may partake of that same essence and become as mighty masters over those forces that exist within, as well as apart from us.

[Assembled initiates:] *Hear our words, oh spirit of fire!*



[The Gong is struck. The invocator returns the symbol of fire to its proper place on the altar, again takes up the air dagger, and turning counter-clockwise faces easterly, followed by all initiates. The invocator, using the air dagger, invokes the element of Air, drawing an inverse invoking pentagram of air, completing the invoking pentagram by drawing in its center the sign of Aquarius. Air incense is placed on the charcoal of the easterly censer by an assistant. The invocator hands the air dagger to an assistant in exchange for the yellow rose, symbol of air, that has been brought to him from the altar. The invocator elevates the symbol of air, saying:]

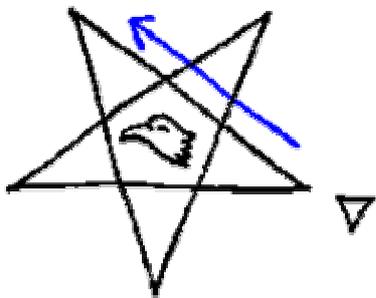
We invoke thee, oh EXARPE, mighty spirit of intelligence, reason, and enlightenment. Come forth at our summoning and bestow thy essence unto this rose, symbol of air, that all assembled here may partake of that same essence and become as mighty masters over those forces that exist within, as well as apart from us.

[Assembled initiates:] *Hear our words, oh spirit of air!*

[The Gong is struck. The invocator, taking the air dagger from the assistant, hands the rose to the assistant who returns it to its proper place on the altar. The assistant returns with the crystal pyramid, symbol of earth, while the invocator turns northerly, counter-clockwise, followed by all initiates. The invocator proceeds by drawing an inverse invoking pentagram of earth, and completing the invoking pentagram by drawing in its center the sign of Taurus. Earth incense is placed on the charcoal on the northerly censer by an assistant. The invocator hands the air dagger to his assistant in exchange for the crystal pyramid, symbol of Earth. The invocator raises the symbol of earth, and says:]

We invoke thee, oh NANTA, mighty spirit of the physical and the carnal. Come forth at our summoning, and bestow thy essence unto this crystal, symbol of earth, that all assembled here may partake of that same essence and become as mighty masters over those forces that exist within, as well as apart from us.

[Assembled initiates:] *Hear our words, oh spirit of earth!*



[The Gong is struck. The invocator takes the air dagger from his assistant, and hands the crystal pyramid to the assistant, who returns it to its proper place on the altar, and returns with the grail (chalice), symbol of water, while the invocator turns westerly, counter-clockwise, followed by all initiates. The invocator proceeds by invoking the element of Water, drawing an inverse invoking pentagram of water, and completing the invoking pentagram by drawing in its center the sign of the eagle. The water incense is placed on the charcoal of the westerly censer by an assistant. The invocator hands the air dagger to his assistant in exchange for the grail, symbol of water. The invocator raises the symbol of water and says:]

We invoke thee, oh HCOMA, mighty spirit of primal chaos and emotion. Come forth at our summoning and bestow thy essence unto this grail and the contents therein, that all assembled here may partake of that same essence and become as mighty masters over those forces that exist within, as well as apart from us.

[Assembled initiates:] *Hear our words, oh spirit of water!*

[The Gong is struck. The invocator turns counter-clockwise towards the altar, followed by all initiates. The invocator returns the grail and the air dagger to their proper places on the altar. The participants now facing the altar form a semicircle, and the invocator continues by saying:]

As these symbols have received the essences of the mighty elements, so let us now prepare ourselves to receive those same essences. And as we partake of the essences of these mighty elements, so let us reflect upon and recognize all that is their substance. And also let us look deep within and bear witness to their presence within the confines of our own beings. For it is from this that we shall obtain knowledge of ourselves, and it is this knowledge of ourselves that shall manifest itself as a mighty tool in our search for mastery of self.

[The invocator removes the red candle, symbol of fire, from the altar and turns to face the assembled initiates:]

As each of us receives this symbol of fire and partakes of the mighty essence therein, so let us also explore within ourselves the presence of that same element and come to know all aspects of its existence, for it shall be as a mighty tool for our becoming and a guide by which we might determine our own future Remanifestations.

[The symbol is then passed, after a short reflection by each participant, to all members of the assembly and is then returned to the altar. After a short period of meditation, the invocator then takes up the symbol of air and faces the assembled initiates, saying:]

As each of us receives this symbol of air and partakes of the mighty essence therein, so let us also explore within ourselves the presence of that same element and come to know all aspects of its existence, for it shall be as a mighty tool for our becoming and a guide by which we might determine our own future Remanifestations.

[The symbol is then passed, after a short reflection by each participant, to all members of the assembly and is then returned to the altar. After a short period of meditation, the invocator then takes up the crystal pyramid, symbol of earth, and faces the assembled initiates, saying:]

As each of us receives this symbol of earth and partakes of the mighty essence therein, so let us also explore within ourselves the presence of that same element and come to know all aspects of its existence, for it shall be as a mighty tool for our becoming and a guide by which we might determine our own future Remanifestations.

[The symbol is then passed, after a short reflection by each participant, to all members of the assembly and is then returned to the altar. After a short period of meditation, the invocator then takes up the grail, symbol of water, and faces the assembled initiates, saying:]

As each of us receives this symbol of water and partakes of the mighty essence therein, so let us also explore within ourselves the presence of that same element and come to know all aspects of its existence, for it shall be as a mighty tool for our becoming and a guide by which we might determine our own future Remanifestations.

[The symbol is then passed, after a short reflection by each participant, and after all participants have drunk from the grail, it is returned to the altar.]

VIII. Symbolic union of the elements. Conclusion of text.

[The invocator, facing the altar, says:]

As all have partaken of the essence of these mighty elements and have awakened those elements of self that lay dormant, so let these same elements be brought together in perfect balance and harmony.

[The invocator, using the air dagger, draws down the elemental forces and directs them towards the Table of Union.]

May all who receive this symbol of union find the same balance and harmony within the confines of their own beings and become as mighty living gods in the land of men.

[The Table of Union is then passed to all members of the assemblage, that they might absorb its vibrations. The table is returned to its place upon the altar, and the invocator says:]

As all have searched for, found, and partaken of the mighty elements, and this rite doth draw to a close, so let us all go unto our secret places and reflect upon all that we have experienced here tonight. For these elements shall, from this night forward, become as tools in our quest to develop and manipulate the aspect of self, and shall aid us in our eternal search for balance and harmony as well as assist us in our pursuit of the principles of Xeper and Remanifestation. May all who have gathered here tonight, in the name of the Powers of Darkness, ever embrace the Gift of Set and ever stand as mighty guardians before Set's majestic Black Flame.

[The Gong is struck.]

IX. Reading of the Word of Set

[The 18th Part of the Word of Set is read in Enochian by the invocator, and it is then read in English by a chosen Initiate.]

X. Reinvoke of Objective Bodies.

The objective bodies are now reinvoked using the Air dagger in the same fashion as they were banished. The participants should visualize the celestial bodies returning to their original positions, thereby reconstructing the objective universe by force of their wills.

It should be noted that with the reinvoking of the objective bodies, the elements of spirit active and spirit passive are not reinvoked. These particular elements are omitted in order to draw attention to the fact that spirituality should be approached on a subjective basis, and that we as Setians are free from the restraints of objective spirituality due to our advanced understanding of our inner selves. (Again, reference Appendix III for additional detail.)

XI. The Gate is Closed.

XII. The Bell is Rung (nine times)

XIII. The Rite is concluded with the utterance of the traditional words by all assembled:

So it is done.

Results

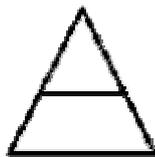
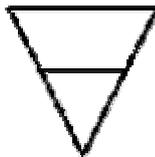
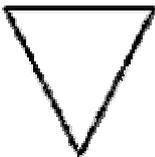
The results of this working were mixed, but all parties involved agreed that they had gained a new sense of inner balance and harmony from the proceedings (as is suggested in the text itself), as well as a new outlook on the traditional elements as they pertain to the self.

During the working, one participant envisioned a spiral staircase travelling infinitely upward. This, I suggested, could represent her newly discovered ability to manipulate the aspects of self, or possibly her yet-undiscovered potential for self-development, that may be manifested through her use of the elemental symbols or keys (as represented in this rite) during her future endeavors in the area of G.B.M.

During the invoking of the elemental forces, all participants experienced very different sensations, and received varied images associated with these forces. Some examples of these are: black, blue, and red flames for fire; wind, sky, and clouds for air; dense woods, forests, and desert for earth; and waves crashing upon a rocky shorelines, or a spring, for water.

Ultimately, I believe that the goals of this working were achieved, and that all involved gained valuable insights into their own existences. I also believe that all who participated in the working left the chamber with a new sense of personal control, as well as with a new and very usable set of magickal tools with which to maintain and execute that control towards the realization of their goals, be they the goals of Xeper and Remanifestation, or the search for the ever-beckoning presence of Runa.

Appendix I

Table of Correspondence					
Element:	Fire 	Air 	Earth 	Water 	Combined Elements
Direction:	South	East	North	West	(n/a)
Color:	Red	Yellow	Black	Blue	(n/a)
Objective Bodies:	Stellar Bodies	Sun	Earth and Planets	Moon	(n/a)
Magickal Tools:	Fire Wand	Air Dagger, Bell, Gong, Incense	Altar	Chalice with wine	Table of Union
Symbolic Representations:	Red Candle	Yellow Rose	Crystal Pyramid	Chalice with Wine	Table of Union
Incense:	Sandalwood	Frankincense	Pine Resin	Myrrh	Combination of all
Senses Invoked:	Sight	Sound and	Touch	Taste	Receptivity

		Smell			
Aspect of Self:	Will, Masculinity, Aggression	Intellect	Carnality, Creativity, the Physical	Emotion, Femininity, Passivity	Combined Self

Appendix II

Notes on the Visualization

1. When performing the Banishing and Invoking of the Objective Bodies, the members of the assemblage should, upon the drawing of the said pentagrams, visualize the pentagram as being drawn in the form of flames in the color associated with that element. The flames should be visualized as coming from the tip of the Fire Wand or Air Dagger, which ever the case may be, and should remain until such a time as the invocator moves on to the next element.

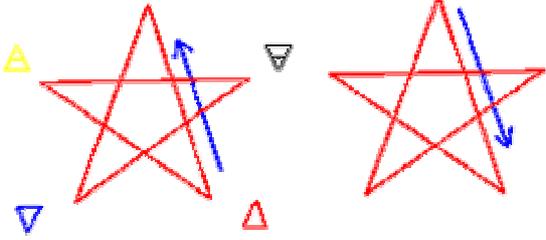
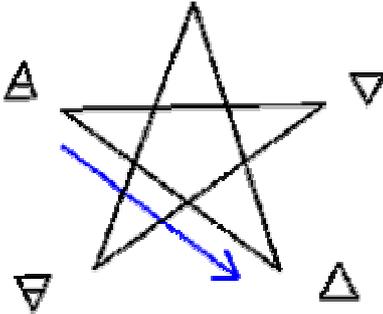
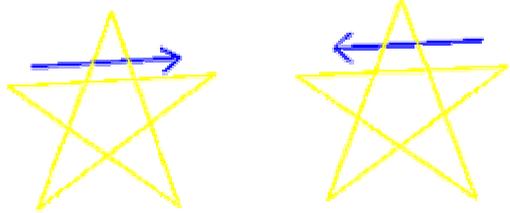
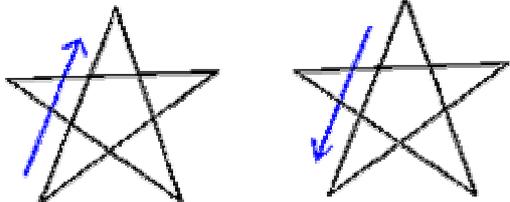
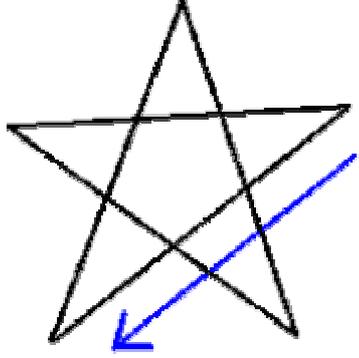
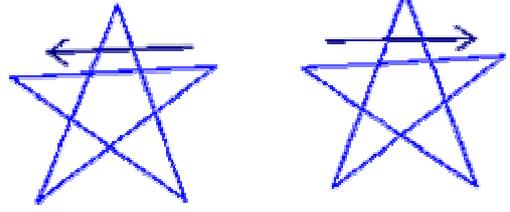
2. During the Banishing of the Objective Bodies the members of the assemblage should, upon the drawing of the banishing pentagrams, visualize the objective bodies associated with that element as travelling a great distance from the location of the chamber and far out of the sight and minds of the participants. After all of the objective bodies have been banished and have left the vicinity of the chamber, the chamber should be visualized in such a way as to create the impression that the chamber is suspended in a timeless and spaceless void, in total darkness, far from any influence that might affect the working.

3. During the invoking of the elemental forces the same technique of visualization of the invoking pentagrams should be used, with the addition of the elemental symbols that are to be drawn in the center of the pentagrams, namely the Sign of Leo for Fire, the Sign of Aquarius for Air, the Sign of Taurus for Earth, and the Sign of the Eagle for Water.

4. Just prior to the drawing down of the elemental forces, in order that they may be combined and balanced within the Table of Union, all participants should visualize all the elemental pentagrams and signs as glowing together in their respective locations. Following the invocator's motions the members of the assemblage should visualize the elemental forces, represented by the elemental pentagrams and the signs therein, as being directed one by one to the Table of Union. The assemblage should then visualize the balancing of these elemental forces within the confines of the table.

5. In the later part of the working, during the Invoking of the Objective Bodies, the members of the assemblage should, upon the visualization of the invoking pentagrams, visualize the appropriate objective bodies as returning to the location of the chamber at a great rate of speed. At the conclusion of which the chamber shall be returned to its former state by virtue of this process.

Banishing and Invoking Averse Pentagrams

Fire (Red, Stellar Bodies)		 <p style="text-align: center;">Banishing Pentagram: Active Spirit (White)</p>
Air (Yellow, Sun)		
Earth (Black, Earth and Planets)		 <p style="text-align: center;">Banishing Pentagram: Passive Spirit (White)</p>
Water (Blue, Moon)		

Appendix III

Banishing and Invoking of Objective Bodies

The Averse Banishing and Invoking Pentagrams that follow illustrate the sequence, direction, and mode of visualization to be used in their performance. Each of the pentagrams represents an element and an objective body. When performing any of the following banishing or invoking pentagrams, the appropriate corresponding color should be visualized in the form of flames by the assemblage. Upon the performance of the banishing pentagrams (the left

column of pentagrams), the objective body which corresponds to that particular element should be visualized as travelling a great distance from the area in which the rite is being performed, far out of sight of the participants. This portion of the rite should be performed in such a way as to create a subjective atmosphere in the chamber which suggests that it is suspended in a void, far from any influence that is not relative to the working. The performance of the invoking pentagrams (the right column of pentagrams), or the invoking of the objective bodies, should be performed in just the opposite manner, as its function is to regain the normal objective state in the ritual chamber.

The Tarot Trumps

Classification:	V2 - C1D.1 - 1
Author:	James Lewis V ^o
Date:	XXI to XXIII AES
First revision:	April 18, XXIII
Second Revision:	May 6, XXV
Reading List:	

- Trump 0 - The Fool
- Trump I - The Magus
- Trump II - The Priestess
- Trump III - The Empress
- Trump IV - The Emperor
- Trump V - The Hierophant
- Trump VI - The Lovers
- Trump VII - The Chariot
- Trump VIII - Adjustment
- Trump XIX - The Hermit
- Trump X - Fortune
- Trump XI - Lust
- Trump XII - The Hanged Man
- Trump XIII - Death
- Trump XIV - Art
- Trump XV - The Devil
- Trump XVI - The Tower
- Trump XVII - The Star
- Trump XVIII - The Moon
- Trump XIX - The Sun
- Trump XX - The Aeon
- Trump XXI - The Universe

The Order of Leviathan is a division of the Temple of Set. *The Trail of the Serpent* is the newsletter of the order and appears monthly for Initiates of the Order and the IV^{o+}. The opinions expressed herein do not necessarily reflect the opinions of either the Temple of Set or its officials, but are those of the author alone. The order can be contacted via modem through CompuServe 70327,1216 - MCI Mail 336-6615 - American PeopleLink IPSISSIMUS. Surface mail can be directed to the Order's secretary, James C. Joyner, at Post Office Box 723, Baxley, Georgia 31513, U.S.A.

The Tarot has been a part of magical tradition for many a year. Do they really come down to us from sources as ancient as fabled Atlantis or great Egypt? Probably not, but their origin is academic insofar as actual use goes for the Setian. Since in a Lesser Black Magical aspect they are merely tools of influence and understanding, the paths of the tarot through history are unimportant. William Claude Dukinfield's nasal "Call them what you will..." best sums up the question of the Tarot's lineage.

There are any number of methods of laying the cards out. Each is valid only as far as it gives meaning for the Magician performing the reading. I have seen rather elaborate layouts for the cards which were equalled in power and potency by simple placements; neither approach should be considered as incorrect. The main point to bear in mind is that the Tarot is an instrument for bringing about desired or Willed changes. Recalling this will prevent any confusion between the steak and the sizzle. [The comparison is used with apologies to R.N.G.M.O.V.]

Priest Roger Whitaker has a file on the National Satanic Bulletin Board entitled *The Inverted Pentagram Layout*. It is well worth placing here because of its insight into the question of a Tarot layout.

I have never been much for the complicated layouts that are often designed for placing the tarot cards. Understanding that the spatial significance of a card should be apparent on its own regardless of a physical position, I came to use the Inverted Pentagram Layout.

There are a couple of qualifications.

- 1. *You need to be comfortable enough with the cards - and know them well enough - that you can easily do a reading with five to six cards. Period.*
- 2. *Do not give any of the positions pre-imposed designations such as "the lower point of the pentagram represents an element of the past" etc. Lay the cards out in any order you wish.*
- 3. *After you lay the cards out, study them and then give them specific designations as you wish as you apply them to the context of the reading.*

An inverted pentagram layout is specifically that. One card will represent each of the five points of the pentagram - in this case an upside down star. An additional card may be placed in the center if absolutely necessary.

The most essential and sublime use of the Tarot is that of an initiatory tool for the individual aspirant. I'd rather read a "soul" than a "fortune", I'd rather read a chart a course than be taken down one not of my own making. You Adepts should understand this.

Priest Whitaker's thoughts on the Tarot have a great deal of relevancy to the current Aeon and I recommend users of the Thoth or other decks remember them as they explore the cards.

The majority of the following essays [or "glimpses"] into the Tarot Trumps were published in *The Trail of the Serpent* from XXI to XXIII. The remaining unpublished ones were written in XXIII and the careful reader will detect changes taking place in the Atu descriptions. Each is designed not to be comprehensive, but rather to be what was seen during one Magician's look at the cards. The thoughts may or may not be correct - I will not impose those interpretations as dogma. the Tarot Trumps can be a journey through a life above and beyond the mundane world. They can be a toy or a tool. It is, after all, a matter of what you Will.

The Inverted Pentagram Layout was downloaded from the NSBBS and used with the permission of the sysop, Priest Roger Whitaker.

Trump 0 ***The Fool***

Atu 0, The Fool, opens the Thoth Deck Trump series. If the Tarot is designed to serve as a means of performing magic, it doubles as a portrayal of a soul's travel through the various manifestations of life. Trump 0 has been interpreted in a number of ways. It has been called the Green Man of pagan festivals, Osiris, a Crowley self-portrait, and the Ipsissimus, among others. Each interpretation is valid as applied to individual readings and circumstances.

The figures about the horned humanoid show the world of experience awaiting the touch of the magician's hand. Fire, crystal, water, wealth, violence, regeneration - all serve in the ways determined by the paths of Will. The Fool is a fertile being and one who finds prosperity in all that his hands touch. Of particular prominence is the endless loop filling and renewing itself in the Fool's heart. The essence of the Fool is that of creative light stemming from continuous Remanifestations of the Self.

The horns indicate a divine nature. Like many a figure of demonic history, the presence of horns where none should be hint at an alien ancestry of the living creature occupying Atu 0's center. We are familiar enough with horns: Satan was supposed to have them, although they are more likely a racial memory of an older form of deity, Set himself.

All other facets of the Trump aside, it shares something in common with all the other Atus in that it has a basic message which Aleister Crowley attempted to get across to the users of the Thoth Deck, that point having to do with the presence of the Self and its potential. Note that while The Fool is surrounded by the symbols of power, he is not actually partaking of any of them. They are nearby, but not being made use of. All other tools and weapons of being come into use later on the Fool's travels along the Path if Atu 0 is seen as the first Trump. If it is placed at the very end of the series, the objects and powers become tools which have been made use of and are no longer needed after the expansion and exercise of the magical muscles of the Being. Whichever, the potential spoken of is vast. The Trumps go from The Fool to The Universe and tell the story of a soul's journey through the cosmos. He begins with an awareness of his Self and ends with a functioning universe of his own making. In part The Fool is also a self-portrait of Aleister Crowley: the number of the card 0 and the naught about it brings to mind Perdurabo, that which endures unto the end. I suggest however that the end which the name of the Initiate conveyed and the number of the Atu have two opposite nuances. Perdurabo's zero was an option which might or might not take place depending entirely on his own unique Will. The Fool's zero is the designation of a starting point [or the

door to a new world] towards a series of finite experiences through the cosmos. It would be incorrect to automatically assume infinity to be ahead. The questing soul will have many a danger ahead of it along with having a say in its own continuation as its attention span takes and acts upon such events as is possible for it.

The Fool is not foolish. He is the entity energized by that wonder known as life and is about to take his first step [or first new step} toward Setamorphosis.

Trump I The Magus

Aleister Crowley's work during the Aeon of HarWer established guidelines for Initiatory recognitions and these directives are reflected in the strokes that came from Lady Frieda Harris' brushes. In the case of Trump I, those portrayals are expressed at the first glance by gold, a thing still capable of attracting attention. The gold of Trump I is the treasure of wisdom. Not only is the figure of the Magus entirely of the gleaming color, but also all things proceeding from him share in the wealth. Note the pen and scroll above the figure's right and left shoulders. Both are of gold and symbolize the treasure to be found in the Magus' writings. Aleister Crowley was no rabbi with a congregation of one and his idea of showing the writings of a (9)=[2] as precious is not simply megalomania. The new interpretations coming from the pen of a (9)=[2] extend to all things and in the case of the Tarot the disks, wands, swords and cups take on newer and more up to date meanings. It is vital to remember that the arrival of the Aeon of HarWer changed a great many things, not the least of which was the tide of questing. I have often commented that an Aeon Word impacts on all things and it is a statement I stand by to this day. [The impact of a Word, if you would care to watch a Fictional analogy, can be seen in the old James Stewart movie, *It's a Wonderful Life*. "It's funny," says Clarence to the angel, "how the life of one man will touch the lives of so many other people." Although the film is Christmas orientated, it is worth watching if only to observe and compare the workings of Aeon Word lines of Magic.] If "all that gleams is not gold" is true, then some things that gleam are gold; it is up to the Initiate to search out and decide what is or is not of value, a thing he does by applying the principles of the Word and message of the Magus. perhaps Crowley had that old saying in mind when he wrote in the *Book of Thoth* those references to illusion, deception, ambiguity, and falsehood. It may be that in these days of sophistication that the reason of presenting Thoth as being trailed by an ape has less meaning than in earlier years. On the other hand, after having witnessed many a crash over the years, I will reserve judgement in the matter.

The meaning behind Trump I, and behind those others, is more or less hidden behind a certain problem. To refer again to the *Book of Thoth*,

"The present card endeavors to represent all the above conceptions. Yet no true image is possible at all; for, firstly, all images are necessarily false as such; and, secondly, the motion being perpetual, and its rate that of the limit, c, this picture is, therefore, hardly more than mnemonic jottings."

Magus Crowley's personality is described concisely and accurately in the *Book of Coming Forth by Night* by Set himSelf. I recall having read an OTO newsletter once in which the old Beast was referred to as having kicked higher Initiates out of the nest as soon as they cropped

up. I do not doubt this in the least. It is cause for no little headshaking that on the one hand he clearly documents paths around potholes and then just as blithely gives valuable Initiates the boot. The main point in inserting the quote is that it is a paragraph everyone delving into the Tarot should keep in mind.

The wings from the figure's feet have several clear and generally personally applicable interpretations. The most obvious symbolism is the pictured reference to Mercury, the Messenger of the Gods, himself having winged feet - which in return represented the swiftness of his work. [Another and perhaps forgotten reason for seeing angels as having wings? Angels, I recall from elder days, are the thoughts of God made visible. The belief smacked somewhat of applesauce in my younger days. My opinion remained unchanged.] In these days of the Aeon of Set we have little need for a symbol to tell us that xeper acts, as does its Aeon, with progressive speed since the dynamics seem to bear out the lessons of theory. Although noone can know the Word of a Magus in exactly the same way the (9)=[2]/V° does, those seekers along the trail of that Word can share in the benefits of it, not simply to be able to do minor Magics that make stand non-magicians stand in wonder, but to use that knowledge as a foundation to raise the knowledge and awareness even higher. This may be another reason that Trump I flows upward in its lines and shows fluid action rather than a frozen stasis.

Trump II ***The Priestess***

The Priestess, Trump II, known in some decks as the High Priestess, is one of what de Givry refers to as one of the six titled personages belonging to human society, the other five according to that author being (in the older style titles) the Pope, the Emperor, the Juggler, the Empress, and the Hermit. It was de Gebelin, according to de Givry, who attempted to place the Tarot figures into a logical arrangement and thereby find correlations between the deck and society. The relationships he advanced are of passing interest and are worth mentioning if only for the further correspondences of the Thoth Deck and the Thelemic/Satanic/Setian interpretations.

The six titled personages:

The Pope
The Emperor
The Juggler
The High Priestess
The Empress
The Hermit

The two allegorical personages:

The Devil
Death

The four cardinal virtues (with the Hanged Man as prudence):

Justice
Strength
Temperance
Prudence

The three astronomical elements:

The Sun
The Moon
The Star

The two elements of fate in human life:

The Lovers
The Wheel of Fortune

The four elements in cosmic fate:

The Chariot
The Judgement
The World
The House of God

A flaw, insofar as Setians will see de Gebelin's theory, is that he places no emphasis on Trump 0 [The Fool] and sees its appearance as having no meaning.

The correspondences above are listed in order to open the doors of thought to the Thoth Deck as they may have meaning for the Setian looking not only for current nuances related through the cards, but also in the direction of historical relevance. Now back to the second Trump.

"This card," wrote Ipsissimus Crowley, "represents the most spiritual form of Isis the Eternal Virgin; the Artemis of the Greeks." Beyond the fact that Trump II displays a perfect balance, one of the key points to observe is the cluster of forms about the base of the card. Crowley relates that these are the beginnings of life. When coupled with the balanced lines of the Priestess, the veiled figure becomes a goal to be attained, a Xem, an aristos to be sought. On her own the Priestess is not the last word; it is her wisdom those first stages of life will eventually find themselves search for rather than the feminine for itself. The *Book of Thoth* hints at this when speaking of the veil of light surrounding the Priestess: "She is the truth behind the veil of light." Crowley goes further yet and identifies the card's shrouded figure as the goddess Nuith, the "possibility of Form". It is that last which gives the card a more Setian appeal. It is also that which catches the eye: that possibility of Form, or as we might say today, the potential to Xeper by making use of the material available to fashion a whole which is more than the sum of its parts.

The presence of the camel can be found in the *Book of Lies* and again in the *Book of Thoth*. The symbolism of that animal has suffered by the progress of the Aeons and Ages; what had far more meaning in the Aeon of HarWer has today become primarily academic for the majority of Tarot users and students, although to the Master of the Temple the V.V.V.V.V. occurrence will have more meaning than to those of Degrees before the Fourth.

As with all of Lady Harris' reprinted works, the beauty of the card is obvious. The mathematical precision of curves, lines, and angles is splendid while the brush strokes manage the correct designs and encourage seekers to look more closely yet find the veiled truths of the Atus. The importance of this message and the linking "possibility of Form" should not be overlooked. The Words from the Aeon of HarWer on are keys to providing substance to such possibilities:

Aeon: HarWer

Word: Thelema

Message: A statement and definition of the consciousness as a separate and unique component for each Being (or Star).

Aeon: Satan

Word: Indulgence

Message: The individual Will need not simply lie dormant. It can be used to search for the fine and great rather than the dust of earth. It can and should be highly selective.

Aeon: Set

Word: Xeper

Message: The selective Indulgence of the Satanic Age is given a definite direction; the appreciation of the finest is not enough and neither are earthly treasures the last word. Come Into Being that you may open your hand to crush or create an universe as you Will.

It is possible to take those brief interceptions of the Aeonic Words much further and into far greater detail than you see above since each Initiate will interpret their manners of impact on his or her life and progress personally rather than merely relying on the word of another. Like textbook normals of human chemistries and vital signs, "normal" is only a word used as a vague point of reference. Each human body, like each individual Will, is unique and will allow only its own concept of an absolute.

Trump III The Empress

Trump III, The Empress, is a card of femininity and flows with all the subtle grace of the gender. The Empress herself, the lotus of Isis, the pelican feeding her young, and the cradling protective movements of the figure within the card's frame serve to point toward the "Great Mother" aspect spoken of in the *Book of Thoth*.

The card, like its fellows, has a number of messages relevant to the individuals examining it - it is somewhat amusing to note the extreme and radical feminists seem to go all out in left field when encountering Trump III. For those among us who might have somewhat more objective and calmer outlooks, Trump III speaks not of the Shea and Wilson 93 feet tall goddess Eris, but of a serene aspect of what Crowley referred to as "...a continuity of life, an inheritance of blood, which binds all forms of nature together." This binding of the forms is a subtle hint into what Trump III's bedrock is working toward displaying. If we remember the Empress as the Mother, we have part of the initial puzzle solved. The feminine form, starting at the basics of not only Trump III, but also Trump II (The Priestess), shows woman as the "many-throned, many-minded, many-wiled, daughter of Zeus" and therein is another door left ajar to help

understanding the Tarot's capabilities. The Mother image provides a secure inner environment from which the higher aspects can be launched with only minimal intrusions from the outside world. [Do not read this as a mother-hen situation, but rather as a secure and self-founded inner universe.] Such a security may be what the 6th Century Indian philosopher Shankara advocated when he concluded that it was through thought alone that man could triumph over the evils and tribulations of life. Our own philosophies lead away from Shankara's, however, when he advocates thought as the path to oneness with the world-soul, Brahman. Yet he does have valid points in his system. Max Fishler, writing about them in 8 BAES, broke Shankara's discipline down to four steps:

I. "Discrimination between things eternal and non-eternal." Fishler sees this as the power to distinguish reality. Trump III could be seen as one which shows a garden where such perceptual powers can emerge.

II. "Renunciation of the enjoyment of rewards here and in the other world." Shankara saw little in ordinary life to gratify spiritual demands. Setian thought has the benefit of Thelema, Indulgence, and Xeper to show the Initiate otherwise. The Empress veers away from such renunciations since she cannot renounce and still nurture.

III. "Moral preparation." Fishler interrupts and restates this by saying that "he who seeks the truth cannot long allow himself to be enslaved by existing things." He further sees this as a supreme detachment and the liberation and the liberation from desire. Again, this is fine if the Initiate aims for absorption of his self with the cosmos. Viewed in this light the Empress is neither enslaved by or indifferent to her objective and subjective possessions. She is instead in full possession of the understanding necessary to utilize them.

IV. "A longing for liberation." It is integral to freedom to first want liberation and then to attain it through desire and work. This is one of the aims of the Empress - she wants her children to be filled with the longing for freedom. Like the basis for education in the city-states, the Empress does not want enlightened masses, she wants uncommon individuals. The chances for her success are quite good.

It may well be that Crowley never once considered Shankara's four main steps - there was no reason he should have done so in the first place. There is really no reason to look for purposeful similarities in the thoughts of the two philosophers, but I hazard a guess that the old Beast would have found workable analogies in the thoughts of Shankara in that both were concerned with reality and divinity.

Such a digression has taken us away from Trump III, but let it be seen that it is difficult to quest without stopping to look into the various doors along the way.

If not only the promotion of uncommon individuals that is the aim of the Empress; she is also a crucial factor in life itself. Without life coming from life none would exist. Everything in trump III is alive - the Lotus, the Pelican, birds, and the flowing lines of Lady Harris' brush strokes. The Trump thereby attracts the glance of the Setian by virtue of its indications of becoming rather than stasis. That coming into being will take the mind to the next card, Trump IV - the Emperor.

Trump IV The Emperor

Trump IV is a card flowing with calm and confident inner peace and a masculinity which is there without the drive to assert itself. Like Trump III's Empress whose femininity flows from an inner wellspring of its own origin, the man of Trump IV draws on his core self and quite simply is that he can first realize the extent of his abilities and then decide to what uses they will be put.

The ordered balance of the card is apparent at even a casual glance. It is not only visible, but appealing to the eye perhaps because as the good Mr. Plato says, "...the right love is to love the orderly and beautiful soberly and in the spirit of music." The Emperor's figure as portrayed by Lady Harris is exactly that: orderly and beautiful. It is an interesting coincidence that both the figures of the Emperor in the Thoth Deck and that of Set in the Temple of Set *stele* hold sceptres in their right hands and crosses in their left hands. There are of course differences: The Emperor holds a ram-headed sceptre, while Set's has the stylized Set-head. The Emperor's cross-topped orb holds a Maltese Cross while Set carries the ankh. [I suspect the reason for the Maltese Cross could stem from the symbol of the Knights of Malta who formed their crosses from four arrowheads pointed inward. Seen as such, it could be symbolic of temporal influence coming about from an aggressive nature. I do not advance this as dogma, but it does fit with the red color of the card and overall power presented in it.]

The ram, Ares, can be seen in four places in three forms: the capitals of the throne [Himalayan wild rams, according to the *Book of Thoth*], the sceptre, and the lamb at the Emperor's feet. The presence of the ram and the color red are both suggestive to Set himself - red being Set's color and Ares being the Greek god of war and another corresponding form of the Dark One.

The overall message of the card seems to be one of being. It was described some years back as being the master of the Temple card rather than the Emperor and there are indeed more than a few similarities in the Degree and the figure within the card. Both the Master and the Emperor have made tremendous strides towards strengthening the inner universe to a point at which the imposition of the conditions of that universe are far more easily imposed on the objective universe coexisting with it.

The "orderly and beautiful" direction of Trump IV portrays a soul both content with itself and self-contained. It has learned Euripides' lesson that it is useless to vex itself at mere things since they care nothing about it, but are simply (and occasionally annoyingly) there. Being self-contained it does not humbly accept events and do nothing about them; the Emperor is a soul with a violent past which took it first to an uneasiness of the self and then to a disturbance which resulted in the realization of its separateness from general Nature. The very separateness of that soul's presence teaches itself yet another valuable lesson: all existing things change and do so both quickly and consistently. It sees, from its unique vantage point, a new nuance of another of Euripides' writings: What has grown from the earth goes back to the earth, but what has sprung from heavenly seed, back to heavenly realms returns. Marcus Aurelius comments that the verse means either a dissolution of intertwining atoms or a similar dispersion of unfeeling elements. The Emperor might view it as saying that the lower base parts of himself must return to the elements which formed it, but the highest and best, the *aristos*, adheres to that which is working its way toward divinity. It is that *aristos* which by virtue of its refinement (or its *Indulgence*) which is able to select what is or is not the valuable cargo of the Self.

The Emperor also portrays yet another stage, if considered in that special light, of Magical evolution that all of us encounter at one time or another in our quests. Note that the Trump does not display a passive figure. What we see is one which appears to be in waiting or holding itself in readiness. There is our analogy: the Emperor has conquered his foes and has gathered about himself the things he sees as beautiful and orderly. He has succeeded in building his universe through change in accord with Will. The question facing him is that of what to do with events as he has shaped them. As the High Priest recently commented, "And now? What next?" Those are the questions which all of us dwell upon at one point or another. It is not correct to say we always experience hesitation when contemplating those next steps; the wisdom accumulated by previous experiments tend to rule out rash and thoughtless actions in favor of cool and calm deliberation.

The Emperor is a Trump with symbols of valuable knowledge. An examination of it should reveal even further insights and analogies to the Initiate taking the card in hand.

Trump V The Hierophant

"It is impossible," wrote Magus Crowley in *The Book of Thoth* of this Trump, "to explain this card thoroughly, for only the course of events can show how the new current of initiation will work out." While I am not given to finding signs, omens, and wonders at every turn, a glimpse at the card raised an eyebrow for me: the Taurus figure is also the astrological sign under which I was born and the main figure is portrayed as having nine nails [suggestive of the Council of Nine which I have the honor to be Chairman]. DCLXVI also has this to say about the Hierophant: "The main reference... is... the uniting of the microcosm with the macrocosm." This is one of the main duties of a Magus. While there are other touches with a great deal of personal meaning, the reference to deep indigo being a color of Saturn as a Lord of Time [a TimeLord?] also hit rather strongly. Since Aleister Crowley long predated the continuing tales of my favorite TimeLord, it is out of the question to think he had anything sci-fi in mind with that particular notation. Too, after my almost disastrous slip of the tongue which would have changed the Summoning of the Elements at the recent Conclave into the Summoning of the Elephants, I cannot but be amused at the sight of the two pachyderms on the card.

It was necessary during the Aeon of HarWer to convey the new truths through a number of vehicles, one of which was symbolism. That form of expression should clarify, not make matters more obscure. Trump V is one such example of a card which is a treasure trove of lessons for being; my objection to it is that the symbolism is often confusing when viewing the delicate and detailed work required first to get and then to apply the meanings therein.

The Hierophant is present within each of us. It may be that he is not as fully awakened in some as in others, but as one whose duty is that of bringing things together, he is indispensable. Crowley erred when setting the appearances of an Aeonic Hierophant or Magus at 2,000 year intervals, but he saw very clearly that the manifestations would always be present. It is sad to see it at times abused and misinterpreted, but there it is: mankind has complete freedom of Will and therefore must make its own analyses and decisions.

There is yet another function which can be ascribed to the Hierophant. Although he bears no weapons himself, standing before him is the woman girt with the sword, thereby indicating his role as a minister of justice. Just as the Hierophant resides within each of us stimulating and hopefully making clear the relevancies before us, so he also opens the door to a persona examiner. "I deliver them to the examiners from whose guard there is no escape," says the *Book of Coming Forth by Night*, The Hierophant guides, but he also guards since the armed woman before him is not static.

The Hierophant is the Manifestor of Mystery. We can do no less than examine and manifest that figure within ourselves with the greatest possible clarity and dedication to our eternal quest.

Trump VI The Lovers

"This card and its twin, XIV, Art," wrote Aleister Crowley, "are the most obscure and difficult of the Atu." The card, like its fellows, is alive with movement; such action should be, and probably was, meant to help open doors rather than intentionally confuse the observer. And like the others, Trump VI does that very thing - it can lead to a merry jaunt down the road to bewilderment.

The Trump is alchemical in nature, although in these days we do not spend our time over furnaces pulling literal gold from literal garbage. The true gold behind the symbolism is the knowledge added to the fund of knowledge already present. Crowley's statement on Trump VI is, in its original form, the story of creation and sheds far more light on the Atu than any number of miscellaneous *Book of Thoth* notations.

I cannot but notice the incipient Remanifestation factors heading together - the King and Queen, the Lance and Grail bearers, the Mobius strip in movement around the central figure's arms, and the Orphic Egg, among others. Each figure portrays budding actions which will reach outward to influence the other figures and themselves in the futures they are forging. The Eve, Lilith and Cupid forms are not necessarily static even if they appear singular and/or in the background. And what would an Atu of Love be without Eros somewhere in the picture. Love being the Law under Will, the winged shaft bearer cannot be omitted from the messages of the Trump. And when you think about it, do we not use Love in our Work, and is our Work possible without Love? Even as a mother-image she is not to be ignored. Her role in creation of self-development is necessary to its continuity, although the figure of Lilith has in the long run far more power over the other forms within the frame since she represents alluring and often forbidden pleasures. The Trump is an open door to pleasure and as Ipsissimus Crowley remarked, "The subject of this card is Analysis, followed by Synthesis. The first question asked by science is: 'How shall we recombine them to our greater advantage?' This resumes the whole policy of the Tarot."

How shall we recombine is indeed the question of Trump VI and its answer in part is to be found in the union and Remainifesting of ourselves with Life as perhaps none but Setians can fully appreciate.

Trump VII The Chariot

The central point of Trump VII is water, as can be seen held in the Grail cradled by the Charioteer. The Grail seems to have depth beyond that normally expected and accepted as a vessel. The Water symbol here, DCLXVI tells us, is Binah, the warm and friendly waters of the Understanding of the Magistri Templi. It seems to be in a state of movement (a common link with the other Trumps) and leads inward toward more advanced states of being. Would I at this point introduce similarities between the vast potentials of what is seemingly contained within the confines of the Grail and the limitless interior of a TARDIS? Of course not, although it is just as easy to be reminded of C.S. Lewis's *Last Battle* segment in which Aslan's chosen (his Elect) are transferred to a more refined state of being and experience the curious sensation of finding their new world larger on the inside the further in one went. The Grail references in the *Crystal Tablet* regarding the Order of the Trapezoid are helpful reading along these lines.

I question at this point in the Aeon whether the "four pillars of the Universe, the regimen of Tetragrammaton" are really all that significant beyond a primitive belief that each elevated thing must have supports somewhere along the line. Granted, a roof is likely to fall without walls and other lumbers, but the blue which indicates Binah in Trump VII had not yet attained the sophistication of today's waters. It all may be academic, but my own concept of what makes a Master of the Temple is a good number of degrees away from what the Grade was back in the Aeon of HarWer - and it is necessary to observe in the proper perspective to get better clarity. The "original energy" shown by the scarlet wheels will not arouse as much argument as the pillars, although it might be observed that the wheels, which should be in motion, are still, as the four sphinx-figures there to draw the chariot along. Activity is present in the Trump, but it seems to be centered at the Grail and less evidently toward the Knight. It is tempting to reverse the previous paragraph's remark that the card seems to be in a state of movement, but I will let it stand with the qualifier that the action leans toward the subtle.

There are other figures in this Trump; the composite sphinx-figures, the stars on the Knight's armor, the concentric rings moving outward from the Grail, the Crab, the shape on the floor of Binah, and so on. It would be possible to go another two or three pages with this Atu, as with others, but a question presents itself in the form of what is applicable to this Aeon. It would seem at first that the answer would be a brief one; I suspect that although the reply would not be wordy, it would paint a picture of a calm and rational presence meditating on his state of Being on having found and put the Black Flame to use. His presence has made itself known and the effects of theory and dynamics are Remanifesting themselves endlessly in new and previously unsuspected directions. His Will has been to Indulge and he has thereby Xepered and Remanifested a whole which is far more than the sum of the parts.

Trump VIII Adjustment

Trump VIII, Adjustment, brings to mind an old saying from the Temple's Xem era: There is no justice, everything just is. The theme of balances running throughout Trump VIII is a good picture of why that thought struck people as having a good deal of truth about it. Everything in the card is marked by equilibrium, itself having two subcategories: the balance is marked

by either self-knowledge and poise or by a frozen stasis in which the symmetry is brought about by inactivity rather than attainment.

The young and slender woman in the card's center is crowned with the plumes of Ma'at, an indication that her poise depends on the truth of the "now". It is a great temptation to translate the "now" of the card into terms equated with a broad range of time aimed at the collective rather than the individual. While this can have pertinence for the reader looking for hints and suggestive symbols for an organisation, as has been done within the ranks of the OTO, C/S, and TS over the years, any Tarot divination will be of necessity based to a greater or lesser degree from the subjective and therefore could be considered indicative of its ability to zero in on the individual with a greater accuracy. In the case of the lady of Adjustment, the moment is not, as Ouspensky put it, seizable, but it is subject to control through the Will. It is important to understand the word "Will" in the sense of setting in motion events designed to bring about change in order to grasp better the concepts of control and balance. Ouspensky drew a comparison of the unawakened and humanity in general with a blind man who feels paving stones, lanterns, and walls with the stick and believes in the reality and truth of only what he touches at the moment. Past objects and impressions have passed and disappeared never to return; that which has not as yet been does not exist. Without sight man sees neither forward nor backward because he does not see anything. He has only the instrument of his knowledge - the length of his stick and beyond that is the start of non-existence.

"It is impossible," wrote DCLXVI in the *Book of Thoth*, "to drop a pin without exciting a corresponding reaction in every Star. The action has disturbed the balance of the Universe." I would hesitate to carry the comparison that far, but see the gist of his remark. Such a comment calls for Magisterial Understanding to be properly comprehended. The reactions on the part of other Initiates result from the opening of doors with new tools and knowledge behind them. When such pins are dropped there are indeed corresponding reactions. To use Remanifest as an example, the new Word arrived on the scene, made itself known, presented a challenge, and thereby in that case did make a disturbance. I have some doubts that gravity and a pin can exert such influences.

The lady of Adjustment is of interest to the order of Leviathan since, as Ipspspmus Crowley says, "She represents Manifestation..." With that in view I can understand the comment. She has, in terms of the Word, Come Into Being and Remanifested herself as a new being in each moment as a result of her vigilance, Will, and Balance. [I always felt a problem with the Per/Manifestation thing of some years back was that it addressed a single event and made no provisions for further development, evolution, or the acquiring of other skills.] The Manifestation of Trump VIII is one of a moment, but is also a step toward continuation. The balance factor is an active one rather than the result of a frozen state and contributes through the symbolism to escaping the pull of the cosmos through helping establish the firm presence of the Self.

Trump IX The Hermit

The word renunciation has a negative ring, and India's frequent use of it has undoubtedly been one of the factors in earning for her the reputation of being life-denying and pessimistic. Renunciation, however, can be prompted by disillusionment and despair, in which case it represents life's foreclosing, the liquidation of

proceedings of the human spirit in which withdrawal and decline. But renunciation can also be a clearer sign of exhilaration and confidence in life's high calling than any amount of momentary indulgence. When not perverted, religious renunciation is on a continuum with that of the athlete in training who turns his back upon every indulgence that would deflect from his prize. Precisely the opposite of disillusionment, it is the only evidence that can be given of Life's confidence in the existence of values beyond those it is experiencing at the moment. - Houston Smith

The general concept of a hermit is that of renunciation, but as Houston Smith's remarks above show, there is more than one meaning to both words. Not everyone necessarily looks at Trump IX and seeing a figure which has hidden itself away from the world, again in the generally accepted sense. There are those perceptive enough to see IX's renunciation and solitude as being beneficial to the growth and development of the soul. Although it is academic, how would Aleister Crowley direct the painting of the Hermit today? Contemplation and metaphysics have undergone change [= Xeper and Remanifest] since the Aeon of HarWer.

The *Book of Thoth* points out that the Hermit is attributed to the letter *Yod*, itself meaning Hand, that in turn indicating the "tool or instrument par excellence... in the center of the picture." [Why the hand? I suspect that portion of the anatomy struck DCLXVI as symbolic of the force and working of the Will. He could have (and has) done worse.] It is, to use one of the *Book of Thoth's* words, a fertile card. Surrounding the central human figure are depictions of life: the green productive grain stalks, the sperm with its embryonic figure, the egg with the yet-to-be surrounded by the watchful serpent, the Hermit himself absorbed in concentration, and even the Cerberus/Anubis figure in the card's lower right corner.

Ipsissimus Crowley devotes some little space to the lamp of the sun held by the figure and all but describes it as the core symbol of the light of the Universe. Once again there are dual interpretations open to the observer. There are two universes: the subjective and the objective. We ourselves build the light in the former and as one train of Buddhist thought says,

By ourselves is evil done,
By ourselves, we pain endure,
By ourselves we cease from wrong.
By ourselves we become pure.
No one saves us but ourselves,
No one can and no one may;
We ourselves must tread the Path:
Buddhas only show the way.

While the Temple of Set is not Buddhist, it does make use of viable concepts and the verse above is just that: it spotlights the singularity of the Self and when combined with the force of the Black Flame, the singularity becomes the light of the universe/reality which is made firm by the combination.

There is a not quite so friendly version of this light, if we wish to draw from one Magician's past Working and do not mind the symbolism involved. Aleister Crowley himself speaks in terms of the light of the universe, the fluidic essence of Light, and the life of the universe. The majority of people have heard of the great tunnels of light experienced by those who have undergone near death experiences (NDE) or at a minimum have seen the little psychic in

Poltergeist urging the departed to "pass into the Light". [She might be a pleasant enough person in real life, but her character was a thoroughly obnoxious one!] The theory of that Initiate, whose Magical Diary is extant, is that the light is the sensed and visual (to the mind's eye) representation of cosmic energy, mindless and mechanical, as the Diabolicon paints it. If such is indeed the case, I would be rather reluctant to pass into the Light [to be assimilated into the cosmos] and would opt instead for the treasures stored within the velvet darkness.

The Master of the Temple examining Trump IX will see an aspect of himself in the figure of the Hermit. The form depicted is not only alone despite the surrounding objects, he is also absorbed in contemplation and experiencing the Magisterial quality of Understanding. That characteristic cannot be explained to those who have not experienced it and an analysis of it is unnecessary for those who possess it. Pure Understanding can in its way be a far more pleasurable pursuit even than dynamics since it feeds the highest levels of the soul with knowledge untinged by corruptions from the outside world. As tempting as the purely contemplative life can be, it leaves the being incomplete without the testing procedures we use to try each alleged truth. Working in such a laboratory is one of the methods the Master of the Temple uses in his principal business, itself defined by Ipsissimus as the tending of the garden and the obtaining of a perfect understanding of the Universe. The Setian IV^o will read and understand this. Contemplation is not solely the prerogative of the Fourth Degree, however. The First, Second, and Third Degree Setian Initiate also indulges in mysticism, although to a less precise depth. Readers who have not attained Mastery need not despair; one Works to do one's best, not to reach for prestige in attempt to impress others.

Trump X Fortune

Ipsissimus Crowley, in the *Book of Thoth*, identifies Trump X with Jupiter, the astrological Greater Fortune. "It would be narrow," wrote the Beast, "to think of Jupiter as *good* fortune; he represents the element of luck. The incalculable factor." In conjunction with the three figures riding the wheel, that incalculable brings to the front a component of Initiatory progress and Will which we tend at times to overlook.

A brief study of the three central figures of the Trump would be in order before looking at the influence of the incalculable. The *Book of Thoth* explains them this way:

On this wheel are three figures, the Sworded Sphinx, Hermanubis, and Typhon; they symbolize the three forms of energy which govern the movement of phenomena.

A symbol is a representation, an attempt to make concrete the abstract in order that the mind may more easily grasp and use the intangible. Magus Lewis casteth a wary eye about when he hears or reads of symbolism for, like Huston Smith [Professor of Philosophy, M.I.T. and author of *The Religions of Man*], he has seen the symbolism go out of control and land in the realm of mysticism, itself described by Smith as "beginning in 'mist', centering in 'T', and ending in 'schism'." Symbolism, like mysticism, is a powerful tool when used with a clear head and both feet firmly on the ground. Endeavour in your Initiatory process to utilize them in just such ways. Ipsissimus Crowley notes in that vein that the three figures are qualities and as such require careful interpretation. He continues with a discussion of the Hindu system of categorizing and describing these qualities in a way which shows his creative brilliance.

The basic point of his clarification is that there is an upward path available if one so chooses. The old Temple of Set *stele* also incorporates this same message and it is as valid in XII AES as it was in I AEH. In connection with this upward movement of the being and the push which gives it momentum, Priest Roger Whitaker's article on "Occult Power" should be read.

And there is Man, on his way up the physical and intellectual ladder to a new state of being unlike any he has experienced before, full of knowledge and understanding and a willingness to explore the dark corners of the unknown as he heads for a new beginning. As high as his head is in the clouds, I have said before that his feet must be firmly planted on the ground at the same time and the reason for that little piece of advice is the theme of Trump X.

We speak of fortune smiling on this or that person or as frowning on another and thereby translate an observed or reported series of incidents into an understandable format, or at least one more comfortably dealt with. The Magus who wrote the *Book of Thoth* was capable of determining the underlying element in fortune, but did not have such graphic depictions of it as we are able to read and watch today via the electronic medium. Here is the most important part of dealing with fortune: it is random and as such is capable of bringing about the most unexpected of changes. Great evil or great good [both completely subjective] can be overthrown only by an even greater evil or good or by accident. As the *Trail* has recommended in the past, take a look at *Star Wars*, *The Wizard of Oz*, the *Return to Oz*, or any number of cinematic magics in which the element of chance or accident leads to changes far greater than the unexpected happening. Having both feet on the ground is helpful when those random accidents take place. Too many magicians over the years have not only constructed cloud castles, but moved into them as well with the predictable result of crashing miserably when fortune introduced a new and random element.

Trump X has more meanings within its frame than the three figures alone, but I suspect the forefront is that which would more immediately concern and interest the Setian reader. Be prepared for the unexpected: great forces are generated through the theory and dynamics of Magic and who can say what will suddenly appear or in which way it will Remanifest itself?

Trump XI **Lust**

Now ye shall know that the chosen priest and apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman all power is given. They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men.

P> Formerly called Strength, as the old Ipsissimus wrote, Trump XI is far more than the generally accepted meanings of the world. As is usual with DCLXVI's manner of expanding things, he could not resist the urge to cloud somewhat the subject by introducing the Life Tree's *Geburah*, *Chesed*, and other branch influences. Unless readers have a passion for the complicated and easily misleading, the Life Tree references are relatively useless and it would be far more profitable to go into the heart of the matter by reflecting on the Word of the Aeon of HarWer and the composition of Trump XI.

Atu XI is a statement of confident power drawn from the brightly burning fires of the magical current of that day. The colors are bold and the lines vivid - in this they contrast even further with the background of trodden-on pallid saints and other symbols of a dead past. This quote

from the *Book of Thoth*, when viewed with an eye on Aeonic relevance, is a good indication of the dynamo functioning at that time.

She rides astride the Beast; in her left hand she holds the reins, representing the passion which unites them. In her right she holds aloft the cup, the Holy Grail aflame with love and death. In this cup are mingled the elements of the sacrament of the Aeon. The *Book of Lies* devotes one chapter to this symbol.

Passion would be perhaps the best of words to describe Atu XI. It was a time of freedom from the domination of the lying spectre and the discovery of Will, itself the charting of one's own course through the stars. This may be one of the reasons Crowley wrote that the name on the card implied far more than is usually associated with strength. The Word of the Aeon was not understood, needless to say, as well as we of this Aeon comprehend it and yet the many avenues of the possible opened by its Uttering were wellsprings of doing what one Willed. This is best seen in the figure of the Woman in the Trump. She is golden in color and therefore quite possibly an indication of the highest and finest, symbol-wise. Just as gold remains one of the most sought after of metals, so the golden woman was the most precious of beings... one who did as she Willed with no restrictions in the form of the shall and shall not. The Beast is also of gold and therefore much to be desired. The reins, the "passion which unites them", was of a special significance to Crowley; this becomes obvious when recalling his obsession with having a Scarlet Woman available for Magic(k). Without the presence of the reins there was a risk of the loss of balance and sights set on the Path of the Aeon, hence the tie.

The Beast's seven heads are a composite of Ipsissimus Aleister Crowley himself: "The head of an Angel: the head of a Saint: the head of a Poet: the head of an Adulterous Woman: the head of a Man of Valour: the head of a Satyr: the head of a Lion-Serpent."

The divine drunkenness described in the *Book of Thoth* also says a great deal about Atu XI. It is once again described as an indication of the power available for tapping as desired and when you think about it, which of us has at one time or another not experienced an intoxication when partaking of the Magic of our Aeon? Like Dr. Faustus, Ipsissimus Crowley urged his Initiates to "Fear not... but to resolute, and try the uttermost magic can perform." The quote is a good piece of advice when contemplating Strength and the true Lust: to try the uttermost and experience one's own composite self is to drink of the fires of the Aeon, regardless of the one in which the one partaking lives. The goal behind entering such fires is of course the gathering of wisdom; considering the central figure in Trump XI, it is not too far out of kine to keep also in mind this from *Thus Spoke Zarathustra*: "Unconcerned, mocking, violent - thus wisdom wants us: she is a woman and always loves only a warrior." The warrior and the woman are never far apart in this card.

The presence of the Grail held aloft by the Woman is significant as a point of emphasis insofar as Understood by Aleister Crowley in his day. The Grail is still a part of magic to this day and Workings of the Order of the Trapezoid are oriented toward the contemporary import of both the container and its contents. There is no single Grail, but rather one constructed and purified by each Initiate for his own use and with its own singular meaning. DCLXVI's 1944ce comment on the Holy Grail aflame with love and death and holding the mingled sacraments of the Aeon seems to bear this out.

Trump XII The Hanged Man

"This card," writes Aleister Crowley, "is beautiful in a strange, immemorial, moribund manner. It is the card of the Dying God; its importance in the present pack is merely that of Cenotaph ⁽¹⁾." It says: "If ever things get bad like that again, in the new Dark Ages which appear to threaten, this is the way to put things right." But if things have to be put right, it shows they are very wrong. It should be the chiefest aim of the wise to rid mankind of the very insolence of self-sacrifice, of the calamity of chastity; faith must be slain by certainty; and chastity by ecstasy."

He goes on to quote *Liber Legis* "pity not the fallen" passage and generally places a great deal of emphasis on the Dying God/sacrificial aspects of Atu XII. Seen from what was the contemporary Magical thought of this time, Crowley's talk of oblation in the form of ritual in order to exorcise the stagnant influences of the prior Aeon are not all out of line. His frustration with the hypocrisy of the Plymouth Brethren contributed no small part to the later determination to squash the lying spectre. a part of the task carried out by Crowley with a pleasurable vengeance. Added to this tool is his underlying and unspoken thought that the sacrificial Dying God is not really particularly superior to man - he, the Dying God, could be manipulated and made to serve the purposes of man the magician through the release of those qualities peculiar to him and therefore not necessarily being in a position to decide the fate of man. Crowley possibly considered this as a facet of every man and every woman being a star. Such an attitude is integral to an understanding of Thelema.

If examined in the light of Aeonic progression, Atu XII displaying a figure of the Aeon previous to that of the Osirian, that of Isis, the Hanged Man is logically enough an expression of man headed in the direction of the Mother, herself the great Water from which life came. It may have some possible value as an interpretation of the practically boundless sea of Binah from which the Master of the Temple draws his Understanding. In this day and age such an interpretation is simple enough to understand, but beyond PR it has little significance. However, the "Let not the waters whereon thou journeyest wet thee. And, being come to shore, plant thou the Vine and rejoice without shame" quote is a fair enough rendering of one of the pleasures of the Magistri at home in the blue sea of Binah.

Somewhat similar to Trump IV, the Emperor, Trump XII displays another side of the male coin. Whereas the Emperor sits in alert control and dignity, the central figure of the Hanged Man is suspended in meditation and alert to matters other than those immediately apparent. Granted, the position itself is less than could be wished for, but the attention of the hanged figure is on subjects impacting on a subjective level far deeper than the goings of daily life.

¹ cenotaph: an empty memorial tomb, the body of the honored being buried elsewhere

Trump XIII Death

Trump XIII is not a sign of death as that state is generally understood. It is a depiction of change and Magic and few other Trumps are more appropriate to the Conclave edition of the *Trail of the Serpent* than XIII. The integral ingredient in Thelema, Indulgence, Xeper, poor

old Xem, and Remanifest is that change with forms rungs on the ascending ladder of evolution from the human running on automatic to the divine god who creates as he Wills.

I cannot help seeing Trump XIII as a card with sign after sign of the Remanifestation process. Although the *Book of Thoth* refers to the actions of putrefaction as an element of change, but interestingly enough the card shows no green. That color, you may recall from other TS texts, was associated with Osiris as a god of the static dead and suggested a worship of the body's decay rather than emphasis on a life lived through opposition to the rules of the universe. Instead of dealing with green, DCLXVI closes to work upward using the three sections of the card.

The first, the scorpion, is described as the lowest form of putrefaction, based on the old superstition that the scorpion stings itself to death when ringed about with fire. The heart of that story as seen by Aleister Crowley is associated with willing change when circumstances become intolerable. I must add that for Magicians, if no others, circumstances without change do become intolerable and that change is sought not only to increase the Xeper of the being, but to avoid being locked in stasis. It may be for that reason that the old Beast referred to the scorpion's sting as the lowest form since in a sense it is done not necessarily with specifics in mind, but as a lower reasoning which seeks to escape that which is. Such an interpretation of course does not cover all that the scorpion is for the Magician, but it is worthwhile looking at in Atu XIII.

"The middle interpretation of this sign," the *Book of Thoth* continues, "is given by the serpent, who is, moreover, the main theme of the sign." The passage continues by pointing out that its manner of propulsion are like the twin phases of life which are called life and death and then repeats that the serpent is the principal symbol of male energy. It is definitely a phallic symbol and as such stands for the creative effect of active energy on the passive, sperm and egg being one of the best representations of such energy's impact and results. The serpent has had a place of long standing in occult tradition and it is not inappropriate that it should turn up as one of the suspect its presence, like that of the scorpion and the eagle, to be similar in function to the three figures on the old Temple of Set *stèle* from the year X with its three ascending forms of being rising ever upward on the evolutionary scale.

The eagle, according to the old Beast, is exaltation above solid matter and is the highest of the card. It may be an eagle, but the outlines and shape are not at all unlike those of the phoenix, the great presence born from fire. If seen as such, the theme of the card has far greater meaning than would have been read from the eagle as the third form of putrefaction alone.

The most prominent form in Trump XIII is that of the dancing skeleton with its sweeping scythe. In a contemporary sense I do not think the Osirian crown necessarily appropriate to a symbol placed there to indicate active change, although to be fair about it one must recall DCLXVI's incurable love of taking the intricate into the land of overkill. If we view the skeleton as one of the dead only, an Osirian accouterment is acceptable; the dancer is anything but that, however. His movements are magical ones designed to create an environment from which change in accord with the Will can be accomplished. It appears to be an evocative series of moves made in order to set in motion the forces necessary to the bringing forth of life. This seems evidenced by the figures taking form in the upward spirals emanating from the pelvic area of the skeleton. The angular DNA-like lines moving up within the spirals are highly suggestive of life forming itself into those forces which will end as basic living beings. Aleister Crowley's firm belief in male supremacy also surfaces in the

symbolism of life force forming from the phallus projecting from the skeleton. The male's place in the scheme of life creation is not to be discounted and while DCLXVI did explore and attempt to place the female in a role of her own, he never was quite able to rise above the idea of both genders having certain roles to follow, whereas today's Temple assigns no functions based on gender, but looks at Initiatory development instead.

Each of us does his own dance of life and change, albeit not as graphic as that portrayed in Trump XIII. We create, delete, augment, and whether our attainments are those of Black Magical expertise or going further to the point of Garden tending, we are free to utilize those tools available within the halls of the Temple and further expand in order to find other tools awaiting the Magical craftsman's hand.

Trump XIV **Art**

Crowley relates Atu XIV to the sixth of that series, the Lovers. One look at the card will explain a part of his reasoning. But why the eight Trumps between them? The answer may lie in the fact that the Atus are not designed as random croppings up; rather, they are sequential in nature. The original *Trail of the Serpent* series did not follow that order strictly since it began not with Atu 0, but with Trump I. When the series started it seemed correct to place the Ipsissimus card at the end [or top]; Aleister Crowley's placement of the Universe is proper to the cycling of the development the Trumps portray Being a procession, the Trumps tell a story.

The procession going from Atu VI to XIV is as follows. The Lovers (VI) represent integrations of opposing effects which Remanifest as something more than the whole of the parts which made it. The Chariot (VII) then forms a place unique unto the newly made and developing being, a place self-ordered wherein Magical research and development can go on. A sense of balance and Adjustment (VIII) comes about through this work. If, as the deck's author suggested, the female figure of VIII is Karma in Eastern philosophy, then that facet of evolution is a representation of the awareness of consequences which may come about from the being's acts. A working appreciation of this goes up a step to the generative wisdom and light of the Hermit (IX). This stage does not indicate the commonly accepted view of one hiding away from the world. In the place of fleeing from the world, the Hermit is one of the few in civilization carrying a lamp to dispel the darkness of ignorance. His actions spur constant change in the universe, the Fortune (X) with which he and others must contend in moving forward. Mastery of this promotes a strength, a Lust (XI) to do, see, and find more by using the power being accumulated and used both within and without. The strength developed by the product of Atu VI is splendid and glorious. It tames the beasts and holds aloft the chalice of essence. Should a new Dark Age arise, as DCLXVI advises his readers, deal with it promptly. The strength of Lust (XI) is sufficient to do just that by the example of the hanged Man (XII). XII is not merely a threat; it is also a mystical glimpse back into prehistory for the Adept Magician who understands his ties with water. Understanding all to date, the metaphysician which the Lovers' product has become has a discerning eye for change and knows Death (XIII) in its greater and lesser aspects. Death of some form must take place in order that life can come about, just as a renewal of epidermal cells takes place not to the detriment of the body, but to its benefit through the loss of the old, but to its benefit in the

presence of the new building on the old. Art (XIV) Comes Into Being through a combination of all these.

The work in progress in Atu XIV is one designed to bring about greater change enhanced by a thorough understanding of the principles and techniques involved to date. It is, as Aleister Crowley says, the spiritualization of the result of the Great Work. In former Temple of Set days we heard this spoken of as being "alXemical" in nature. In the sense that I Understand Xem this may certainly be true. Such a transformation of the contradictory into an *aristos* would tend to open the gate to eternal and open-ended goals, themselves keys to an immortality beyond any that could have been dreamed of.

Trump XV The Devil

Very few indeed would be the number of Magicians who have not lingered over Atu XV. It is not representative of the essence of pure malignant evil, but rather an exploration of the presence and actions of a being known and regarded in various lights throughout history. The majority of religions have a belief in at least one deity and an afterlife of some sort as the integral parts of their foundation and attraction. Not all, however, have that in common: writer Patrick H. Nowell-Smith points out that Buddhism, for example, contains neither a personal god nor a personal immortality. He goes further to say that there are at least three essential ingredients in most religions - (a) a belief in the powers and presence of the supernatural [either as persons or forces]; (b) proper emotional attitudes [a sense of the sacred or unusual and an attitude of humility or reverence in connection with the religion]; and (c) rituals, ceremonial observances, and other religious responsibilities [designed to interact favorably with the presence(s) involved]. In philosophies following these a, b, and c requirements there is invariably a spirit which opposes progress along the desired path. Those religions which have deteriorated to a state of mere lip service find their devils necessary to the fragments of faith remaining to them. There otherwise would be no reason for believing in striving and the entire comfortable structure would become apparent as a framework of fantasy designed to lock out greater truths.

The goat depicted in the card's center hearkens back to the association of Satan with that animal. It never seemed particularly appropriate, but there is no accounting for the variety of symbolic assignment by the human mind. The goat of Khar found its way into the Pentagram of the Church of Satan, a "curious corruption" permitted by Set since it was done with due reverence for the Prince as viewed through the eyes of his representative on Earth. The relevance of the goat as a symbol of Set is a distorted one. The goat's horns and the brush-like ears of the Lord of the Aeon can have a link, as can the admittedly somewhat vague likeness of the frontal part of the goat's head with the elongated and curved face of Set. It is a distant connection, but one that is not impossible, given the thousands of years involved in the relationship of the mind with a Something Else. The philosopher Heidegger taught that the fundamental question of metaphysics is that of why there is something instead of nothing; it is as applicable to the presence of the goat in Atu XV. But is there a real reason for a goat's presence beyond something residing in the at times perverse mind of Aleister Crowley? DCLXVI sees the card as a visual portrayal of Pan Pangenetor, that which brings all into being. As the source of the Black Flame this assignment is not at all far from the mark. Life flows throughout its dimensions in the form of the Tree of Life, the living goat with its third

all-seeing eye, the twin globes containing souls awaiting manifestation, the Wand of the Chief Adept, and the erect phallic form extending from the base to crown. [Never could Aleister Crowley let pass an opportunity to glorify the favorite part of his body.] Osiris of the green skin was king of the dead - it is the Lord of Life who stands at the center of the ongoing energetic process of life and living.

As complex as the geometric figures are, the underlying principle of life is a simple one, as all basics should be. As Dr. Aquino once wrote of the Fourth, Fifth and Sixth Degrees, they themselves are not mysterious. It is the capable and successful performance of the Grades that becomes difficult. So it is with Atu XV. The emblematic presentation of that integral phenomenon of life is itself straightforward for all the sums of life seen. Where things become exacting is in the practice of not just taking up space, but actually living in the true sense of the word, and then making use of that quality to create a new day. It should not, in the words of the third Earl Russell, have "an air of hocus-pocus about it."

True, October has come and gone once again, but the impact and message of the Daemon need not be put aside until next year. It is one the Xepering being utilizes each day as he first creates the new and then Remanifests within the new environment created by Coming Into Being.

Trump XVI The Tower

There was a move, once upon a time in our history, to relate Trump numbers to the Years of the Aeon. It was understandable then that I felt a momentary touch of trepidation when someone pointed out that my Fourth Degree Recognition took place during the Year XVI. "And," I was informed, "under the influence of the Tower." But you and I know that the wise man is not steered by the stars, but sets in motion his own course and destiny, so I thought no more about it with a little amusement at the ominous reference.

The Tower stands out in its art from all other Trump cards in its angularity and the violent movement portrayed within its borders. Aleister Crowley describes its most basic interpretation as referring to the manifestation of cosmic energy in the grossest form. In such a category it cannot fail to be destructive to a multitude of the more complex artifacts, whether material or abstract. The card shows this very thing taking place as the erected structure is struck by the bolt descending in a sharp and angled path toward the earth and not content with taking the fortress with it, is awakening the destruction nature is capable of inflicting from the depths of the earth in the process. The man-like crystalline figures are hurled from the heights of supposed safety by the fire's power to be dashed to pieces on the troubled ground below. [There is hope for them in Atu XVII.] The Tower is also a definite phallic symbol and shown in Atu XVI post the moment of climax, already discharging its fertile and creative elements to take root in the Garden of the Magistri.

The all-seeing eye in the card's top center does not strike me as very relevant to today's Magical trends. DCLXVI saw it both as the Eye of Horus and the Eye of Shiva and goes on in the *Book of Thoth* to relate the Indian doctrine of Shiva the Destroyer. Such teachings could have an actual relevance only during the Aeon of HarWer, if even then. Little about it suggests itself to the Aeon of Set.

Viewing the card as representative of the overthrow of the old Aeon of Osiris by the Aeon of Harwer is probably a more accurate interpretation. It would not have the same appropriateness if applied to the move from the latter Aeon to that of Set because of the 180° opposition of Set and Osiris. The Task the Magus Aleister Crowley faced was that of building a complex new world on the ruins of the old one which had worshipped death for far too long. The HarWer Aeon put in motion the trend toward life, hence the lack of any necessity to destroy. The presence of the figures of the dove and the serpent are, as DCLXVI's commentary points out, references to Chapter 1, Verse 57 of the *Book of the Law*. What would history be like had Aleister Crowley chosen the dove instead of the serpent? The question makes for interesting speculation. His alleged sexual escapades are infamous to this day and were of course a preference on his part prior to the transmission of the *Book of the Law*. The dove had no chance - the serpent was already firmly established in the mind and Will of HarWer's (9)=[2]. The dove and serpent seem to have only minimal influence when compared to an overall view of the Path we follow today. Minimal in that sense, but still potent enough in their own right when used actively and with understanding.

The dove and serpent representations, along with the Eye, stand out in yet another sense. The three are related in that they belong to a world other than that one constructed by man. The right and left figures are principles of the purity of love and the use of it for personal gain. The eye itself is also a higher principle, that of the universe which exists beyond that normally perceived by the lesser senses. The *Book of Thoth* commentary relates it to the eye of Trump XV, although I disagree with that due to the destructiveness of it in Trump XVI. This is not an act of the Prince we know. But again, it is important to remember that The Tower portrays magical and philosophical states as they were in the Aeo of HarWer, not in that of Set. The violence engendered by the Eye is appropriate only in that context of bathing the works in fire to prepare it for the then-current Aeon. As previously mentioned, Aleister Crowley loved sex and used it for any and all reasons. Hence his love of the serpent as a means to an end tool rather than refining his methods for the aristos which the dove might have brought him, He was a blatant and childish chauvinist where women were concerned, seeing them only as vessels for pleasure and the bringing about of desired ends both magical and mundane. If his sex magic had worked even a fair percentage of the time I would be willing to grant that he might have been on the trail of something valid. As it was he only concentrated a number of undesirable diseases and a loss of appreciation of the finer aspects of love.

A last thought on The Tower. How pervasive the laws of Coming Into Being are. The crystalline figures have constructed their citadel and brought about states of being which for them are doors assisting an evolution into other states which themselves may or may not be desirable. The progressive current of the world was then taken to a point at which all that had taken place before it had no choice but to Remanifest itself in the new Aeon of Harwer. There is a lesson in all that. It is not possible to foresee the future, but perhaps none of us should find ourselves unduly surprised or shocked when all we have been to date suddenly blossoms in strange and unexpected ways.

Trump XVII ***The Star***

As its name says, Atu XVII abounds with starry objects, all as beautiful in form as the high sky. Nuit is assigned as "Our Lady of the Stars" by DCLXVI, a not inappropriate title

considering her association with darkness. Nor is the remark about manifestation out of order. There must be manifestation before the individual can Remanifest and this Nuit is doing.

The dual cups which Aleister Crowley points out as resembling breasts [due to the *Liber Legis* reference] hold representations of the most highly refined essences of the Words of the Aeon. The upper chalice holds "ethereal water, which is also milk and oil and blood," themselves components of the feminine nature raised above the normal uses into new and advanced function. Note that the flow of the cup's contents go no further than Nuit's body and are absorbed rather than permitted to waste on the ground. The lower container on the other hand "pours the immortal liquor of her life... she pours it upon the junction of land and water." DCLXVI made mention in a previous chapter to the cult of Shiva with its doctrine of Nothingness and gives the suicidal advice of annihilating the references to the Self, thereby removing the boundaries by which the individual exists. Refer to Dr. Aquino's analysis and commentary of the *Book of the Law* for further discussions of Ipsissimus Crowley's recommendations as opposed to his actual practices. Here we have a paradox from Aleister Crowley's inkwell: if previously he viewed all manifestations as stains to be avoided, Nuit's own manifestation through the utilization of pure essences would hardly be desirable, but there we have it - the old Beast was given at times to assigning right and just as those qualities seemed appropriate at the moment.

The contents of both cups are separated by Nuit's swirling hair, a part of the Atu which Ipsissimus Crowley describes as hiding the Abyss between the Sea of Binah and the earth, both earth and water being feminine in nature in accord with the general theme of the card, that of the personification of magic in the female aspect. The Abyss itself can be interpreted in a number of ways, each being proper to the Initiate approaching it - it having crossed it.

Trump XVII abounds with movement and energy - the principal parts are moving in swirls and flowings. To me it is a display of Work aimed in the direction of the move to Remanifest. Each movement is made with purpose in order to enhance the Coming Into Being of that far above the natural. The roses themselves are seen by Aleister Crowley as representative of Woman, although being free of the soil, they may also be seen as the result of Garden-tending on the part of the Magistri who work not that their charges may remain rooted to the spot, but grow and bloom into new and unusual objects. The upper and lower cups are manipulated in concert that they also may produce the new. The crystals spiral into larger forms, and the starry objects are constantly moving.

Atu XVII can be summed up in this quote from the Book of the Law:

"I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Trump XVIII **The Moon**

Although somber and forbidding at first glance, Atu XVIII is a card conveying great potential for the seeker who has attained the competence to have gotten to it on an equivalent Initiatory path. "This," wrote Aleister Crowley in the *Book of Thoth*, "is the threshold of life; this is the threshold of death." For all the ominous tone of the card it is one of change, much in the way Atu XIII indicates alterations. Atu XVIII is a far more profound representation of

transformation than Atu XIII in that it has to do with what is accurately referred to the Dark Night of the Soul.

As the Gateway of resurrection Atu XVIII is singularly pointed in its message of passing the bounds of previously known existence into a new and uncharted land where the only rules that apply are those of the self. The Anubis guardians of the twin towers face left and right to ensure that none but those who prove themselves worthy enter and traverse the lane leading to infinity. In hand is to be found *tcham* sceptre and *anx*, symbols of the authority of the seekers' individual leading principles and the life which those obsessions can accord. The twin jackals at the bottom of each tower have a violent nature according to Ipsissimus Crowley since according to him they are there to lay in wait for the corpses of those unworthy to pass the gates and who are slain in the attempt. Is there truly a transmutation process hidden within the jackal? Some years ago we were taught there was. The question for the unfortunates who do not make it past the towers could be of minor academic interest only. The guardians cannot harm one whose self is strong to the point of making him invulnerable.

It is not so much the guardians who interest the viewer of Atu XVIII as it is the landscape beyond the walls and extending some distance down from the towers. Aleister Crowley quotes Keats' "There is a budding morrow in midnight" line to describe the potential at hand in this card. The Xepera beetle may be sunken and near death in appearance, but he carries the new sun upward through the center path between the Gates in order to illumine the new world. Objects beyond the wall are in all probability from Ipsissimus Crowley's impression of his own Self; it would after all be like him to portray a circuitous and twisting path in the new land when it could just as easily have been a straightforward roadway. Again I find myself exasperated at the old Beast's love of the obscure. The budding morrow is dawning in the land beyond the Gates and is there to warm and shed light on the endeavors the occupant of the new land Wills into being. He can in this land increase his abilities to the infinite. Given the sophistication of a soul capable of successfully passing the guardians, it is somewhat doubtful that he can Come Into Being any further than he already has. Set-like, he will be bounded in and of himself. Fully aware of the cosmos and the obedience of it to his Will, he will function in ways beyond those he previously perceived as an ultimate.

It is typical of Ipsissimus Crowley that he would on the one hand paint a lurid picture of gloom and death and then a few paragraphs later go on to revel in the splendor of cutting a new swath through the jungle. The parts going into the nine impure drops from the mountain cleft and the other talk of feminine uncleanness is Aleister Crowley being Aleister Crowley with his opinion of women coming through once again. Beyond the chauvinism of the man, his insights into the duality of approaches to the Gates are very to the point. Changes occur in the perception of the Initiate which causes him to undergo a Remainfestation unlike those before and which make him go so far as to at least momentarily question his right to the Path his feet have followed. Until he has analyzed and correctly assessed the new situation his world will be shadowy with the unknown. Once beyond the Gates he is very like the later description DCLXVI paints: "How splendid is this adventure!"

And the adventure is splendid, I might add. From a personal standpoint the adventure of acquiring the knowledge of Set has been splendid and one that no other sequence of events spanning the years until now could have eclipsed. There are Dark Nights of the Soul, but there are also the magnificent dawns filled with magic and Work for Work's sake. It is for that that we chart courses which may one day take us to the land of the *aristos*.

Trump XIX

The Sun

The Magus Aleister Crowley was motivated by the thorough conviction of a great and personal Task, that of pioneering the new Aeon of HarWer. His Vision permitted viewing the impact and potential of Magical and philosophical trends in a way unparalleled in his day and it is due to that fire of inspiration that we in part owe the advanced states of our own Magic. The expression of that indwelling fire took many forms other than the Thoth Tarot deck, but the combination of that force and the brush strokes of Lady Harris are among the most beautiful.

In the case of Atu XIX, the principles of the new Aeon can be seen in their brightest and most joyous. The radiance of The Sun is unequalled in the Trump. The fiery central form sends its rays out to a world already far advanced from the biological soup of its beginnings. The world's population has identified correlations between the random placements of the stars and attempted to perform Magic through the meanings which might be found in the constellations. The sun of the Aeon of HarWer illuminated the starry shapes and produced new and more appropriate interpretations.

Astrology played its own part in Aleister Crowley's approach to life, but Magus LaVey's impression of "God in sports clothes" is a more accurate description of the general subject. While astrology can be a powerful tool in the practice of Magic, it is an implement rather than an active force unto itself. The Adept Magician knows this fact and takes it into account.

The wall-encircled mountain of green behind the dancing figures can be seen in one sense as Initiatory achievement as well as the fertile Earth itself. It rises from the depths below the rainbow oval almost to touch the brilliant sun above. There is a similarity in the scaling of the mountain and Initiatory progress: the quest starts on a certain level and goes upward to the heights of understanding and clarity, as can be seen in the unnatural sequence from the First to the Sixth Degrees.

The two dancing figures, according to DCLXVI, represent the young and shameless male and female inhabitants of the Earth. The two have shown themselves in other Trumps, but in this Atu they frolic free of restraint and duties in the new world their tasks have produced, a world free of Restriction. They portray a "next stage" of human evolution emerging from the old rose and cross symbols at their feet, shell-like, no longer necessary to their current state.

Why a wall on a mountain? If the similarities of the ascending grade and Degrees are even remotely valid, things become more difficult through being increasingly exacting as the quest is extended. The system of the Temple of Set has those Degrees which can be attained on one's own and those which require the intervention of Set himself to bring into being. The wall has a special meaning for the Setian IV^o who has been ordained by Set and then Xepered by his efforts into the Grade of the Master of the Temple. He will have made the step into a state of such mastery that his comprehension of the Will of Set could not have been previously suspected or anticipated. In other words, he has crossed the wall of the Initiatory mountain.

Each Atu carries its own message. In the case of Trump XIX the basic one is that of freedom and an appreciation of the boundless possibilities of Magic. It is an opportunity to escape from the tiresome and tough prejudices discussed in the *Book of Thoth*.

Trump XX The Aeon

"I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia; but my left hand remains empty, for I have crushed an Universe; & nought remains." With these words from the *Book of the Law* Atu XX can be viewed as an exploration into the nature of the Lord of the Aeon as applicable through Ipsissimus Crowley's Understanding.

Previously known as The Last Judgement or The Angel, Atu XX is more properly a representation of the Aeon of HarWer as seen through the eyes of that god's Magus. The older representations depicted graves opening along with other nuances of death worship. The newer Croeley/Harris card ignores the Osirian slant and focuses instead on the possibility of life in an Aeon established in the then-present rather than any remote celestial realm. The red background represents the unique presence of life and the baptism of fire which gave birth to the Aeon of HarWer. The arched body of Nuit protects both the emerging Initiate and the god in his sanctum indicating thereby the origin of the deity and his power. DCLXVI describes Nuit as a category of unlimited possibility, but such a view is accurate only in the context of the Magical approaches of that day. The actual night sky, which Setians find so stimulating, has far more meaning both realized and intuited than the visualization of an arched goddess.

"About 2,000 years" is the amount of time Ipsissimus Crowley estimated as the lifespan of his Aeon until the rise of the next. The double-wanded one did appear, but in much less time than anticipated. The Aeon of HarWer gave way to the Age of Satan, a bridging decade to the Aeon of Set. 2,000 years somewhat overshoot the mark, but the old Beast can be forgiven much since he was unable to see beyond his own Word. To be sure, a certain amount of his time projection was conceit, but his ability to foresee the future lacked detailed precision.

An Aeon is by definition an indefinite period of time. That of HarWer lasted 62 years, the Age of Satan only ten. No one can say what length the current Aeon will last - it is just not possible for any of us to foresee the future with an accuracy that great. What is possible is an analysis of past and contemporary events with a resulting set of most probable circumstances. The presence of random accident or deliberate acts by those within the ongoing time cycles adds to the difficulty of detailing the future. I once had an employer who, when things got rough and wild on the job, would remark in a maddeningly calm way for us to "do the best you can"; it took a number of years to see the wisdom in her words. That is the task of those populating the Aeon: we do the best we can with all our might. Thus far such a course of action produced most satisfactory results.

Whether an Aeon lasts one year or up in the thousands, the pertinent basis of its presence is one of opportunity. We speak frequently of the "Being." It is a word that lends itself to verb and noun status, depending on its use. Being is an activity. It has goals. It uses tools and raw matter. It encounters pitfalls through its trial and error approaches. It gives the individual an opportunity to analyze and answer the question of whether life is worthwhile in the living of it. Such an answer depends in part on the volume of delusion and deceit or the lack thereof

within an Aeon. After personal exposure to inflexible dogma in my own past, the previous Satanic Age and the current Setian Aeon stand out like breaths of fresh mountain air. There is a great deal to be said for being able to gather facts and best possible solutions in the place of comforting myths.

Atu XX is a tunnel leading through the corridors of time. The child has grown and seen the god of his time merge into Set-Hen and from that become the true god of himSelf. Such a god comes about not when man might soon be able to conceive of him, but rather at a time when he is ready. That is the treasure hidden behind the seated deity of Atu XX. And that is the future which we both live in and form now.

Trump XXI ***The Universe***

Atu XXI, The Universe, is the final Trump in Ipsissimus Crowley's Thoth deck and is the complement of Atu 0. There are marked similarities in the cycling essences generated by the two which are rightfully there considering the messages of the two Trumps.

Atu XXI is one of the expressions of a specialized self-created cosmos. It is aglow with precious stones and intricacy and has taken the most favorable and workable elements of each prior step up the ladder in order to construct an environment in which the individual self can function under its own laws. There are a great number of figures in this particular card. Some, like the ones in each corner, the Eye and the Serpent, can be found in other cards of the Thoth deck. Each is there for a reason seen by Ipsissimus Crowley as having pertinence to the essence of the card.

The figure of the young woman in the Trump's center shows a youthful and fertile presence surrounded by all the metaphysical nutrients necessary to the continuation of a highly specialized being, that of the life force manifesting itself through the feminine figure. Terrestrial nature continues its many species through a birth and death series evident to even the most casual observer. The Universe of Atu XXI is a portrayal of an unnatural nature in full flower. It will promote its own continuation not in the way generally understood in biology, but rather in a manner unique unto itself. The living being within Atu XXI's borders has Xepered beyond any dependence on the material and draws life from its ongoing presence of Self. It has performed the Great Work, a think DCLXVI describes as a task designed "to obtain the knowledge of the nature and power of my own being."

It would be possible to elaborate on each singular facet of the Atu, but the essence of the card conveys its message, that being the practice of the "Great Work" found referred to with such frequency in the writings of Aleister Crowley and other authors. personally I lose patience in the analysis of each minute segment of the cards, but this is not to say that taking such pains is incorrect. It is up to the individual Magician to discover his own best possible means of performing the Magic of the tarot. It cannot be stressed enough that the Tarot is a tool for bringing about change in accord with Wilk and as such rightfully can be approached and carried out only from personally unique standpoints. Any other method is an offense to the self.

Trump XXI completes the analysis of the Thoth Deck trumps. It is the culmination of a trip starting with a singular living being armed with potential and finishes with a metamorphosis from the crative male into a fertile and self-begetting female capable of endlessness. Again and again in my writings you will find references to Ipsissimus Aquino's Wewelsburg Working and its lesson of the jewel which is life itself. It is a foundation from which rare and beautiful flowers blossom into more universes than can be imagined.

It is the Path of the Initiate whose goal is to Xeper and Remanifest.

Revised May 6, XXV AES
James Lewis VI°

This update of the Tarot Trumpd analysis was produced on an Apple Macintosh Plus, stored on a Jasmine 20 MB hard disk, printed on a microLaser using the Palatino 12 font and contains 16,538 words.

The Golden Section Tarot Working

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Author:	Lynn A. Norton III°
Date:	May 23, XIV
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Reading List:	2L, 9L

In my chamber, illuminated by a single candle, I am sitting. In front of me rests a copy of The Book of Coming Forth by Night, the *IAM Manuscript*, and the six separate Sonnets. Several sheets of paper and two pens are also within reach.

My thoughts are turned inwards and I am no longer in my chamber. The walls of my chamber slowly fade to nothing as I gently rise above the floor, soon to find myself surrounded by total blackness. No light anywhere, not even a single star, and yet I know that I am in the Night.

I am now floating towards a "thing" in the distance, the shape of which I do not recognize. I am moving quickly -- more quickly with each passing second, and as I approach the "thing" I begin to recognize it as a building.

No human designed and built this structure. It is made of sandstone, limestone, and polished black onyx. Occasional designs of bright silver can be seen set within the gargantuan edifice as it slowly, silently, revolves. Hanging up in the sky it floats in defiance of all the laws of physics.

As I approach the structure, it ceases to revolve, and I am filled with the feeling that inside rests great power and wisdom. More power than is necessary to destroy, and recreate the entire universe.

I am now inside the building and walking down a long corridor. The interior walls are made of the same smooth stone that covered the exterior, and is adorned with more of the silver hieroglyphs. The hieroglyphs emit a low light, the only source of light within the gallery.

I have now passed through three doors, each larger and heavier than the last. Ahead of me, perhaps a mile away, is a fourth door. As with the other doors, I think of the fourth door as being open; as I approach the door it swings silently inward revealing a chamber of almost indescribable beauty.

Standing just inside the doorway, I see in front of me a massive silver and gold inlaid throne-like chair. The chair is resting on a raised platform which has nine steps leading up to it. Unlike the lengthy corridor, this chamber has no ceiling, none that is, except for the stars in the sky. On the wall behind the throne-chair is a pentagram of no less than eighteen feet in diameter, Flanking the sides of the throne-chair are large braziers which have a small flame burning within them. Regardless of this, the room is remarkably well lit.

At the base of the raised platform rests several sheets of paper and two pens. I walk to where the paper lies and sit down upon the warm floor. I place the paper upon my lap and pick up one of the pens.

As I raise my eyes to look upon the giant pentagram I notice a yellow haze -- almost a cloud - - slowly develop in front of the throne chair. A shape not yet fully defined begins to appear inside the cloud; I am also aware of a series of low tones filling the air. The braziers flash brightly for a second, and then return to their low burning.

The shape within the cloud begins to solidify, and before me stands a figure I am now able to recognize -- Set.

What follows is my attempt to reconstruct the dialogue we shared.

Ptah:⁽¹⁾ [smiling] That was quite an entrance.

Set: [smiling] Every now and then I indulge myself in a bit of theatrics. It helps me prepare those who have not been to my House before, or who have not seen me before, for the events that will follow.

Ptah: But I have seen you before. Remember the...

Set: Sonnets? Yes, I remember them. You must admit that I spoke to you through the inner ear for the first three Sonnets and did not allow you to see me until the fourth. Also, this is the first time you have made the journey to my House. It is an occasion of some importance requiring some form of greeting. The theatrics were in order.

Ptah: Can you tell me why I made the journey to your house?

Set: A guessing game Messenger? You will perhaps not be surprised if I say you came in answer to my request.

Ptah: Request?

Set: As I told you in the last Sonnet, it is time to bring the Book of Thoth in line with this Aeon. I desire to show you how I want the cards to appear. We shall take them one at

a time and eventually the Book will be as I desire.

Ptah: When shall we begin?

Set: Now. This first card shall replace the card now called *Art*. It must be renamed *The Golden Section*, and drawn thusly.

At this point a Tcham sceptre approximately four and a half feet long materializes in his left hand. Drawing it from left to right the new card is brought into view much like light being admitted to a room as you raise a window shade. The card hangs unsupported in the air and is breathtaking in design and color.

Set: After you have made a few sketches I shall explain some of the finer points regarding the card's construction. Proceed.

For the next twenty minutes I sketch furiously. I am careful to maintain all spatial relationships. Frequent notes relating to color are entered in the margins.

Ptah: I'm almost finished. A few more notes and...

Set: You have enough. Now it is time to look at some of the implications of *The Golden Section*. The geometry is both simple and complex. Simple in its beauty and proportion, but complex in the message it offers.

Ptah: I easily see the beauty in line and color, and I remember some of the laws of geometry. The message at present eludes me.

Set: Do not be too concerned about the message: We shall discuss the message a little, but an in-depth discussion shall be between myself and my Magi.

Ptah: I understand.

Set: I know that you do. Now let us return our attention to *The Golden Section*.

The images on the giant card now vanish leaving in their place a single giant triangle.

Set: This triangle is a phi triangle. What has come to be known as the Pythagorean triangle in your time. This line AC, is one-half the length of this line AB. The angle is defined as 90 degrees making this a right triangle. This triangle must be laid out with precision as all the remaining measurements are dependent upon this first triangle.

Ptah: An analogy can be drawn here.

Set: Proceed.

Ptah: Just as the triangle is comprised of three separate sides to make a single whole from which all successive measurements are made, so too is the Great Work -- the transformation of the Magickian -- dependent upon the three elements of Knowledge, Desire, and Practice. The triangle further defines three planes:

- 1) The area outside the triangle.
- 2) The area inside the triangle.
- 3) The reverse side of the triangle.

Set: Of what importance are these three defined areas?

Ptah: The area outside the triangle is symbolic of the general mass of humanity, Nietzsche's "bungled and botched," through which the Elect Magickian must move. It is also symbolic of the Great Order called consistency which seems to surround us. The area inside the triangle is symbolic of the Elect as there is a definite separation between the Elect and the Great Order, and the "bungled and botched." It is also rather obvious that the triangle could represent your separation from Consistency.

Set: And the reverse side of the triangle?

Ptah: Is the hidden, or difficult to locate and master side of Magick -- that which is called Black Magick. It, the reverse side of the triangle, is also the demarcation between those who can Xeper to Xem, and those who cannot.

Set: On the whole, not a bad analogy. You can now see that you understand more of the message than you previously realized.

Ptah: At least the analogy serves for the moment.

Set: Agreed.

For the next thirty minutes the rest of the geometric relationships were placed before me and explained.

Set: Now that all the mundane geometry has been placed before you, can you explain their meanings?

Ptah: I can try my best.

Set: Proceed, Messenger.

Ptah: The circle has been traditionally taken to represent "divinity." As it is used in *The Golden Section* I believe it to be a reminder of the Gift you bestowed upon us so many aeons ago that enables us to be our own god if we dare to accept the challenge and Come Into Being.

The semi-circle arcing through the figure's loins is representative of the life of man, as it has a definite beginning and an end...

The discussion went on for the better part of an hour. Truthfully I thought the talk of geometry between us would never end, until...

Set: What part does phi play in all of this? Can you see any importance at all?

Ptah: Besides the obvious correlation to your pentagram and as a mathematical expression of beauty through proportion, I am not sure of the importance of phi.

Set: That's an honest answer in any event, but phi is much more than that. It is true that as a matter of expressing beauty through proportion I could have chosen another number, another symbol. The Number of phi is more than mere numbers. I shall hint only briefly at the answer, for I must have further discussion with my Magi before others may know the secret meaning of phi.

Pythagoras used my pentagram as a symbol of his Doctrine of Reincarnation. Others believed phi to represent the transmigration of "souls." Because they learned their

lessons from non-*Elect* after centuries of misunderstanding and distortion. Their theorems are all false, the creations of men and sops to satisfy the non-*Elect* and ensure their continual contentment within the Great Order.

Often has intellect been confused with Will, being explained as *one must survive to ensure the continued existence of the other*.

Only Pythagoras possessed the necessary arithmetic skill to begin to appreciate that phi is more than a number. Though his understanding too was in error, he wisely left no written record of his calculations.

Ptah: Wisely? How?

Set: Had Pythagoras left a written record of his calculations, the TRUE secret of phi could be easily understood, even by the non-*Elect*.

Ptah: Is the secret so simple that anyone might understand it?

Set: Understand it, yes. Achieve it, no. The correct combination of elements necessary to achieve the secret of phi is found only within my *Elect*. Further, it can only be found within the Black Magickian. While understanding the secret of phi makes it easier to achieve, non-understanding does not mean it cannot be achieved. Incidental accomplishment of phi has and will occur within my Order, though the process has been unconsciously discerned through Work. Higher Man has already achieved it, as well as a few of the Order.

Ptah: Is it necessary to be aware of the secret of phi to Work toward it, in order to achieve it?

Set: No. For some of my *Elect*, receiving the knowledge of the secret would be detrimental to their Work. They would be distracted from their efforts to Xeper to Xem.

Ptah: Is the secret so powerful as to mislead the *Elect*?

Set: Do not blame the secret of phi for the error of the Magickian. It is all too easy for the knowledge of the secret to be mistakenly interpreted as the direction of Work, instead of the incidental effect of the successful Black magickian, a bonus if you Will.

Ptah: If I understand you correctly, the secret of phi is not an end, but rather a by-product of Xepering.

Set: You understand me correctly, but now our discussion must end. I shall talk further on this subject with my Magi at a later date. You must return now to your chamber. Goodbye Messenger, and Xeper...

Ptah: ... ir Xem.

Unlike my journey to the House of Set, the journey back to my chamber was totally devoid of any sensation. I simply opened my eyes and there I was -- with several sketches and a few notes before me.

Footnotes

1. Editor's Note: "Ptah" is Lynn Norton's magical name.

The Dialogue – A Working Record of the Pentagram of Set

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Author:	Lynn A Norton IV°
Date:	Summer, XIV
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Set: Greetings Messenger.

Ptah: And to you, Prince of Darkness. Will we continue our Work on the Tarot this night?

Set: Yes. We begin this night, the *Pentagram of Set*.

As with the previous cards/pages, a Tcham sceptre now appears in Set's left hand. The page is brought into view slowly so that I might copy it and make the necessary notes.

Set: This page not only stands alone, as do each of the Trumps, but it also compliments. Most notably the *Golden Section* and the *Aeon*.

Ptah: I notice that you have again chosen to use color rather than symbolism to define the astrological attributes. Is the astrological determination of any real importance? You seem to switch back and forth between symbolism and color so often that it causes one to wonder.

Set: In and of itself, no. Astrology is at best an inexact science. More in the realm of art, as is numerology, bisba, and other divinatory *sciences*. None of these arts can, or should, stand alone. Together they form a system. That system is the *Book of Thoth*.

Ptah: Many will find this information a bit discouraging.

Set: An unpleasant truth is often discouraging. Especially to those who do not understand that all of these arts are forever intertwined within and throughout the Tarot. Before we briefly examine the geometry of the Pentagram let us look closely at its symbolism:

Ptah: An encircled Pentagram being pushed, or held, by a scarab. All of these symbols are familiar to me.

Set: And their meanings?

Ptah: The Pentagram is representative of the preference of change and activity over stasis and preservation. The Pentagram being encircled, but not touching the circle, indicates the separation of you from the Great Order, and the Elect from the realm of man. The Pentagram also provides a method of computing the numerical value of phi, so that those who can, will learn the secret of phi.⁽¹⁾ The black scarab is the hieroglyphic representation of the Word of the Aeon.

Set: The Pentagram is also representative of the fact that a Black Magician must turn upside down many of the ideas and concepts he may have cherished before he Became. The scarab is shown moving the Pentagram just as my Word and Will move the Aeon. Inasmuch as the Aeon is my creation, the manifest Will, the aspect of Khephera is not inappropriate symbolism. The aspect of Khephera is also symbolic of my own Self-creation.

Ptah: Might it also be representative of the Self-creation and definition of those Elect who have "found" their Names?

Set: Yes, though many who have "found" their Name will find that they remember as much as they create. Old things will have new meanings, and new things will have old meanings.

Ptah: Shall we pursue this point?

Set: Another time perhaps. Now we must direct our attention to the *Pentagram of Set*.

Ptah: I've noticed that you show the colors of all the levels of recognition either within the radians of the Pentagram itself, or in its background field. Each is logically leading to the next level of development.

Set: Finally to return to the First Degree.

Ptah: The point eludes me.

Set: First, it demonstrates that while each of the Elect are individuals, you are all one Elect -- Setians. Secondly, when I raise up a Magus it is no accident, no whim of chance. I select a member of the Magistri and then school him in his Word. He will progress in the Understanding of this Word to the extent that he then Becomes the Teacher of the Elect. Then does the Elect recognize what I already have -- the Coming Into Being of a new Magus.

Ptah: Does the progression demonstrated by this page illustrate that the Fourth Degree cannot achieve the level of the Sixth Degree unless they are first chosen by you to be a Fifth Degree? I notice that the color of the Sixth Degree is definitely separate from the other five colors.

Set: Just as an Ipsissimus is separate from all others of the Elect by virtue of his Being; bounded by the Great Order of Consistency only in the sense that he possesses a mortal, corporeal vehicle -- his body -- so must his color be within the circle yet apart from the radians of the Pentagram.

Ptah: That's interesting, but it still leaves my question unanswered.

Set: So it shall remain, at least for the present. There is currently no need for you to have an answer. Perhaps another time.

Ptah: I will shall await impatiently that discussion.

Set: Of that I have no doubt. You have too long contained both your questions and your answers Ptah. You have not yet explained your Understanding of the blue sections behind the Pentagram.

Ptah: Excuse me. I was distracted by our dialogue. I shall proceed. At first glance these blue sections would appear to be merely a series of arcs. Looking more closely you can see them for what they really are, namely 13 separate spirals each sharing a common, though unseen, beginning. This beginning is at the center of the Pentagram.

Set: Why do they share the common beginning?

Ptah: I believe they illustrate the idea of the division of the whole, yet division without separation, and the emanation of Essence from a single source -- you.

Set: Well done, though incomplete. The rest of its importance you will learn later.

Ptah: This leaves us with the blood-red phi triangles to discuss. They obviously represent the link to the *Golden Section* page you earlier designed. The blood-red color, indicative of life or survival, makes me wonder if I have guessed rightly at the secret of phi -- Survival of the Will?

Set: Indeed you have.

Ptah: But still I cannot prove the relationship between the numerical value of phi and the secret. I do not possess the necessary mathematical skill.

Set: And that, Messenger, is precisely the way I desire the situation to remain. If you did possess such skill you would then commit to paper the proof of the secret of phi. I think this is something I would prefer not to see for the present.

Ptah: Please explain. I do not understand why the proof of an idea should be hidden from the Elect.

Set: Though the formula of proof for the secret phi has not been recorded, misunderstanding, corruption, and perversion of the secret has continued unabated. Were the proof of this secret available for all to see, there would be no limit to the misunderstanding. Many of my Elect would be distracted from their Work unnecessarily. Even the non-Elect would claim the proof as their own. It is enough for the present that those who can see, Will see.

Ptah: Is this then why the new pages are more simple in design than those that they replace? Are you asking for more effort from your Elect to Understand?

Set: In part, yes. The new designs are less cluttered as I do not think it is necessary to belabor the point through repetitive symbolism. Also, I have mentioned in the Book of Coming Forth by Night that I no longer choose to be called by the name of a Hebrew fiend. As I no longer accept that corruption, so shall I not allow such corruption to be included in the *Book of Thoth*. Now tell me Ptah, why it is that phi was chosen to represent Survival of the Will?

Ptah: My only guess is that it is an irrational number, that manipulated in some fashion approaches or achieves rationality.

Set: While that is essentially true, it is incomplete. Why was that particular symbol -- the oval and the line -- chosen for such an important Truth?

Ptah: As the symbol is Greek and was not developed until long after you touched the mind and culture of man I do not know. Were the symbol of Egyptian origin, appearing in the earliest time of that culture, I would have recourse to books, and thereby perhaps learn, or at least discern the nature of the symbol.

Set: The Egyptian symbol is similar. The Greeks merely simplified it. Think Ptah -- an oval and a line!

Ptah: The oval has traditionally been a symbol of what have been called feminine characteristics; passiveness, the negative, water, etc... All of this being based upon the oval's similarity to the yoni. The vertical line has been called a symbol of traditionally masculine characteristics; activity, the positive, fire, etc..., as it is representative of the erect phallus. The definitions are sexist in nature and extremely subjective.

Set: Your editorial aside, you are essentially correct. but why these symbols?

Ptah: If I recall correctly, during our conversation of the *Golden Section*, you said that survival of the Will was an incidental occurrence to the Xeper process.

Set: Yes...

Ptah: That actually attempting to Work towards this end was both distracting and counterproductive.

Set: Again correct.

Ptah: Could it be that other than the mathematical representation, the symbol itself is a sort of signpost to point out the method and direction of this survival? That the active pursuit of Black Magick eventually brings about not only the development of the Self, but ensures survival of the Will by the lack of attention directed to that end? In effect, the active achievement is guaranteed by the passive effort. Or conversely, the passive achievement is guaranteed by active effort directed to another cause. The **less** we are concerned with survival of Will, instead directing all of our energy to Black Magick, the **more** progress we actually see in this survival's achievement.

Set: Excellent, but again only half an answer. Why is this method successful where others fail?

Ptah: Because only through the practice of Black Magick is the full potential of the Will realized: Only Black Magick *demands* mental effort. It utilizes the entire intellect.

Set: You have done well in your analysis of the symbols of the *Pentagram of Set*. now let us turn our attention to the geometry of this page.

What now followed was a discussion of arcs, spheres, triangles, etc... not too dissimilar from the *Golden Section*. I leave it to each Magician to understand their significance.

Footnotes

1. refer to the [Golden Section Working record](#)

Tarot Primer

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- Figure 9: First Reading, Extended, Diagram 2

Preface

Setian interest in the Tarot has grown appreciably in recent years. I view the Tarot as a very useful and valid tool for Setian Xeper, and I want to encourage this trend.

No written instruction on the Tarot had been aimed at the Setian just learning to use this tool until late in year XVIII.⁽¹⁾ Crowley's textual Book of Thoth⁽²⁾ is difficult reading, and the novice must read that text two or three times before its meanings even begin to gel.

Other books on the Tarot could be helpful, but a) they often deal with symbolism, philosophy, and/or method which is foreign to Setians, and b) they are rarely even considered, since they are not on the Temple's reading list.⁽³⁾

I've designed this series of lessons to familiarize Setians with the Tarot, with its symbolism, and with its methods. Think of this primer as a companion to Crowley's text, which you will use along with this primer.

Students of this *Tarot Primer* should have Crowley's textual Book of Thoth, and you will be directed to read in that text from time to time. You should also have the Book of Thoth Tarot deck, since this primer will make repeated references to the symbolism inherent in that deck.⁽⁴⁾ If you are not familiar with Alchemy, Numerology, or the Kaballah, you will also need to read an appropriate introduction to each (available in Cavendish's The Black Arts⁽⁵⁾ and similar books). You will be told to read these items at the appropriate times in the following lessons.

Throughout these lessons I cite examples from my own experiences and actions. Learn from them, but remember that imitation, the sincerest form of flattery, is also the weakest form of magic. If such actions/beliefs work for you, if they mesh well with your magical being, then use them. Otherwise develop your own practices and beliefs from my discussions and examples.

Crowley repeatedly stated, "My Kaballah is not your Kaballah." Neither is my Tarot your Tarot. As with any valid endeavor or study, our similarities help us communicate; they help us learn from each other. But, as with any **magical** endeavor, our studies and workings must reflect each magician's individuality and uniqueness.

Since my personal experiences and outlook will color this primer, and since my experiences and outlook are in turn colored by my relationship with the neteru Shuti, Shu and Tefnut, let me briefly introduce them.

Shu is an elder god of Egypt. Most tales state that Shu and Tefnut, the twin lion gods, were created by Amon-Ra himself, before any other Gods were present. Yet others claim that Shu and Tefnut were self-created. Shu and Tefnut were the first male and female gods, and were therefore the first gods to exercise sex. From them came Geb and Nuit.

These latter two gods were so prolific that Shu stepped between to separate them. A common drawing of Shu (Air) shows him standing upon Geb (Earth), holding Nuit (Sky) aloft.

Shu and Tefnut are opposites, each defining the other, and each requiring the other's existence. Shu and Tefnut can represent Opposition in active Balance. Shu wears the Ma'at feather, which is often used as a hieroglyph for Shu's name, reflecting the importance of Balance in Shu's outlook and activity.

Shu is also known as the god of the mind, as the light of the Sun, and as a god of intelligence and knowledge. Tefnut is a goddess of spirit, of emotion and internal desire and will, of that which is hidden and hiding. She is also the goddess of fog, cloud, and storm. Shu and Tefnut together, the twin lion gods, are Shuti. Shuti is balanced, active opposition. As we study the Tarot you may discover symbolic relationships between these different aspects of Shu and Tefnut.

Since this is a primer on Tarot and not on Egyptian gods, I'll leave all further examination/analysis for the interested student; any Setian who wishes to explore these neteru may do so within the sphere of the Order of Shuti.

(Those interested in other Egyptian neteru may also contact me for assistance and/or leads to others who may be working with any neters of interest.)

¹*The Tarot: A Synopsis*, by Priest Robert Menschel. The Scroll of Set, Vol. IX, No 3.

²Reading List # 9L

³Entry 4N was discovered and added to the Reading List only years after the initial publication of this primer.

⁴Throughout this primer, I will use the underlined Book of Thoth to refer to the text, while the **Book of Thoth** without underlining (and usually without bold print or italics) will refer to the deck of tarot cards.

⁵Reading List #4C.

Introduction

The Tarot is a very popular subject among most occult societies, but for a long time it was considered relatively unimportant within the Temple of Set. Only one book about the Tarot was included in its Reading List for many years, and mention of the Tarot almost never appeared in its writings.

This introduction discusses why and how some of us can benefit from the study of the Tarot.⁽⁶⁾

The philosophy of the Tarot (and of its use) is of primary importance to this discussion. Should an Initiate study and use the Tarot? Why? What benefits can the Tarot gain for Setians?

Tarot cards are very popular fortune telling props. Any well-stocked occult shop offers several different decks for sale. Many practitioners of the occult use the Tarot, and most of these use it for some form of fortune telling, of divination.

Divination requires a belief in a basically unchangeable future. Instead, the Temple of Set and its Initiates feel that any Aware Setian can control his or her own destiny.⁽⁷⁾ Setians are notably unpredictable, and seem to very successfully avoid predetermined futures.

The science fiction Dune series hypothesizes beings with the ability to foretell the future, and other beings who are temporally "invisible" to the former -- beings whose futures can not be foretold. We Setians succeed in being the unpredictable latter to the Tarot's former.

Rather than seeing it as a tool for divination, Setians look upon the Tarot as a language, a complex, abstract, symbolic (somewhat hieroglyphic) language. We feel we can use this language to help our Higher Selves (that which we are Becoming) communicate with our Active Selves (that which we have Become).

We use the Tarot to describe events and ideas that are not readily apparent to the conscious self. The supraconscious self (our Higher Self) already has much of the information that the conscious self (our Active Self) strives for. We know more than we think we know. The Tarot can serve as a very useful tool for discovering how much we actually do know.

Many of us can benefit from this aid to internal communication. It can serve both as a technique for bringing our Active Selves closer to our Higher Selves (speeding our Xeper), and as a means for communicating ideas and facts to our Active Selves.

There are dangers in attempting this communication. It is easy to believe that we are getting a message from our higher selves, when instead we are simply reading what we want to read, when we are being misled by our Lower Selves (that which we have not yet outgrown).

Those of us who have the greatest need for this communications tool, who don't have easy communications with our Higher Selves unless we use tools like the Tarot, also have the highest degree of exposure to this danger. Therefore, not all magicians should use the Tarot. To safely use the Tarot, you need to achieve Balance and Perception to the point that you know when a message is real, or at least valid, as opposed to when you might just be fooling yourself.

The danger is real -- a magician who misleads himself is going to lose his Way. Therefore you should not Act on your Readings unless you are well Balanced, unless you are able to successfully determine whether a "message" is valid or imagined.

You don't need this Balance to **study** the language of the Tarot, or to do readings. You can practice the Tarot at any time. Simply don't Act on your Readings unless you are Balanced and Know that the Readings are True.

Given that we recognize these different states of being, and given that we want to use the Tarot to enhance communications from our Higher Selves to our Active Selves, how do we do this?

The Tarot is a language, a symbolic language. To be able to read the language we need to be able to understand the symbols.

The symbols in the Book of Thoth come from Numerology, Kaballah, and Alchemy. To Master the Tarot we would need to Master these fields as well.

Fortunately we don't need to Master a language to use it. We simply need to understand enough of it to send and receive the simpler messages. "Me hungry," serves almost as well as "I worked through lunch-time today, and that juicy, sizzling steak smells divine; may I have some please?"

To begin studying the Tarot, you should be familiar with the three fields of symbology. This primer will tell you when to read some introductory chapters on each if you need to, and when to read Crowley's Book of Thoth. You'll probably need to read that latter book from cover to cover two or three times, since the subject matter is complex, and since that book is not quickly understood.

Keep the cards handy while you read the Book of Thoth, and refer to the cards when Crowley refers to their colors, shapes, figures, and symbolism. Do your best to See the language.

At this point most Setians (including the author) have tried to take time to "study" individual cards. I have not yet seen this method work. Instead, I suggest you now do actual readings, and this primer will walk you through several actual readings.⁽⁸⁾

Lessons 11 through 18 of this primer teach the Wasserman Layout. You may use this layout if you wish. Or you may find a description of some other well-defined layout, in almost any Tarot text. Choose a question of some importance to you, and magically do a reading, calling on your Higher Self to pick out the cards for the layout.⁽⁹⁾

The advantage of this method is that the layout gives each position meaning, and gives meaning to the positional relationships between cards. You can use these defined meanings to enhance your understanding of the cards themselves.

Keep the Book of Thoth handy. You will probably want to use it to check out each card in your first several readings. You will refer to the book less often as you become familiar with the cards, but you will continue to occasionally need it for a long while. (This primer's author still does.)

If you are unsure about your ability to determine the validity of a reading, then by all means you should continue to practice reading the Tarot. Record the readings, and watch to see if they prove true. We find that, given time, any serious magician can develop the perception which indicates whether a given reading is valid or not.

Once you've begun to develop a familiarity with the cards, there are several tricks you can use to increase your facility.

One such trick is to do readings on trivial questions, that require simple yes/no answers. Ask the question, lay out the cards, and quickly determine the answer. You may then study the cards if you wish, to verify and support the answer you so quickly read. (And, of course, you should validate your readings against the objective universe. Does the answer prove true?)

Another method is to read the Tarot for other people, people you care about. The desire to read the cards correctly for these people will strengthen your motivation and increase your abilities. Keep the reference books handy, for you do want to be accurate, and you may need the books to remind you of all applicable symbolism and meaning.

Another trick I use on occasion is to actually tell fortunes in a carnival setting. I will sometimes use my Tarot cards to tell fortunes at some of the more free-wheeling conventions I attend. At one event I told about 20 fortunes in a three hour period.⁽¹⁰⁾

Another method of improving your skill, or perhaps it's a result of improving your skill, is the development of new layouts. Modify layouts you're familiar with, and create new ones, as appropriate for the cause of the reading.

Which Tarot deck should you use?

This introduction has so far assumed that you will be using Crowley's Book of Thoth deck. There are many, many decks available in any well-stocked occult shop, and several in most well-stocked game stores and book stores. How do we choose?

Tarot decks differ primarily in three ways: a) all cards may have pictures, or only some cards will have pictures (usually the trumps). b) the pictures may be fairly simple and straightforward, or may be complex and filled with colors, shapes, and figures. c) the pictures may be drawn from different cultural backgrounds (such as decks based upon ancient Egyptian or Chinese cultures).

In addition to the importance of Crowley and Thelema to our magical heritage, many Setians find that the many colors and symbols of the Book of Thoth appeal to us. We find this deck, this language, to be fuller and more expressive than any other. The vocabulary in this symbolic language is larger and more colorful than in any other popular Tarot deck.

Many people can not use Crowley's deck precisely for this reason; they are confused by the abundance of symbolism. The deck by Arthur Edward Waite and Pamela Colman Smith is the most popular Tarot deck, with simpler designs and more commonly accepted symbolism than Crowley's deck. This deck (often called the "Rider" deck or "Waite-Rider" deck) is probably the better deck for most people, and is satisfactory for those Setians who can not use the Book of Thoth.

I recommend that most people avoid decks that are older than Waite's. Most of these do not have pictures on all of their cards, but only on the trumps and sometimes the court cards. The symbolic language is more archaic, and harder for our modern conscious selves to understand. However, if one of these strongly appeals to you, use it.

There are several modern Tarot decks, such as the Aquarian deck, which may be very well suited for many people. The only way to find out is to look at the deck and see how the symbolism, colors and figures, appeal to each of us. Do they speak to you?

Examine the decks; examine the reference books related to the decks, and choose the deck that's right for you.

As a beginner, do not use a deck unless you can find some book or person who can give you assistance with the symbolism of that deck. When you have gained a lot of experience with the Tarot, and when you can obtain an understanding of a deck's language without assistance, then you can experiment with decks that do not have reference books.

(This primer "requires" the use of Crowley's Book of Thoth. We reference symbolism contained only in this Book, and other decks will not work as well with this primer. If you cannot use Crowley's Book of Thoth, then 1) find a deck which does work for you, and 2) follow this primer with **both** decks; follow each lesson first with the Book of Thoth, so you can see my references in context; then read/perform each lesson again, using your own deck, changing the symbolism [and meaning] to fit.)

Does Tarot reading work? As a student of the Tarot for several years now, I can state definitely that yes, it does, for appropriate questions.

Why does it work? Which questions are appropriate? Should you repeatedly ask the Tarot for information, or should you refer to it only on occasion, for the really BIG questions? Is the Tarot a true book storing the Wisdom of the Ancients? Some of these questions are answered later in this primer. You will have to develop your own opinions for the other topics as you work with the Tarot.

⁶This introduction includes and updates the Scroll of Set article cited by footnote 1 on page 2.

⁷See Peter D. Ouspensky's The Psychology of Man's Possible Evolution, and also his The Fourth Way (RL entries 19B, 19C).

⁸This first publication of the primer contains only one such reading. Additional lessons are planned for this primer, and these lessons shall be added through additional readings.

⁹Perhaps our Higher Selves are able to divine each card's position through occult powers, or are able to remember and calculate card positions despite our shuffles. Or perhaps the cards are chosen at random, and our Higher Selves simply direct our attention at the appropriate symbology. You will have to reach your own conclusion about why the Tarot works.

¹⁰These fortunes were for people who can't avoid predetermined fates as readily as we can. They were also obviously not the in-depth readings I do for myself or for my close friends. Those latter readings generally take one or two hours each to complete.

Lesson 1 – The Tarot and Magic

This first lesson discusses some theories concerning the Tarot. Like in the Introduction, we will attempt to remove the hocus-pocus from this subject, so we can use the Tarot as a

magical tool with an open and aware mind, rather than mindlessly following someone else's grimoire.

Occultists often claim that the Book of Thoth (or the Tarot in general) embodies the ancient wisdom of the Egyptians. When did the Ancients encode their wisdom into the designs of the Tarot?

The best scholarly/scientific evidence indicates that Tarot cards (as we know them) were first created well after the fall of Rome, and that their design stabilized during the nineteenth century. The symbols of most Tarot decks date from medieval times. Other decks, even those with more "ancient" symbolism, bear relatively recent dates of creation.

Postulate: There is no ancient wisdom in the Tarot -- simply some relatively modern symbolism.

This opinion is substantiated by the increased value of Crowley's relatively new Book of Thoth deck⁽¹¹⁾ over earlier Tarot decks. Further advances should lie ahead, depending upon the talent and wisdom of the designers of new decks.

Some such Work has been done within the Temple of Set, and we look forward to seeing more original Tarot design from Setian sources.⁽¹²⁾

The Tarot can be used as a tool in several different ways. The most common approach is to use the Tarot as a tool for divination. This is also the most dangerous use of the Tarot for Setians. We must always remember that the future is ours to shape according to our Will.

Please read Dr. Aquino's essay entitled "The Science of Divination".⁽¹³⁾

How does the Tarot work its magic? Obviously there is nothing magical about the printing presses at U. S. Games Systems, Inc., where most Tarot cards in America are printed (including the Book of Thoth). A card is a card is a card. The material that the card is made of has no magical quality.

The designs on the cards may have magical qualities of their own (as does the Pentagram of Set,⁽¹⁴⁾ but that does not explain how the **right** card gets laid out into the **correct** position in a layout.

Postulate: A deck of Tarot cards has no inherent magic. Then either all claims for the Tarot are fraudulent or false, (and we are wasting our time), or we need to look elsewhere for the magic of the Tarot.

Theory: The magic of the Tarot comes from the magician who uses the Tarot.⁽¹⁵⁾

For now, let us assume that there is no magic in the cards or in their designs. Let us assume that all magic comes from the psychic or magician who uses the cards. We are then free to examine how to use the cards.

¹¹The Book of Thoth was designed in the early twentieth century.

¹²See Priest Magister Lynn Norton's three works in the Ruby Tablet of Set: *Golden Section Working, Atu XV: The Devil* and *Atu XVII: The Pentagram of Set*. Also see Priest Whitaker's *The Tarot in Flames from Hell* I.1, Mar XXII.

¹³Scroll of Set, IX, Aug/Sept XVIII.

¹⁴See *Black Magic* and *The Pentagram of Set*, both in The Crystal Tablet of Set.

¹⁵Note that both postulates and theory need further examination before we can permanently accept them as fact, examination we will not attempt in this primer.

Lesson 2 – Elements of a Reading

Every Tarot reading includes several basic ingredients: the reader (you), the querant, the question, the cards, the layout, the reading, and the answer.

This lesson briefly investigates each of these ingredients in turn. Later lessons will examine several of them in greater depth, but all will be introduced here.

1. The Reader

This is the psychic, the magician, the person who reads the cards and who answers the querant's question. There are at least four classes of Tarot reader:

- There are reports of psychics who can foretell the future, who can answer questions without the use of tools like the Tarot. By shaking a person's hand, or after holding someone's jewelry, they know what needs to be said.⁽¹⁶⁾

I have met several people who claim to have this power. They report that few people, few querants, are able to believe in these fortune tellers' psychic powers, while many people will believe predictions "based" on a Reading.

Many of these psychics will therefore use props. Again, most people will not believe a psychic who has no physical evidence for his/her startling claims about the future. "Seeing is believing" for many such people, and they will accept a future dictated by some "physical" method, be it Tarot, I Ching, or tea leaves.

Some of these psychics choose Tarot cards as their props. These readers, knowing what needs to be said, use whichever cards happen to appear in the layout to proclaim the required answer, regardless of whether the traditional interpretations of those cards do or don't support that answer.

- The great majority of Tarot readers are charlatans. They charge fees for their services, and presume to answer questions, again using Tarot cards as props. These fakers know that they can not foretell the future, but they are willing to take money for that service anyway.

These charlatans often support their claims of mystical knowledge by relaying information to the querant which "could not be known any other way" (than mystically). Their "knowledge" is often general enough to apply to (almost) all querants and questions, or this "knowledge" has been extracted from the querant during the reading, either verbally or through body language.⁽¹⁷⁾

Often these carnival readers need only spin a good tale, manipulating their story to appease the audience. Most rubes will believe such a story because they want to believe the story.

- o A third group of Tarot readers believes devoutly in the magical power of the cards. They do not recognize any magical power within themselves.

They have learned by rote the traditional meanings of the cards in traditional layouts, and they use this "knowledge" to answer the querant's questions.

Like most successful occultists outside the Temple of Set, the successful readers among this group are able to unknowingly call upon their own personal magical powers and perform valid readings **in spite** of their beliefs.

- o Finally let us discuss the fourth class of Tarot reader, the type of reader you will be if you follow this primer's course of education.

These are readers who intelligently and consciously use their own personal, magical powers to strengthen their Tarot readings. These readers recognize the magical (and other) abilities within the Self, and they use those abilities when reading the Tarot.

2. The Querant

The querant asks a question. You, the reader, may be the querant -- you may ask and answer your own question. Or the querant may be some other person, or may be a group of people.

The great majority of my readings are done solo, with myself as reader, querant, and audience. I perform many other readings for close friends and relatives, people for whom I care strongly. Tarot readings absorb a goodly amount of time and require much work. I therefore usually perform my readings for those who are important to me.

I have done readings for acquaintances, and even for strangers. These readings have been done for some type of recompense (rarely money), to justify the time and effort I spend on these readings.

Many Tarot readers sell their services, at psychic fairs, at night clubs and restaurants, at carnivals, and out of their homes and/or offices. These readers often perform the great majority of their readings for strangers, and for cash.⁽¹⁸⁾

The querant is most often an individual, but I also perform (and have witnessed) readings for two or three people as querant (eg: a parent and sibling, a couple, small family, or some similarly close relationship).

There may or may not be an audience, people in attendance who are not querant.

I abhor an audience when reading for someone else, since the questions and answers tend to be private, and the response is necessarily verbal. I have noticed at psychic

fairs that Tarot readers (at least those readers I respect) will watch for and send away any audience, to preserve the querant's privacy.

I have done several solo readings (readings with myself as querant) with mundanes around and watching, but these readings have been silent, and I have kept all results to myself.

More interestingly, I often do solo readings with Setians in attendance. I've learned to share my investigations with interested brothers and sisters. Their inspired comments frequently add depth to such readings.

We occasionally circulate readings within the Temple. These often examine questions of general interest, and in these cases the distinctions between reader, querant, and audience begin to fade.⁽¹⁹⁾

3. The Question

Questions may be specific or general in nature, on private topics or public topics. They may require yes or no answers, or the answers may be open-ended.

There is no question that the Tarot can not answer, or at least point the querant towards an answer. I find that the more specific and private questions tend to result in better readings (more satisfying both to myself and to the querant).⁽²⁰⁾ For this reason, the first sample readings in this primer will answer specific and private questions.

The question must be important to the querant. This importance adds to the querant's participation, to the atmosphere of the reading, and to the impact of the reading, thereby strengthening your magic. I strongly recommend against using the Tarot to answer someone else's flippant questions.

(As stated in the Introduction, I sometimes answer trivial questions using Tarot cards, doing so **specifically** to practice interpreting the cards. These readings are almost always solo, for no querant or audience other than myself. On rare occasions I've done readings on trivial questions asked by others, but I've done the readings for my own benefit, to practice, and my answers to the querant have been accordingly short and simple, trivial and of questionable use.)

When I prepare to perform readings for others, I often find that they have not formulated a question. I then counsel the querant concerning the differences between classes of questions -- private vs public, specific vs general, yes/no vs open-ended. I then recommend they find and ask a specific, private, yes/no question. I give them a short while to do so while I prepare the cards.

They often can not find such a specific question, and the querants will then ask general questions, such as "what does the future hold?" While the cards can and have answered such general questions, in many of these cases the cards will answer an unasked specific question instead of the general question.

Indeed, on rare occasions, the cards will even **ignore** a specific question asked by the querant, and will instead answer a different, more important question. Be prepared for such changes in direction.⁽²¹⁾

4. The Cards

One of the first tasks of the Tarot reader is to prepare the cards (and the reader). Much of this activity takes place outside the reading.

Familiarize yourself with the cards, their looks, and their feel. Avoid the disconcerting experience of dropping the oversize cards of the Book of Thoth in public, or spraying them across the table.⁽²²⁾ Learn how to shuffle the cards, so that you look experienced and feel comfortable during a reading. Flex the cards, so they are not too stiff during the reading.

Many texts and Tarot readers believe the cards have a magical quality similar to sanctity -- a quality which is lost if the cards are touched by a mundane person, or by someone with an unhealthy (or "evil") aura. You should be aware of this belief, and always be courteous; you should refrain from touching someone else's cards unless invited. And you, the Setian Tarot reader, must avoid having such misconceptions.

Remember our postulates and theory: Tarot cards, paper and ink, have no inherent magic when you first take them out of their box. All magical energy in these cards comes from the magician, from the reader, from you.

You may view this as a process similar to the charging of any magical tool, such as the wand, grail, sword, or bell. However, most magical tools are used only in ritual, by yourself or with other magicians. Tarot cards tend to be more open to display and public use.

Ritual or not, each reading is a magical activity. Each reading (properly and magickally conducted) adds to the magical charge of the cards.

And no person on Earth can destroy that power, power stored through dozens of readings, readings in which magic was consciously wielded, wielded by the Adept Setian Magician.

I treat my cards with the same respect I have for all my magical tools. I recognize the magical investment I've stored in them. I also recognize the more public nature of my Tarot cards.

If the idly curious reach for my cards, I will politely but firmly instruct them about propriety and courtesy. I also take advantage of the cards' Command To Look, their attractive and Vampiric powers as works of magical art, and transfer some (previously wasted) magical power from the person into the cards. The physical cards might be touched, but the magic within them not only remains inviolate, but grows stronger.

I almost always have the querant handle the cards during the reading. Sometimes the querant will shuffle the cards, sometimes cut the cards, and sometimes just lay a hand upon the deck while concentrating on the question.

I use this contact to establish or strengthen the magical link between the querant and myself, increasing my ability to a) magically know more about the querant, and b) use the querant's generally untapped magical powers.⁽²³⁾

I freely allow magician friends of mine, Setians and otherwise, to handle my cards. Because these friends view my cards as magical tools, each such handling adds to the cards' magical charge, and adds to my respect for the cards as magical tools.

Many Tarot readers feel that continuous and/or prolonged contact with the cards will strengthen their powers. They often lay the cards under their pillow, and keep them near at hand during most of the day. Remember that the cards themselves have no power -- the magic comes from you. If such practices will strengthen *your* magical ties with the cards, use them.

Many Tarot readers keep their cards in a pouch -- several books on the Tarot recommend a silk pouch, for purity and for protection against harmful "vibrations".

I had a pouch made for my Book of Thoth -- when the box they originally came in fell apart. This pouch is made of the same (expensive) black angora wool as my ritual robe. It was made for me by my wife, a magician in her own right (once an Adept in the Temple of Set).

The **purpose** of the pouch is fairly mundane -- to physically protect the cards from damage. I do so in a manner which increases my respect for the cards, increases the magical aura of my relationship with the cards, and increases the respect others will feel towards my cards.

5. The Layout

Layout: N 1: the act or process of planning or laying out in detail. 2: the plan or design or arrangement of something that is laid out. 3: something that is laid out. VT 1: to prepare for viewing. 2: to plan in detail.

The term "layout" can be used to mean the process of laying the cards on the table, or to mean the pattern in which the cards are laid. We will use **both** meanings within this primer.⁽²⁴⁾

Most people look at the magic of Tarot reading as being a) in the process of laying the Tarot cards on the table, b) in the cards themselves, and/or c) in the patterns into which the cards fall.

Physical, unmagical, unthinking cards can not control their shuffle, their cut, nor control how they are laid out. Instead, the magic is concentrated in later stages, the reading and the answer. It is possible to **employ** magic during the layout, and the talented Setian Tarot reader will do so; but remember that this magic of layout is secondary to the magic of reading.

Three activities are involved in producing the layout: choosing the layout, determining how cards will be selected, and finally, actually selecting the cards.

o Choosing the Layout:

Many layouts can be chosen. Books on the Tarot discuss several different layouts, and we will [eventually]⁽²⁵⁾ examine some of these. We may also examine others, developed by Setians, in later lessons. I find and develop new layouts (or modify/enhance old ones) fairly regularly.

Layouts have several characteristics, which are represented by the following questions:

- How many cards will be dealt?
- Where will the cards be placed?
- In what order will the layout be filled?
- Will reversed (inverse) cards be used?
- What does the position of any card mean (regardless of the actual card which falls into that position)?
- How will cards relate to others in adjacent, nearby, or geometrically connected positions?

Different questions call for different types of answers, and different types of answers often call for different layouts.

Any layout can be used for any question, and a reader who uses just one layout can be quite successful (almost all of us start this way). But as you develop familiarity with several layouts, you'll find that you start preferring certain layouts for certain types of questions.

o How to Select the Cards:

How will you select the cards? There are many options, including:

- Will you deal all cards straight from the top of the deck?
- or cut each card individually?
- or cut and deal three cards, then repeat until done?
- or pick the cards out of a spread?
- or pick every fifth card?
- Will you preselect one or two cards to start the layout (ie: pull them before the shuffle), and then deal the others?
- Will you have the querant choose one, some, or all of the cards?

We have already had the querant ask the question. The querant has concentrated on the question while you shuffled the cards. You also used this time to raise your Higher Self, increasing your magical powers and intuition for the purposes of this reading.

Use your Higher Self to answer the above questions, to determine which layout to use, and to determine how to fill that layout.

Having made the above decisions, it is now time to select the cards. You (and/or the querant) will pull them from the deck and lay them on the table. You will then be ready for

- **The Reading**

This is where the magic abounds. As discussed in the Introduction, the Tarot is a symbolic language, through which our Higher Selves can communicate with our Active Selves. We are now ready to read the messages written with those symbols.

Reading these messages is easier if your Higher Self has influenced the choice of the layout, and has influenced the selection and placement of the cards. But such influence is not necessary as long as you successfully invoke your Higher Self for the reading.

During the reading, you will analyze the cards that have appeared in the layout, correlating their symbolism and position with the question. You will analyze the symbolism of the cards in the layout, interpreting how the symbolism of these cards answers the querant's question.

You will also investigate the reliability of this reading; how valid is the answer? Assuming the answer is valid, you will also use the process of reading to build the querant's confidence in the cards, and in the resulting answer.

Of all the phases, you will spend most of your time and effort in the actual reading. This is also the phase where you will need detailed knowledge of the symbolism of the cards. This primer will spend much of its volume, and as a student you will spend much of your time, concentrating on this phase, the reading of cards.

- **The Answer**

The question is generally answered during the previous phase, in conversation and discussion with the querant while analyzing the cards (ie: during the reading). However, the answer is often not recognized as such during that phase (at least by the querant), since it can be hidden among other verbiage.

We therefore conclude the reading by briefly and concisely (re)stating the answer.

We also take this opportunity to clarify any points that may have confused or bothered the querant. This phase should take a comfortably long (or short) period of time. By allowing the querant to ponder the answer, with the cards still on the table, by allowing the querant to ask questions and receive answers concerning the Answer and about the cards, you continue to build the querant's confidence in your analysis and answer.

¹⁶Ignoring for now the fact that the future is malleable, subject to change, and ignoring the difficulty of proving the abilities of such psychics, let us assume that they exist for the purposes of this discussion.

¹⁷The techniques used to get such information have been documented in many books dealing with scams and

cons. Such techniques can be very useful for the magician practicing lesser black magic.

¹⁸In the first printing of this primer (year XXII), I didn't know of any Setian who sold readings, and commented that this could be a pleasurable way for some of us to earn additional cash. Since then, one Adept that I know of has found this an enjoyable source of income.

¹⁹Such as in Order of Leviathan, Volume II, No. 1, Jan. XX.

²⁰Other readers may feel otherwise.

²¹Realize that "the cards" do not do this, but rather your Higher Self, through the process of Tarot reading. It is easier and more traditional to discuss actions taken by "the cards", but you the reader, Setian Magician, must never lose sight of the true source of activity and meaning.

²²Recent years have seen the distribution of the Book of Thoth in "normal" sized cards, as well as the traditional over-sized cards. The author prefers the over-sized cards, partly because they are "different" in this way as well as others, but feel free to use whichever size of Tarot card feels best for you.

²³I hold the theory that almost all of human species share Set's genetic gift, and have some magical powers, rarely used. Those who are drawn to the occult, drawn to my cards, are so drawn partly because of that magical essence. Just as Setians can share their power in ritual, the Adept should be able to use this untapped power held by others, especially those who don't know what they have.

²⁴The advanced student may benefit from investigating other meanings extracted from the dictionary.

²⁵This first publication teaches one such layout. Others are planned for future lessons.

Lesson 3 – The Cards

Almost every book which teaches Tarot devotes the largest part of itself to explaining the cards and their symbolism. The symbolism of tarot cards is complex and extensive; no wonder so many people believe the cards themselves are magical.

This primer is different. We rely on Crowley's text to discuss most of the symbolism, leaving this primer free to concentrate on the process of laying and reading the cards. In this lesson (and the next several) we summarize the more globally applicable points of tarot symbology. You will later study Crowley's text for more detail. Please look at your cards as you continue in this lesson.

The standard tarot deck contains 78 cards.⁽²⁶⁾ Of these 78 cards, 22 are Trumps (also called *Keys* or *Atu*). The remaining 56 cards are divided into four suits of fourteen cards each. Each suit contains four court cards, plus ten numbered cards.

The four suits of the Book of Thoth are Wands, Cups, Swords, and Disks. These names are printed on the Book of Thoth, but in his text Crowley also frequently uses the name "Staffs" for Wands, and "Pentacles" for Disks.

The suits can also have different names, and you should recognize these alternate names when you encounter them in the literature or in other decks. In the Xultun tarot deck these four suits are named Staffs, Cups, Swords, and Jades.

Just as the order of suits is important in Bridge and similar card games, the above order of tarot suits is vital to the symbolism within the Tarot.⁽²⁷⁾ No suit is "better" or "more powerful" than another, but this order supplies meanings which are critical to the symbolism and to our understanding. You will learn the meanings of this order in later lessons.

The four court cards are Knight, Queen, Prince, and Princess. Again, the order of these cards is symbolically important.

The court cards can have different names in different decks (eg: the Xultun deck calls the court cards Lord, Lady, Warrior, and Servant). But within traditional decks the pattern of court cards will be the same.

You will find two greater and two lesser court cards (often elder and younger, or royal and not royal). Look again to see two active and two passive court cards (often shown as masculine and feminine, respectively). These court cards are ordered greater-active, greater-passive, lesser-active, and lesser-passive.⁽²⁸⁾ We will discuss why later.

Unlike the King, Queen, and Jack in most playing card games, there is no value difference between these court cards -- the Knight is not "better" than the Prince, just different.

Likewise, the numbered cards (ace through ten) within the Tarot have no order of *value*. The numeric order is used to apply symbolic *meaning* to the cards.

The Trumps are also numbered, and the numbers again reflect or instill symbolism in the cards. No Trump is "better" than any other.

One misconception held by most novice readers is that the Trumps (Keys) are "better", or at least "more significant" than the suit cards (especially more significant than the ace through ten, with the court cards having an importance somewhere between that of the Trumps and the numbered cards).

Instead, the Atu (and their symbolism) may be considered to be more *complex* than the court cards, which in turn may be considered to be more complex than the numbered suit cards. There *is* no value differentiation within the tarot deck.⁽²⁹⁾

As mentioned in the Introduction, tarot symbology is drawn from three schools: Alchemy, Numerology, and the Kaballah. To Master the Tarot we would need to master these other schools as well.

Fortunately, we need but a simple, basic knowledge of these schools to begin using the Tarot. And that simple knowledge is readily available.

We can approach the tarot's symbolism from two different directions. We can concentrate our study on the cards, referencing the three fields of symbology as necessary. Or we can concentrate on the three fields of symbology, studying their correspondences within the Tarot.

Most texts use one method or the other. This primer does both.

First (in each of the next several lessons) we will concentrate on matching one school of symbology with the Tarot. When we have finished that summary of tarot symbology, we will then be free to work with the cards, and will refer to each of the schools as needed.

²⁶Most modern decks, created in the late nineteenth and twentieth century, conform to this standard.

²⁷Some decks may alter this order (or rather, texts which discuss such decks do). We will use this given order throughout the primer, leaving variations as exercises for advanced study.

²⁸A few decks (or texts) of questionable popularity and value will change thos order, but we will use the court cards in the above order. Again, such variations will be left for advanced study.

²⁹This complexity is only an appearance, useful to the reader first beginning to use the Tarot. The astute and dedicated reader can find complexities within the numbered suit cards equal to that within the Atu.

Lesson 4 – Alchemy

If you are not yet familiar with Alchemy, you will need to read an introduction on it. The most readily available introduction is probably found in Cavendish's The Black Arts.

Learn enough from that introduction so that you know the four elements (Fire, Water, Air, and Earth), the spiritual qualities they reflect, and the relationships between these elements. The rest of this primer will assume you have this basic knowledge.

(You should also develop a basic knowledge of the alchemical meanings of the triad Sulfur, Salt, and Mercury. We will not discuss these latter ideas within this lesson, but will refer to them on occasion in later lessons as we do readings. Crowley refers to these symbols fairly heavily in his text.)

If you need this knowledge, please read that introduction to Alchemy now. Continue reading this primer when you have completed that introduction to Alchemy.

Do not continue with this primer until you have read some introduction to Alchemy. You will need this knowledge to use the Tarot intelligently and correctly. This primer will **not** by itself give you an adequate grounding in Alchemy.⁽³⁰⁾

Alchemy's primary correlation to the Tarot lies in the four suits, corresponding to the four elements. Each element is represented by one suit, and that suit's meaning revolves around the corresponding element's attributes.

Table 1 lists each suit with the corresponding alchemical element, and the human attributes associated with that element.

We see in the table that the entire suit of Wands is influenced by and represents Fire, Energy and Will. All Wands concern energy and will, and this relationship must be taken into account when interpreting these cards.

Unfortunately for the student, the elemental correspondences can be contradictory. The element of Water can represent Understanding, and this is one of the primary attributes as listed in Table 1. But also remember that water is a shifting element, and images seen through water (or reflected in water) shift and change without warning. Water is a very illusive (illusion-creating) element, as is partially indicated by Water's relationship to Emotion (emotions are so subject to change, and they can often blind a person to the truth).

Element	Attributes	Suits	Court Card
Earth	Physicality, Will, Intellect, Concerns	Wands	Knights
Water	Emotion, Understanding	Cups	Queen of Cups

Table 1: Alchemical Correspondences of the Tarot Suits and Court Cards

Similarly, Air/Swords can represent Intelligence, the astute mind which can analyze situations and systems, and which can solve problems. Air/Swords can also represent Intellect, or the danger of intellectualizing, ie: the danger of thinking about something rather than taking action.

You will learn to apply the appropriate alchemical meanings with practice.

In interpreting each of the suit cards, you will apply the symbolism of the number (or personage) to the symbolism of the suit.

As you will read later, the Kaballic Ten represents the purely material world, with no spiritual quality or value. As the Disks represent Earth, physical concerns, so the Ten of Disks represents the ultimate physical manifestation, representation, and use of this element. The card Wealth, with its title and picture, represents purely monetary, physical wealth, with no higher attributes or saving graces.

In addition to the four suits, the alchemical elements are also represented by the four court cards, as shown by Table 1.

The Knight tends to represent a fiery, willful, and/or energetic force, the Queen a liquid, shifting, emotional, and/or understanding force, the Prince an airy, intellectual, thoughtful, and/or intelligent force, and the Princess an earthy, supportive, nurturing, and/or crushing force.

We pointed out the order of the court cards in Lesson Three. This order rises from the alchemical relationships discussed here. Fire is seen as the stronger, more active element (represented by the mature male). Water is seen as the stronger, more passive element (mature female). Air is seen as the weaker, active element (less mature male), and Earth is seen as the weaker, passive element (less mature female). By remembering these correspondences you will strengthen your ability to read the Tarot.

Each of these four court cards are found in each of the four suits. The Knight is therefore the Fiery aspect of whichever suit he wears, the Queen the Watery aspect, etc. As Crowley does in his text, we list the sixteen court cards and their elemental correspondences in Table 2.⁽³¹⁾

Court Card		Elemental Combinations	
Knight	of Wands	Fiery	aspect of Fire
Queen	of Wands	Watery	aspect of Fire
Prince	of Wands	Airy	aspect of Fire
Princess	of Wands	Earthy	aspect of Fire
Knight	of Cups	Fiery	aspect of Water
Queen	of Cups	Watery	aspect of Water
Prince	of Cups	Airy	aspect of Water
Princess	of Cups	Earthy	aspect of Water

Knight	of Swords	Fiery	aspect of Air
Queen	of Swords	Watery	aspect of Air
Prince	of Swords	Airy	aspect of Air
Princess	of Swords	Earthy	aspect of Air
<hr/>			
Knight	of Disks	Fiery	aspect of Earth
Queen	of Disks	Watery	aspect of Earth
Prince	of Disks	Airy	aspect of Earth
Princess	of Disks	Earthy	aspect of Earth

Table 2: Alchemical Sub-elemental Correspondences of the Court Cards

The Prince of Cups is the Airy aspect of Water. He can be interpreted as Understanding backed by Intelligence and Thought. He can also be interpreted as the energy of steam, water vaporized, capable of doing great amounts of work if well directed, but also capable of explosion if overly contained. (Steam power can also be rapidly and uselessly dissipated if not confined/retained and directed.)

The Prince of Cups can also be seen as a crafty, sly, intelligent young man who can not be trusted, whose appearance is illusory.

Which interpretation is correct? You will have to determine this from the context of each layout, and from the evidence supplied by your Higher Self. As should now be obvious, a card with one meaning in today's reading can have a very different meaning in tomorrow's reading.

Keep in mind that each element is composed of two primal forces. These primal forces are hot or cold, and dry or wet.⁽³²⁾

Fire is hot and dry, Air is hot and wet, Earth is cold and dry, and Water is cold and wet. The court cards allow the emphasis to be placed on one primal force, to be balanced between two primal forces, or to be balanced between all four primal forces.

The Prince of Swords, the Airy aspect of Air, represents purified hot and wet essences. The Knight of Swords, the Fiery aspect of Air, places an emphasis on hot (combining hot/dry with hot/wet). The Prince of Disks balances all four forces (combining hot/wet with cold/dry).

The Knight of Swords might be tied to the Princess of Disks in a layout, linking a hot/dry and hot/wet combination to a cold/dry and cold/wet combination. This conjunction will balance all four elements and all four primal forces.

Numbered cards can also help stress or balance elemental effects or the influence of the primal forces. Examine your layouts, looking for concentrations and trends within the four suits. Are the elements/suits balanced? Or does one element or primal force exert an undue influence within the layout as dealt?

Don't forget the Trumps. Do their alchemical influences affect the balance of the layout?

Alchemy appears scattered among the Trumps as well. Trumps II, III, and IV (Priestess, Empress, and Emperor) make up an alchemical triad, Mercury, Salt, and Sulphur. Atu XIV, Art, presents an advanced stage of Alchemy and alchemist. Other references will be found during advanced study into the Tarot.

³⁰Author's note: This commendment doesn't seem to carry much weight. In the four years which have passed between this primer's initial printing and the first revision / reprinting, many Setians have continued on past this point without first reading up on Alchemy. I'm not that a good writer, but some Setians just can't seem to put this primer down, at least not here where I'm finally getting to some "meat". If you aren't already familiar with alchemy and you do have a good introduction handy, please do read it now. If it's not handy, well, you can continue reading (you were going to anyway - I can't stop you), but please do read that alchemical introduction as soon as you can.

³¹This table is from Chapter 2, *The Tarot and the Holy Quabalah*, of Crowley's The Book of Thoth.

³²These are the primal forces represented by Shu (Hot and Dry) and Tefnut (Cold and Wet).

Lesson 5 – Numerology

Numerology can be a very significant help to understanding the symbolism held by the Tarot cards, and you should understand at least the basic principles of Numerology before attempting to go any further in this Primer. Like with Alchemy in the previous chapter, the most readily available introduction is probably found in Cavendish's The Black Arts.

Learn enough so that you know the basic meanings of numbers one through ten. Learn also of the basic cycles that are important to Numerology.

Another introduction which you should read if you are not yet familiar with Numerology is *A View of Numerology*.⁽³³⁾ It presents a shorter introduction to Numerology, from a Setian point of view.

Again, like with Alchemy, if you need this basic orientation in Numerology, please read those introductions now. This primer will not attempt to give you the grounding you'll need in Numerology to become skilled Tarot readers.

* * * *

I mentioned *A View of Numerology* above. A primary consideration/conclusion within that article is that Numerology is a science of coincidence.

Coincidence can be used by a reader to increase a reading's impact upon a querant. Analyze the number of the querant's name (and birthday, if you wish), or analyze the number of the key word within the question. Does that number appear repeated throughout the reading? Does it appear echoed by one or more significant cards? If so, point this out to the querant, not as coincidence but as evidence of how the reading applies to the question.

The creative Magician can use coincidences in many ways. Allow yourself to look for such numerological coincidences, and you will have more freedom to receive pointers from your Higher Self. Use coincidence that your Higher Self says is valid (valid coincidences are useful correspondences, whose usefulness is independent of the coincidence).

Remember that Numerology is what you make of it. Let's look at the Numerological analysis of two related words ...

$$\begin{aligned}\text{"Xeper"} &= 24 + 5 + 16 + 5 + 18 = 68 = 14 = 5 \\ \text{"Khepher"} &= 11 + 8 + 5 + 16 + 8 + 5 + 18 = 71 = 8\end{aligned}$$

Numerology can not tell us which spelling is "correct".⁽³⁴⁾

Numerology can help us place symbolism into a word. We can express different ideas (at least to ourselves) by choosing different spellings. "Xeper" = 68 = 5 appears passive (the first sum, 68, is even), but is actually and essentially active (the final sum, 5, is odd). "Khepher" = 71 = 8 appears active, but is essentially passive.

* * * *

Such analyses of words or names is peripheral to the use of Numerology within the Tarot. Our primary concern is in applying numerological principles to the numbers of the cards which appear within the layout.

Numerology's primary correlation to the Tarot lies in the ten numbered cards within each suit, involving numerological correspondences for the numbers borne on the cards. Each such card's meaning depends upon its suit and upon the numerological meanings of its number.

Table 3 below summarizes the numerological interpretations presented by Cavendish.⁽³⁵⁾

All Aces (ones) represent the seed or neter of an idea, the idea represented by the suit of the card, the original essence of the suit. The Ace of Wands represents the {idea, ideal, absolute, or neter} of {Thelema, will, energy, and action}. The Ace of Swords represents the idea, ideal, absolute, or neter of Thought and Intelligence.

Alternately, the Ace can reflect originality in the area represented by the suit, determination within the suit, or one-tracked pursuit of principles inherent within the suit.

The Four represents the end of the first numerological cycle, since $1 + 2 + 3 + 4 = 10 = 1$. Four also represents a physical manifestation of the creation symbolized by the Three.

Hence the Four of Swords represents a Truce, an intellectual resting period, between the initial, purely mental activity of the first several cards and the more concrete activity of the remaining cards in the suit.

Five represents the beginning of the next cycle, ended by 9.

Ten starts the next cycle ($10 = 1$). Cavendish does not properly discuss the 10, which is often reduced to 1 in numerological studies. But since the Tarot deals with ten cards, we need to provide a numerological meaning for the 10 of each suit.

Just as the One and Five represent the start of the first and second numerological cycles, the Ten represents the start of the third cycle. This new cycle may be 10, 11, 12, etc., or 10, 20, 30, etc. (The advanced student in Numerology can find benefit in studying both classes of cycles.)

The Ten of each suit can therefore represent a launching into new, more advanced, more complex areas of activity. It could also indicate the start, or presence, or consideration of a different order of magnitude.

Similar activities can be applied to the twenty-two Trumps.

Note that there is no numerological interpretation of the Fool (numbered zero), nor a ready numerological interpretation of Atu XII through XXI. While we *can* examine these cards numerologically, our interpretations will often tend to follow kabbalistic lines.

You will find that the Kaballah and Numerology present different and often contradictory interpretations of the numbered cards. This can cause difficulties for the beginning student. In some readings you will need the kabbalistic interpretation of a card, and in others you will need the numerological interpretation.

Practice, and the development of your Sense of Ma'at, will let you determine when to use the numerological interpretation and when to use the kaballistic interpretation. Until then, all you

#	Interpretation
1	God, the One, the origin of everything. Power, dominance, creativity, originality, determination, independence, intolerance. Leaders, pioneers, fanatics, and single-tracked people.
2	Woman, evil, wicked, soft, modest, subordinate, diplomatic, persuasive, passive.
3	Creation, male, procreation, harmony, completeness, enough.
4	Solid, completion, earth, practical, unlucky.
5	Male sexuality, sexual enjoyment, quickness, impulsiveness, jumpiness, elasticity, resilience, sensuality.
6	Perfection, balanced, harmonious, contended, placid, tranquil, marriage, family, faithful, affectionate, reliable.
7	Mysticism, magic, solitary, cycles and rhythms, wisdom, religion, philosophy.
8	Worldly involvement, material success or failure, life after death, new life.
9	Completion, enough (3x3), spiritual and mental achievement, initiation, egotistical.
10	(not defined)
11	Higher planes, saints, martyrs, revelation, preachers, teachers.

Table 3: Traditional Numerological Symbology

can do is examine interpretations and see which one fits best.

Much of Cavendish's discussion on Numerology centers on analyzing personal attributes, starting from a person's name. In tarot readings we are primarily concerned with abstract ideas and attributes. We apply numerological interpretations to the cards so we may arrive at those ideas and attributes.

Example: As discussed above in our brief discussion of Xeper, even cards will tend to imply passivity, inaction, or stasis, while odd cards will imply action or change.

* * * *

While studying Numerology (or any occult philosophy), realize that some interpretations will need to be upgraded to reflect the current aeon, and may need to be changed to account for the specific reader, querant, or question.

Cavendish reports the popular and traditional opinion that even numbers are evil, while odd numbers are good, following the example of the One (god) and Two (devil). Our patron Set ($0 + 19 + 5 + 20 = 44 = 11 \times 2^2$) is even. Yes, most of the world would consider Set evil (if they could comprehend him at all). We don't. I often interpret the Two to stand for Independence from the One.⁽³⁶⁾

The primer will concentrate on using numerological interpretations that are appropriate to the Querant, Question, and Reader. These interpretations will often differ from those found in Table 3.

Numbers can also take on personal meanings. Two is the number of opposition, of opposites, and Shu is a god of Opposition in Balance. The Two is therefore a very positive card for me, while it would be less so for other magicians with other personal characteristics.

* * * *

Many layouts end themselves to an analysis of card combinations (eg: pairs, triplets, etc.) Let us suppose we found a triplet (three cards) consisting of the Three of Swords, Five of Wands and Seven of Disks. How could we interpret this triplet?

The Three of Swords represents mental creation/creativity.⁽³⁷⁾ It is a **pure** activity, within the first cycle (1-4).

The Five of Wands represents active pursuit of creation.⁽³⁸⁾ The Five is the physical mirror of the ethereal Three, generating fairly concrete results. This generation/creation is actively pursued, as shown by the Wands.

The Seven of Disks represents cyclical behavior, in the realm of the Earth.⁽³⁹⁾ Cycles could oscillate from good to bad and back, or from male to female and back, or in many other ways, but this triplet seems instead to cycle between mental creativity (the Three of Swords), active physical creation (the Five of Wands) and periods of rest (the Seven of Disks).

These periods of "rest" are not very restful, since all the cards are odd/active, but the Seven of Disks (by its suit) indicates a more restful period than will be experienced during phases controlled by the other two cards.

Let us now attempt to put these three cards together, to analyze the triplet.

One often rests because of one's accomplishment, and this accomplishment seems to be of the Earth. The cycles may reflect the Querant's career, with periods of mental activity followed by physical creation, followed by a cusp - a promotion and/or raise, followed by a period of growing comfortable with the new position, before starting the cycle over again in search of the next promotion.

Note that this analysis has ignored the "meaning" written on the cards, working strictly from the numerological and alchemical symbolism of the selected cards. Both the Five of Wands and the Seven of Disks have relatively undesirable names within the Book of Thoth, and yet your interpretation is extremely positive.

You need to be able to recognize the symbolism inherent within the cards, and read those. Use the names of the cards when they help your reading, but be free to throw the names away when they do not apply.

³³By Priest Robert Menschel, *Scroll of Set*, X.1, February-March XIX.

³⁴I use a modern English system of Numerology, in which letters A through Z in order represent / are represented by the numbers 1 through 26 in direct correspondence with the alphabet. Feel free to use whatever system of Numerology works for you. Realize that I shall be using the above system throughout this primer.

³⁵This table is primarily from the text of *Fortunes by Numbers* in Cavendish's The Black Arts.

³⁶The Two represents the Devil who would rather Rule in Hell than serve in Heaven. I consider this Independence to be a great Good, as opposed to the one-tracked mindlessness of the One.

³⁷Swords imply mental activity or attributes, while the Three implies creation or creativity.

³⁸Wands imply activity, while the Five implies creation.

³⁹The Seven implies cyclical behavior, while the Disks represents the element or realm of the Earth, solidity and physical things.

Lesson 6 - The Kaballah

Many Setians are already familiar with the Kaballah, especially those with O.T.O. or other Thelemic backgrounds. Others however, have had little or no exposure to the Kaballah, and many of those have no interest in the Kaballah.

Both positions are OK, but many Tarot decks, especially the Book of Thoth, are heavily laden with symbolism taken from the Kaballah. And even if Kaballic symbolism isn't painted onto the cards, the symbolism inherent in the numbers of the cards is useful to the initiated reader.

We therefore direct those who are not yet familiar with the Kaballah to read some introduction on it.⁽⁴⁰⁾

Learn enough about the Kaballah so that you know the basic relations between the various sephiroth and the paths between them. You should also learn the more basic and common symbolism connected with the sephiroth and paths. The rest of this primer will assume that you have this basic knowledge.

If this is your first exposure to either the Kaballah or the Tarot, you may be wondering about the coincidences involving two numbers. The Kaballah has ten sephiroth, and the Tarot has ten numbered cards in each suit. The Kaballah has 22 paths between the sephiroth, and the Tarot has 22 trumps.

Wonder no more. These are not coincidences, but correspondences intentionally designed into the Tarot. The Tarot has been shaped to enable it to reflect kabalistic symbolism.

The Kaballah is an ancient and complex subject of study, which has accumulated layers of theory, speculation, and tradition for centuries. So much has been written about the Kaballah over the ages that much kabalistic knowledge has been buried under piles of drivel.

The Tarot is much more recent, having stabilized only in the last 150 years. While much drivel has certainly been written about the Tarot as well, very little of that drivel has achieved the historic status that kabalistic writings possess. It's easier to detect and ignore metaphysical hogwash concerning the Tarot.

Further, the Tarot is yet growing, as evidenced by the 20th century Book of Thoth, and by work within the Temple of Set.

The Tarot was intentionally designed around the ten sephiroth and 22 paths between the sephiroth, and the success of the Tarot stems partly from these correspondences.

These latter correspondences are shown in *The Tarot - General Attribution* (plate # XXVIII) in *The Book of Thoth*⁽⁴¹⁾. Other tables of correspondences have been published elsewhere, but Crowley's appears to be the most widely accepted and most "accurate".

Table 4 below illustrates the correspondences of the numbered tarot cards to the sephiroth of

Card	Sephirah	Titles and symbols
1	Kether	The Primal Glory. The Primordial Point. Completion of the Great Work.
2	Chokmah	Crown of Creation. The Supernal Father.
3	Binah	Understanding. Fountain of Primordial Wisdom. Creator of Faith. Ama, the dark sterile Mother. Aima, the bright fertile Mother. Khorsia, the Throne. Marah, the Great Sea.
4	Chesed	Mercy. Love. Majesty.
5	Geburah	Strength. Severity. Justice. Fear.
6	Tiphareth	Beauty. Melekh, the King. Adam, the Son. The Man.
7	Netzach	Victory. Occult Intelligence. Firmness.
8	Hod	Glory. Splendour.
9	Yesod	The Foundation.
10	Malkuth	The Kingdom. The Gate. Malkah, the Queen. Kallah, the Bride. The Virgin.

the Kaballah.⁽⁴²⁾ Using this table, let us now look again at the triplet of the Three of Swords, Five of Wands, and Seven of Disks. How could we interpret this triplet using kaballistic symbolism?

Three of Swords: Binah is the mother of matter, of physical creation. Binah is also Understanding. Binah is potential, inert, passive, but powerful. This card reflects not a lack of activity, a negative quality, but rather a positive inactivity, a period devoted to purely mental creation.⁽⁴³⁾

Table 4: Correspondences between Kaballistic Sephiroth and the Numbered Tarot Cards

Five of Wands: Geburah is strength and severity, the Destroyer. Geburah is the active daughter of Binah, who destroys the old and worthless, to make room for new creation. Emphasized by the activity of Wands, this card is extremely, perhaps excessively active, preparing the way for later creation.

Seven of Disks: Netzach is Victory, firmness, the "refulgent splendour of the intellectual virtues which are perceived by the eyes of the intellect." Ms. Fortune also says,

Every life or form of force manifesting in Netzach is a partial but specialised [sic] manifestation; therefore no being that has for its sphere of evolution the sphere of Netzach can ever have an all-round development, but must always be a creature of one idea, one single, simple, stereotyped function.

The Seven of Disks therefore finally illustrates the active creation prepared by the Three of Swords and the Five of Wands, a brilliant intellectual creation of something which has one and only one purpose.⁽⁴⁴⁾ That purpose lies in the realm of the Earth⁽⁴⁵⁾ (also remember that Binah is the mother of matter).

This triplet therefore reflects a creation of genius, a creation for an Earthly purpose. This creation occurs only after a period of quiet contemplation and preparation, and by a period of extremely active and deliberate elimination of everything that would interfere with this creation.

How does this relate to our earlier interpretation, which used numerological symbolism?

Numerologically, the Three of Swords represents mental creation/creativity. The Kaballah tells us that this mental creativity is quiet, potential, without any visible activity to even indicate its existence.

Numerologically, the Five of Wands represents an active pursuit of creation, generating fairly concrete results. The Kaballah tells us that this active pursuit is not creation itself, but instead a form of destruction, a cleaning up, a preparation for the actual creation to follow.

Numerologically, the Seven of Disks represents cyclical behavior, in the element of Earth. The Kaballah shows this to be the card of actual creation. This triplet reveals a cycle between hidden mental creativity (Three of Swords), active physical preparation for creation (Five of Wands), followed by periods of brilliant creation (Seven of Disks).

Our numerological interpretation in Lesson 5 saw the actual creation in the Five of Wands, and saw the Seven of Disks as reflecting the periods of rest. We see now that there is no period of rest. The most restful period is that of the Three of Swords, where Binah's creation is potential, not actual. The physical activity we thought was creation in Lesson 5 was actually just preparation. The true creation was mental, as shown by the kaballistic interpretation of the Seven of Disks aided by the Three of Swords.

Table 5 below presents Crowley's correspondences between the Atu and the paths between the sephiroth,⁽⁴⁶⁾ which will be used throughout this primer.⁽⁴⁷⁾

By these correspondences, the Atu absorb meaning not only from their position on the Tree (vertical and horizontal), but also from the sephiroth that they connect.

Let us examine some of these correspondences, so you will recognize them in later discussions.

Atu V, The Hierophant, is high on the Tree, and connects the center and right pillars. It is a quite spiritual card, with strong active/male tendencies.⁽⁴⁸⁾ This path connects Chokmah and Chesed, the second and fourth sephiroth, the creative and the material.

Atu VII, the Chariot, connects Binah (3) and Geburah (5), Understanding and Strength. Its position on the left pillar indicates that much of its influence and import is passive, rather than active. Note that the four sphinxes which draw the chariot are not moving. In Crowley's discussion of this Trump, the only active motion is that of the rays within the Grail. This card is Potential.

Atu IV, the Emperor, connects Netzach (7) and Yesod (9), Occult Intelligence and Pure Intelligence. Like path 5 above, it connects the right and center pillars, but is much lower on the tree, with much more physical/mundane import. The Emperor is regal and noble, but very active and interested in the world. This is the card of practical magic.

⁴⁰Again, you may find that avendish's The Black Arts contains such a suitable introduction. A more thorough examination is found in Dion Fortune's The Mystical Quabalah, not on the Temple of Set Reading List. This latter book is a solid example of a work from the Aeon of Horus, and the Setian reader needs to apply our more modern perspective to its content.

⁴¹See Table 5 on page 30.

⁴²This table summarizes the symbology described in Dion Fortune's *The Mystical Quabalah*.

⁴³Again, the Swords imply mental activity, and the Three implies creation.

⁴⁴as implied by the Seven.

⁴⁵as shown by the Disks.

⁴⁶This table is adapted from Crowley's diagram in The Book of Thoth entitled *The Tarot - General Attribution* (plate # XXVIII). The version in Wassermann's instruction booklet may be easier to read.

⁴⁷While the author feels that the progression of the aeons requires some change to this table of correspondences, he is not yet prepared to present these changes. We therefore use Crowley's system, the most accurate system to date.

⁴⁸right pillar: active/male/mercy; left pillar: passive/female/just (or stern)

10Path	4, 6 Sephiroth	9 Hermit Trump
11	4, 2	0 Fortune
22	5, 6	8 Magus
33	5, 8	22 Hanged Man
44	6, 3	33 Death
55	6, 6	17 Star
66	6, 8	5 Hierophant
77	3, 8	6 Tower
88	3, 9	4 Emperor
99	7, 10	18 Moon

20	8, 9	19 Sun
21	8, 10	20 Aeon
22	9, 10	21 Universe

Table 5: Correspondences Between Kaballistic Paths and the Atu

Lesson 7 – Astrology

The Introduction to this primer states, "The symbols in the Book of Thoth come from Numerology, Kaballah, and Alchemy." An earlier version stated, "The symbols in the Tarot come from Numerology, Kaballah, Astrology, and Alchemy."

The earlier statement was derived from every tarot book and manual I've ever found. Every single one claims that the ancient knowledge of Astrology is imbedded within the Tarot. I copied that claim into the Scroll of Set article from which the Introduction is derived. I didn't need to know Astrology myself then, since Numerology and a minimal knowledge of Alchemy and the Kaballah had sufficed to that point.

But then I started work on this primer, and I had to justify my statements. I wrote the Lessons on Numerology and Alchemy, and after some intensive study wrote the Lesson on the Kaballah. But I do not know enough Astrology to write a Lesson on Astrology and the Kaballah.

I went to the experts. I asked Setian Astrologers for help, but they were too unfamiliar with the Tarot. I asked other Setian scholars of the Tarot, but they were too unfamiliar with Astrology.

So I ended up studying Astrology to try to find connections between it and the Tarot. I studied several respected and seemingly reasonable treatises concerning the two schools of knowledge and their inter-relationships, and have had to reject them all.

It is my opinion, following this study, that astrological symbolism within the Tarot falls into three classes: fanciful, derivative, and imposed.

Fanciful applications are those where the relationship between Astrology and the Tarot is based on wishful thinking. One prime example of such wishful thinking is the supposed relationship of the four suits to the four seasons, found in Glen Wayne Dixon's analysis, in Peter Balin's The Flight of the Feathered Serpent. The theory is nice, but falls apart under extensive analysis.

Derivative applications are those where the relationship between Astrology and the Tarot is based upon a third symbolism. This is the method Crowley uses, as evidenced by his statement, "The only theory of ultimate interest about the Tarot is that it is an admirable symbolic picture of the Universe, based on the data of the Holy Qabalah."

Imposed symbolism has been discussed in my own writings, primarily *A View of Numerology* (The Scroll of Set X.1) and *Remanifestation; a Symbolic Synthesis* (Ruby Tablet). Imposed symbolism is that symbolism placed upon an object of study by the student, rather than symbolism extracted from the object of study.

Some readers of this primer will be Astrologers with little or no background in the Kaballah. You may find the astrological symbolism mentioned in the Book of Thoth more enlightening than the kaballistic symbolism.

Unfortunately, as little as I "know" about the Kaballah, I know less about Astrology. This primer will not make any significant use of nor comment upon the astrological symbolism within the Book of Thoth.

Perhaps someday an Astrologer will come forward to help in this area...

Lesson 8 – Sex (and related topics)

Now that I have your attention ... :-)

Some of the cards within the Tarot are obviously sexually oriented; they include sexual symbolism. Some cards picture people (singly or otherwise). **All** of the cards have some sexual or personal application.

Alchemical correspondences within the Tarot can point to some of these sexually oriented symbolism. Remember that Wands (Fire) and Swords (Air) are masculine suits, representing

masculine elements with masculine characteristics, while Cups (Water) and Disks (Earth) are considered feminine suits, with feminine characteristics.

This symbolism relies heavily upon our social archetypes, stereotypes, and traditions. "Men of action" and scholars have traditionally been males, while females have traditionally been considered more emotional and supporting/supportive types of people.

As with any social tradition, these relationships are subject to change. These symbolic relationships will be more accurate (or less accurate) in one area of the globe as compared to another, and will change from one year to another. Within Setian arenas these relationships may not hold at all.

The tarot reader must repeatedly answer the question, "Is this court card an ideal or archetype, or is this card a person?" And if the latter, then when is the person represented or identified by the physical (sexual or bodily) characteristics of the court card? Or when is that person represented by the archetypal (personality) characteristics of the court card?

Court cards represent people more often than other cards do. When they do so, Knights are mature and/or older men, while Princes are immature and/or younger men. Queens are mature/older females, while Princesses are immature/younger women or girls.

Following these patterns of correspondence, the Knight of Cups might be an older, mature male, who demonstrates, shows, or feels emotion (most likely for the querant). The Princess of Swords might be a flighty, younger woman, perhaps involved in some mental pursuit with the querant.

The Knight of Cups could also represent a strong and willful, mature female, a woman who holds her own in a man's world. The Princess of Swords can symbolize a younger, feminine man, a quiet scholar with no interest in sports, perhaps very passive and/or easily dominated by the more forceful members of either sex.

The Prince of Cups and Knight of Cups could both appear in the same reading, in different areas of the layout. The two might then both reflect the same man, but two different aspects of him. The Prince would reflect the less mature aspects, those likely to cause problems in a relationship, while the Knight would reflect the more mature aspects, more supportive, which point to and support a long-term relationship.

A court card could also be archetypal, pointing towards personal characteristics rather than the actual sex of any person. The Queen of Wands (the Watery aspect of Fire) might represent the emotional powers and forces which give strength to the Fire of one's Thelema during psychodramatic ritual. More physically, this Queen could represent emotions on a rampage.

This Queen could also represent some person, male or female, young or old, who is extremely active and energetic (Wands), and whose activity reflects "her" emotional being (Queen). This Queen may fly off the handle a lot, or may go to extreme lengths to do favors for a close friend.

Similarly, several Trumps may reflect archetypes or people, depending upon the reading. The Priestess may sometimes reflect a young, pure-souled woman. She may reflect instead the archetypal ideal of dedication to a philosophy, belief, or idea.

From your numerological studies, you should by now know that all odd numbers (one, three, ... nine) are considered to be male, while even numbers (two, four, ... ten) are considered to be female. This applies mostly to the numbered suit cards, but with care can also be applied to the Trumps.

The numbered suit cards will rarely reflect an individual or a group of people, but the sexual symbolism of that number (and suit) will often give the reader an idea of any sexually oriented qualities of the activity or question involved.

If a Queen of Wands is surrounded by even cards (feminine, passive), then this will sometimes be interpreted to actually represent a woman, a female, with fiery leanings. If those even cards are 4 and 8, that lady is outwardly quiet and passive, quite feminine, and quite possibly intensely frustrated because her spirit wars with her outward image. If those even cards are 2 and 10, that lady is probably known to be quite active, perhaps almost masculine.⁽⁴⁹⁾

As may be obvious by these examples, it can be very difficult to determine whether, in any given reading, a card represents a person, or whether that card represents an idea. And if the card represents a person, does the card indicate the actual sex of the person, or a quality of that person, or maybe the person's personality?

There is no simple, rote way to know this. With practice, and with development of your Sense of Ma'at, you'll eventually be able to tell the difference. Until then, recognize the possibilities, and leave your options (and mind) open.

Some Tarot readers will sometimes relate the individual cards to individual parts or organs of the body. One such method is through the kaballistic correspondences, where the Aces (Kether) relate to the head, the tens (Malkuth) relate to the feet, etc.

Rarely will such relations be of any importance to us. The interested student can examine Dion Fortune's The Mystical Qabalah for information about such relationships.

There are other methods of relating selected cards to parts of the body. Some are specific to the cards themselves, and others use correspondences other than the Kaballah. Since these relationships of cards to body are so rarely useful, we will not delve into them any further in this lesson. The interested and experienced student will be able to find these relationships with a little scholarly and magical work.

Some readers also try to convert the symbols within the Tarot into periods of time, using them to determine the number of days, weeks, months, or years until something happens. (Astrological symbolism is sometimes used here.) Rarely will any such direct relationship be possible. Always be careful when attempting to calculate a specific period of time for any prediction.

⁴⁹The 2 and 10 are more active numbers than 4 and 8.

Lesson 9 – Recording a Layout

Mankind has used spoken languages for tens of thousands of years. And for tens of thousands of years, Man was a primitive hunter, unable to advance past superstitious response to the environment, or past rote memorization of what little knowledge could be handed down from generation to generation.

Man invented written language less than ten thousand years ago. This enabled him to record history, facts, and knowledge, and to pass that knowledge and information on to others, without requiring rote memorization. Written language also enabled Man to work with knowledge too complex to be memorized.

Written language allows us to devote mental energy to *thinking* about our knowledge and lives, rather than trying to memorize this knowledge.

Tarot is a language, and we can benefit from recording our important readings for continued and extended study. We can benefit from a written language, whose messages are fixed (unlike the cards, which are repeatedly shuffled). We can benefit from sharing our readings with others, who are not present at the time of the initial reading.

This written language needs to represent several parts of a reading:

- the Question - Why is this reading being performed?
- the Cards - Which cards were selected?
- the Layout - How were the cards laid out, and in which order?
- What does the order add to the reading?
- the Reading - What has been determined from all this?

All of this could be written in relatively straight-forward language (eg: English). We can quote the question, list the cards, describe the layout, and record the reading. This is exactly what we do. However, the process of recording (and rereading) the cards and layout can be assisted (made easier) with a little effort. In this lesson we examine the methods we can use to improve or simplify the process of recording and rereading the layout.

The question and the reading are transcribed in English, since that is the language we use to ask the question and in which we perform the reading.⁽⁵⁰⁾ The layout and cards are the symbolic language of the Tarot, and are often better represented by symbols rather than by words.

We can list the cards in several ways. Regardless of the actual method used, I have found it highly useful to always list the suit, number, and name of each card. This enables us to more easily review the symbolism of each card from the written record. It also helps us to find and fix errors in the written records, as we discuss later. Hence, the list in the first box below might be used to record six cards used in a reading.

3 of Swords - Sorrow
4 of Disks - Power
Queen of Disks
XI - Lust

XXI - The Universe
Ace of Cups

3.S - Sorrow
XI - Lust
4.D - Power
XXI - Universe
Q.D
A.C

This list takes up a significant amount of room on paper (it would take up much more room for large readings with many cards), and we can shrink that list, use less paper, by abbreviating much of the list. The same list could be written as shown on the left.

Layouts also have meaning or importance in the position of the cards and in their order. In the small booklet included with the Book of Thoth deck we find a layout which uses fifteen cards, graphically shown below.

13 9 5 -- 4 8 12
2 1 3
14 10 6 -- 7 11 15

Note that the third chart shows the order and position of each card. The recording of the cards and the layout can be combined into one chart, as in Figure 1 and Figure 2 on the next page. Those charts should give you a fair comprehension of the cards which were laid out, in which order, and where in the layout the cards were placed.

Now it is time to discuss some of the abbreviations I've used in recording the cards. All of the applicable symbolism is recorded in Figure 1 and Figure 2, and you should refer to them in the following discussion.

We use a simple form of notation:

- All cards are indicated by number, suit, and name (if any), in that order.
- Trumps are numbered using capitalized Roman numerals, while numbered suit cards are numbered in Arabic numerals (this is the same method used on the tops of the cards themselves). I personally prefer to record the Aces with 'A', as in "A.D" for the Ace of Disks, but "1.D" would be equally suitable and understandable.
- Court cards are "numbered" by abbreviating their personages:
 - K - Knight
 - Q - Queen
 - Pm - Prince
 - Pf - Princess *m (male) and f (female) are used to differentiate between the Prince and the Princess.*
- Suits are abbreviated:
W - Wands C - Cups S - Swords D - Disks

The numbered suit cards and Trumps have names as well as numbers. We include those names in the recording. This helps to remind us of the name and symbolism of the cards when we later reread the record (or when others read the record). We often don't have the cards laid

out before us at that later time, and so the names can help us "read" the cards, giving more meaning than just the cards' numbers.

Recording the name as well as number also helps us verify the recording, since we know an error has been made in transcription if the name does not match the number.

1. 2.C Love	
2. 3.D Works	
3. XIV Art	
4. 8.C Indolence	
5. 7.W Valour	
6. 10.W Oppression	
7. 9.D Gain	13 9 5 -- 4 8 12
8. Pm.S	2 1 3
9. A.D	14 10 6 -- 7 11 15
10. Q.W	
11. 8.S Interference	
12. 8.D Prudence	
13. 10.S Ruin	
14. XI Lust	
15. Pf.S	

Figure 1: Sample Recorded Layout

Indeed, we can correct many such errors because we record the names as well as numbers. If a recording lists "2.S - Dominion", we can correct this to "2.W", being fairly sure that only the suit was recorded in error. The single mistake is much more likely than the double mistake of recording both number and name incorrectly.

Figure 1 gives both a list of cards and a diagram of the layout. Figure 2 includes the list of cards *in* a diagram of the layout, and we often use this format when the layout will be actively studied for a while, and when we wish to avoid having to mentally merge the two.

Priest Dennis Mann had a template for recording this layout drafted for his own use late in year XIX. He found it so useful that he has offered this template to the Temple for use by all interested Setians. We've included a copy of this template on page . Feel free to photocopy and use that template as you see fit for your own readings.

The common use of the Wasserman Layout illustrated by Figure 1 and Figure 2 gives meaning to the position of each group of cards.⁽⁵¹⁾ If the layout is unusual, we would need to spell out the positional meanings. Since the Wasserman Layout is used so frequently, we can generally assume that the reader (of the recording) will know the significance of each position.

10.S - 13 - Ruin A.D - 9 7.W - 5 - Valour		8.C - 4 - Indolence Pm.S - 8 8.D - 12 - Prudence
	3.D - 2 - Works 2.C - 1- Love XIV - 3 - Art	
XI - 14 - Lust Q.W - 10 10.W - 6 - Oppression		9.D - 7 - Gain 8.S - 11 - Interference Pf.S - 15
Figure 2: Sample Recorded Layout, by Position		

⁵⁰If some other language is better for you, then use that language - English is simply the most common language used within the Temple of Set... it is not necessarily the best.

⁵¹These positional meanings will be discussed in *Lesson 11 - The Wassermann Layout* on page 40.

Lesson 10 – The Vocabulary

You have now been introduced to the Tarot. Looking at the Book of Thoth as a language, you have learned that this language has its parts of speech, its conjugations, and its grammars. You have seen the shape of its letters.

Now you shall work on your vocabulary; you shall learn the words we use in this language.

This is both the most tedious and the most challenging part of learning the Tarot. Just as you never finish learning the vocabulary of your native language, you will never finish learning the vocabulary of the Tarot.

Crowley's textual Book of Thoth is currently the best dictionary for this language. While this primer will discuss many cards, it will not do so in any organized system, card by card. Nor will it be complete. We will rely on Crowley's text to be your dictionary to this language.

Take the time to read the textual Book of Thoth cover to cover. Realize that this text is a dictionary; do not attempt to memorize this dictionary. The only way to learn a vocabulary is to use it. But do try to absorb as much of the patterns, trends, and symbolism as possible.

Remember also that the Book of Thoth is itself incomplete. Crowley described much of the symbolism of the Book of Thoth, but could not textually examine all of it. Further, as discussed in earlier lessons, some of the symbolism has changed since the Book of Thoth was written, and other symbolism is personal, varying from querant to querant, or reader to reader.

The Book of Thoth is a necessary reference, but you will need to supplement this text with your own knowledge and experience.

The Book of Thoth can be very difficult to read. Many Setians (including this author) have needed several tries to complete their first reading of the text. Keep at it until you have read

the entire text at least once, and know how to find the descriptions and analyses that apply to each card.

Then feel free to reread the Book of Thoth several times, as you progress through this primer. You will find that you learn more about the Tarot and its symbolism each time you read the text.

Read the text once now, before continuing to the next lesson. The remainder of this primer will assume you have read the text, know about the patterns inherent in the Tarot, and know how to find the definitions (the descriptions) of any specific card or any group of cards.

This primer will **not** by itself teach you the vocabulary of the Tarot. Several of the cards are examined, but we by no means will examine all cards. You can only learn the language of the tarot by reading the text, and from practice.

Lesson 11 – The Wasserman Layout

Recognizing that many people will buy tarot cards without first reading books on the Tarot, publishers often include a small booklet in the box that contains the tarot deck. This booklet contains a very basic level of instruction.

13 9 5		4 8 12
	2 1 3	
14 10 6		7 11 15

Figure 3: Wasserman Layout Diagram

The booklet distributed with the Book of Thoth contains instructions by James Wasserman, including a description of a layout which has proven very useful to many Setians. For lack of a better title, we can call this the Wasserman Layout.⁽⁵²⁾ This layout was first presented in Lesson 9, and is reproduced here in Figure 3.

This layout is most useful for questions which ask about the future, about choices to be made, and about the results of those choices. Read that booklet, its description of the layout, and the use of the layout now, before continuing with this Lesson.

Please read that description of the layout now. Continue reading this primer when you have completed that assignment.

* * * *

The most difficult part of learning to read Tarot is learning to interpret the cards. Books on the Tarot devote the great majority of their pages to describing the cards and their symbolism, and spend few if any of their pages showing how to interpret a layout.

This primer will concentrate on interpreting layouts. This chapter introduces you to a reading in which we use the Wasserman Layout. The next several will then interpret that layout.

* * * *

Scenario: you are reading for a friend (male, late 20's), who is considering changing jobs. This friend is currently working in a satisfactory job, where he could stay, but he is not ecstatic about that current job.

Your friend has been offered a new job with a different company, a job which seems to offer much better opportunities and challenges. But like any unknown, this new job may also result in higher levels of frustration and unhappiness.

Should your friend change jobs?

We will use the Wasserman Layout because this question looks at the future (and because this layout is the subject of this lesson). We will lay out 15 cards in five groups of three, in the order shown.

In each three-card section, the central card represents a central aspect of the answer, and the other two cards will modify or expand upon that answer.

- The central group (2-1-3) represents the question, the querant's attitudes towards the question, and the current state of the querant's affairs as it relates to the question.
- The lower left group (14-10-6) represents psychological, emotional, and other factors which affect the question and are internal to the querant. These can be changed through intensive effort, but should usually be considered fixed, since most people simply do not change.

It is very important that we recognize the differences between impacts of this section on Setians vs impacts of this section on others. Most people will not be able to change their psychological factors. However, the Setian must always ask whether these feelings and emotions are desirable; does the Self need to grow from this state to another?

- The lower right group (7-11-15) represents external factors and forces, ie: the environment, forces that are generally not under the querant's control or influence.
- The upper right group (4-8-12) could represent the near future, while the upper left group (13-9-5) would represent the far future.

The near future will occur as an almost automatic, almost unavoidable result of a decision (that decision may be for or against the change, and the result would stem from either a "for" or "against" decision). The far future is much more malleable, and may be viewed as a desirable goal that can be achieved through work, or a warning of a fate that can be avoided through work.

It is generally very difficult to assign time frames to "near" and "far" futures. They may be days away or years away. Such determinations, when they are possible, depend heavily upon context, and often upon reasonable estimations based on factors outside the cards themselves.

Alternately, the two upper sections could point to different paths, branching off from this decision. The right hand path or section would indicate the future which results if your friend stays where he is. The left hand path or section indicates the future that becomes possible if your friend changes jobs.

In some readings, only one of these options will apply. In others, you will decide in advance which of these options you wish to use.

For this reading, we will decide which way to use these upper sections after the cards have been laid out.

Unless there is strong evidence to the contrary, no card in any group will modify or affect the meaning of any card in a different group. We will not use inverted cards (cards that are laid out upside-down by the deal).⁽⁵³⁾

This is your first reading, and we will follow a method of card selection common to most early readings. You shuffle the cards, raising your Higher Self, while your friend (the querant) concentrates on his question. Your friend cuts the deck once, and then you deal the fifteen cards in order off the top of the deck.

The cards you deal are listed in Figure 4 above, and also in Figure 5. Since we are not using inverse cards, you turn all cards right-side up as they are dealt.

1. 3.S Sorrow	
2. 4.D Power	
3. Q.D	
4. 10.S Ruin	
5. 8.D Prudence	
6. Pm.S	
7. 9.D Gain	13 9 5 -- 4 8 12
8. 6.D Success	2 1 3
9. 8.S Interference	14 10 6 -- 7 11 15
10. A.D	
11. XI Lust	
12. Q.S	
13. Q.W	
14. XXI Universe	
15. 10.W Oppression	

Figure 4: First Reading using the Wasserman Layout

In reality, hunt through your deck and find the cards listed in Figure 4 above, laying them out in their specified locations. The remainder of this lesson (and the next several lessons) will assume you have these cards laid out in front of you.

Also, when reading for others, "right-side up" will usually mean so the querant can read the names of the cards. The cards will be upside-down for you.

Q.W - 13 8.S - Interference 8.D - 9 - Prudence		10.S - 4 - Ruin 6.D - 8 - Success Q.S - 12
	4.D - 2 - Power 3.S - 1 - Sorrow Q.D - 3	
XXI - 14 - Universe A.D - 10 Pm.D - 6		9.D - 7 - Gain XI - 11 - Lust 10.W - 15 - Oppression
Figure 5: First Reading, alternate diagram		

Lesson 2 mentioned how you should practice shuffling the cards, so you can look experienced and feel comfortable during the reading. You should also practice reading the cards upside-down, so that you are comfortable reading with the cards between yourself and a querant who faces you. (The cards should be right-side up to the querant.) Don't attempt this now, for this first layout, but do practice reading upside-down from time to time.

Look for obvious patterns in the cards. We generally look for Trumps first, and we can see that there are only two Atu in this layout, XI and XXI. The "average" layout will have four to five Trumps. This might be interpreted as meaning that the question and/or answer are not very complex (the Atu having the appearance of being the more complex of the 78 Keys).

There are two Wands, no Cups, five Swords, and six Disks . This indicates a very heavy involvement of Airy and Earthly considerations and activity.

There are but four court cards, and three of them are Queens. Since these Queens are found in the central and upper sections, the future (and present) are affected by Watery considerations and influences. But these Watery considerations are subsidiary to those of Air and Earth, since there are no Cups in the layout, and no females in the lower sections.

The numbered suit cards are somewhat balanced by number, with an Ace, Three, and Four balancing a pair of Tens, one Nine, and a pair of Eights. While the essential/spiritual is present (lower numbers) and must be considered, there is a lot of mundane influence (higher numbers) in this reading.

Just how significant is the fact that only two Trumps appear? No Cups? Six Disks? None of these characteristics are *statistically* very significant.

("Statistically significant" events are those that are extremely rare, unlikely to occur in a random selection. The next several paragraphs investigate this abstract, objective, and mathematical measure. This knowledge of

statistics has little to do with tarot reading, but can help you keep your perspective and balance while working with the Tarot.)

None of the trends noted above are statistically significant. But tarot reading is a subjective art. You'll note through the next several lessons that these trends are significant, if only to this reading.

Appendix 1 on page lists the probabilities for various combinations of cards in the Wasserman Layout (or in any 15-card layout). You'll note that on average, one out of every ten 15-card layouts will have exactly two trumps. This then is a fairly common occurrence.

The most common count of Trumps is four, followed by 5, 3, 6, and then 2. Nine of every ten layouts will have between two and six trumps. In 100 layouts, you should see layouts with anywhere from one to eight Trumps.

If a layout has *no* Trumps, or has nine or more Trumps, *that* is statistically significant. Only one layout in 268 will fall outside the one-to-eight Trump range.

How statistically significant is the distribution of suits? Again, not very.

Lay the cards out ten times, and chances are you'll have layouts with zero cards in some suit, and layouts with five or six cards in one suit. Given a sample of 100 layouts, you should find many layouts which have between zero and seven cards from any given suit.

However, only once in 585 layouts will eight or more of any one suit appear. If more than half of a 15-card layout is all one suit, *that* is statistically significant.

This layout (the one we're working on) has five Cups and six Disks. While this is a rare occurrence (about 1.84%, or once in 54 layouts), it is not unusual enough to be statistically significant.

I have not listed probabilities for many different repetitions of numbers, since there are so many different possibilities. Note that of 15 cards, four will have identical numbers (one from each suit) approximately once every 80 layouts. Two sets of four will appear once every 347 layouts.

Again, this layout has three Queens, pairs of Tens and Eights, and many single cards. None of these is statistically significant.

⁵²This layout is also described in the book [The Tarot of the Golden Dawn](#), by Robert Wang (published by Weiser). The layout predates James Wasserman, but we have been unable to identify a satisfactory name for the layout, or to credit any person or group with creation of this layout. We will therefore use the name "Wasserman Layout" until better information comes our way.

⁵³I personally never use inverted cards.

Lesson 12 – Your First Reading, Central Section

Now that the cards have been laid out as discussed in Lesson 11, and after the general analysis of trends with which we finished that lesson, we are ready to analyze the individual cards within the layout. We are ready to perform the reading.

Concentrate first on the central group (4.D, 3.S, Q.D). Reread Crowley's description of these cards. Do so now, before continuing on with this lesson.

You are familiar with the procedure by now. Read the section in Crowley's Book of Thoth which discusses these cards. Read not only the section on the cards themselves, but those on the general groups of cards (Four, Three, and Queen). Read those sections now, before you continue with this primer. This primer will discuss the cards within the reading, but you should read what Crowley says, so you can also see what we *don't* discuss.

Four of Disks 3 Power	Three of Swords 1 Sorrow	Queen of Disks 2
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The Three is a card of creation, according to both the kaballah (representing Binah) and numerology. This idea of creation is tinged with Sorrow.

Crowley emphasizes the dark side of Binah and the Three's kaballistic imbalance (being on the left, the evil side of the Tree of Life), in claiming Sorrow for the Three of Swords. Numerologically the Three is a very positive number, and the other three 3's are very positive cards.

We are able to accept Crowley's unhappy interpretation, since we know that the querant experiences some unhappiness in his present job.

This is probably an intellectual sorrow, since the Swords represent the element of Air. This might be a specific, sharp (swords), or individual sorrow, but it also might be a more general melancholy, as indicated by Crowley in his discussion on "The Four Threes."

This card indicates a state of dissatisfaction, and the source of the querant's question.

The Four represents a physical manifestation, again both by the kaballah (Chesed) and numerology. Physical manifestation has taken place in the suit of Earth. A cycle has completed successfully, and the results of that cycle are a fortress within which the querant has been and/or is resting, rebuilding his strength and resources.

The querant rests in apparent physical comfort, earthly comfort.

These cards together indicate that the (intellectual) Sorrow or melancholy experienced by the querant may be related to the Earth and/or to the passive state of the Four.

The querant may be comfortable, but wondering, "Is this enough? Should I be doing more?" Such questions are being asked mentally, but the absence of Wands in this section shows that no serious action is being taken.

These impressions are supported by the seated Queen with her large shield and substantial armor, strengthening the presence of Earth in this central section. The Queen is very passive, enhancing and repeating the message of the Four's unchanging fortress. She is a mothering influence, offering to care for the querant, apparently in his current job.

By representing Water, she also indicates emotional conflict stirred by the intellectual dissatisfaction.

I interpret this section to indicate that the querant's current job is adequately lucrative and comfortable. It meets his mundane, financial, earthly needs. But it does not challenge the querant's intelligence; it does not offer much opportunity for creation.

The job is comfortable and constant, not offering much opportunity for growth and change. While the querant appreciates the Earthly rewards of this job, he is somewhat dissatisfied with its lack of opportunity. That is why he is considering the new job offer, and why he asks his question.

As indicated by the Queen, the question has become more than intellectual, and is now an emotional problem for the querant. The question has become emotionally important for the querant, much more than an intellectual query would have been.

This information should be relayed to the querant. Much of it is already included in the question, and you may already know the rest. But a major part of reading is building the querant's confidence in the reading.

By reading this information back to the querant, by explaining the symbolism of the cards, you indicate that the cards *do* respond to the question, and that they respond with valid and true information.

This is also an opportunity for you and the querant to verify that the reading is indeed answering the question.

The querant may disagree with the analysis so far. He may report that his current job is intellectually challenging, and that the new job does not offer significantly more challenge. Instead, the new job may bring him closer to his family and emotional comfort (Cups).

If he did, then the reading so far would be invalid. You will have occasional readings which are invalid, in which you have failed to raise your Higher Self into communication with your Active Self. You might redeal to try again, but the better course will generally be to simply apologize to the querant and offer to try again some other day.

Some querants will want and appreciate a full description of the message you perceive in the cards. Your words to them might sound very much like the analysis I've written above. As you read the cards for these people you can effectively think out loud.

Other querants want only their answer, and are bothered by too much verbiage. You will need to be succinct with these querants, and give them the minimal amount of analysis. Give them just enough to build their confidence in the reading, and enough for you to verify the validity of the reading.

Lesson 13 – Your First Reading, Next Section

Let us assume that our reading is accurate so far. Which section do we interpret next?

As a general rule of thumb, after the central section consider interpreting the psychological (lower left) section, and then the external (lower right) section. In this fashion you can continue reading from the known (or verifiable) into the unknown, the future, the unverifiable.

But an equally important consideration is to read from the clear message to the unclear. If you have difficulty reading the psychological and external sections, but the future is leaping out at you, jumping up and down and shouting its message, then read the future first.

Again, try to read near future (upper right) before the (less certain) far future (upper left), unless the far future's clarity outweighs the temporal considerations.

One final option: If you feel it is more important, or more advantageous to the reading, to discuss the sections in any particular order, do so.

Scanning the four remaining sections, I find an important message in the psychological section (lower left), which stresses and emphasizes the future. I therefore chose to read the external (lower right) section next, to allow me to build up to the important message in the psychological section, and to use that message to introduce the future.

Concentrate now on that external, lower right group (9.D, XI, 10.W). Reread Crowley's description of these cards. Do so now, before continuing on with this lesson.

Nine of Disks	XI	Ten of Wands
7	11	15
Gain	Lust	Oppression

Rather than reading from the central card out, we'll read this section from the outer cards in. This time, read the analysis not only to absorb the symbolism and meaning, but also thinking about how you might offer this analysis to the querant.

The Ten of Wands "is Fire in its most destructive aspect." It symbolizes a force that is totally mundane, with no redeeming characteristics, for all such higher characteristics have been left behind in the Wands' travel down the Tree of Life.

The Ten indicates the presence of an external pressure upon the querant, an oppressive force, pushing the querant in directions he'd rather not go.

And, since this "is a Will which has not understood anything beyond its dull purpose, its 'lust of result,'" the direction is not a beneficial one. Other forces might push an unwilling querant in beneficial directions, helping the querant in spite of himself. Oppression does not point in any such beneficial direction, and can only harm the querant who bows to it.

The Nine of Disks shows the direction of this pressure. The querant is being coerced to Gain, to advance himself, probably in his career (certainly in some Earthly realm).

Numerologically, the Nine is a very positive number, reflecting magical situations and powers, reflecting completion, and being the square of the Three. In another reading this Nine could be a very positive card. But because of the message we are reading, we throw away this numerological interpretation and concentrate on the kaballistic.

This sephirah [the ninth, Yesod] is the seat of the great crystallization of Energy. But it takes place very far down the tree. ... Each of these cards gives the full impact of the elemental force, but in its most material sense.

In spite of the querant's own satisfaction with his job and career, he is being pressured to do "better". In middle-class white America, in the 1980's, there is a lot of societal pressure to move up the corporate ladder, the chain of command, to take on more and more responsibility, more and more risk, in return for more and more reward.

Your friend feels this societal pressure, and is distraught because it does not match his own personal desires (as we shall see in the next section).

The strength, the brute force of this pressure, is indicated by the central card of this section, Lust. This card can be most beneficial in the lower left, internal section, and most unpleasant when we find it here.

Atu XI was called Strength in earlier decks. Crowley renamed and redesigned the card to reflect the advances within the Aeon of Horus. But in this reading we see a degeneration of Lust back to Strength, a degeneration of revelry and indulgence in one's Strength and quest into a forced march, with that force coming from the outside.

Atu XI is not only Strength, but its energetic symbolism heavily invokes Fire, adding to the power of the 10.W. Note how this card's current name, Lust, appears in the phrase "lust of results" used to describe the 10.W above.

Lust's central position reflects the importance of the strength of this pressure upon the querant. The direction of this pressure is less important to the querant's question than the magnitude of the pressure. Any other direction would be equally bothersome, given an external pressure of this magnitude.

Force this strong is probably not just applied by society in general, but is also being applied to the querant by people quite close to him. His family, friends, coworkers, and similar associates are probably exerting this pressure upon the querant. They may be telling him how he's "wasting his talents" in the current job, or how he should "improve himself".

These people are well intentioned, and mean to do well by the querant. But their pressure is causing the querant to feel a large amount of stress.

Having completed this section's interpretation, now is the time to verify this portion of the reading. Does the querant feel such pressure?

In our sample the querant was probably nodding along, agreeing with the reader (you), as you described the meaning of the cards. Most people would have recognized such obvious and strong pressure on their own, and others will recognize such activity once you bring it to their attention.

But if you haven't gotten such confirmation, stop and ask the querant whether "the cards" are being accurate. If not, then you should stop here, and perhaps try again later. If the reading is accurate so far, then you may continue.

Note that sometimes a querant will deny the truth. You may know the querant well enough to verify the cards yourself, and yet the querant may still deny that your reading is true. Should you continue?

The querant at this point refuses to face the truth. It will usually be impossible to convince such a querant to open his/her eyes. In most cases therefore, I recommend that you terminate the reading, apologize, and leave. This querant probably wants a pleasing carnival reader rather than the truth, and you are wasting your time.

If the querant is a close friend, worth the effort, you might continue the reading anyway. Perhaps something later in the reading will open the querant's eyes. Perhaps the reading, once complete, will germinate in the querant's subconscious and help at a less conscious level.

The decision is up to you.

* * * *

In Lesson 2 we discussed charlatan/carnival tarot readers, saying,

These charlatans often support their claims of mystical knowledge by relaying information to the querant which "could not be known any other way" (than mystically). Their "knowledge" is often general enough to apply to (almost) all querants and questions, or this "knowledge" has been extracted from the querant during the reading, either verbally or through body language.

Often these carnival readers need only spin a good tale, manipulating their story to appease the audience. Most rubes will believe such a story because they want to believe the story.

My obvious disdain for these charlatans should **not** stop you from Satanically taking advantage of these techniques. Querants *will* unknowingly feed you useful information through their body language. Use this information.

Pay conscious attention to the querant's body language, and you will be a better tarot reader. You will be better able to choose between alternative interpretations, and you will be more confident in your reading.

Use the information to verify for yourself the validity of the reading. Use the information to help convince the querant of the reading's validity. Do not reject any information, simply because you collect the information through mundane means, rather than magically.

Remember also that most people *want* to believe. Give the rubes something believable early in your reading, and they will very likely continue to believe your reading when you deal with the unverifiable.

Finally, learn to pay attention to your *own* reactions to a reading, and you'll be better equipped to Xeper. (Read Setian George C. Smith's *The Deidentification Process and Personal Power*⁵⁴ for a discussion of how this can be used to further your own Xeper.)

Let us assume that the querant has confirmed the reading, and you are now ready to continue reading.

⁵⁴Published in Flames from Hell I.1 (March XXII), and the Ruby Tablet

Lesson 14 – Your First Reading, Third Section

As discussed above, we have decided to read the lower-left, the internal, psychological/emotional section next.

Having read the previous section in depth, having more information now than we did when we first made that decision, we should quickly scan the remaining cards to see if perhaps we should change the order.

In this case we decided to keep to our original plan, to read the psychological section next before examining the future.

Concentrate now on that internal, lower-left group (XXI, A.D, Pm.S). Reread Crowley's description of these cards. Do so now, before continuing on with this lesson.

XXI 14 Universe	Ace of Disks 10	Prince of Swords 6
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The Ace of Disks, the essence of the physical, the "real" world, is central to the querant's being. Atu XXI, the Universe, strengthens the Ace's meaning.

Crowley describes a path of xeper which extends from the Fool (0) to the Universe (XXI). A similar path can be traced between the Ace of Disks and Atu XXI. This latter path is the road which the querant wishes to follow.

Many people (especially those we discussed in the previous section) would view this path as heavy, stolid, and dull. But as Crowley says, *The Disk is a whirling emblem ... every Star, every true Planet, is a whirling sphere.*

This path can be joyous, symbolizing an Earthly Indulgence, Indulgence within the suit/theme of Disks/Earth. While this path is not for everyone (it is totally unsuitable for the author), this path can be quite suitable for the querant, as it would be for a magician with close ties to the neter Geb.

Note that although the kaballistic path of Atu XXI, between Yesod and Malkuth, is lowest on the Tree, it is one of the three vertical, balanced paths, on the central pillar.

These cards together are healthy, stable, and straightforward. Yet the querant is uncomfortable, uncertain. The cause of this discomfort seems to come from the Prince of Swords, the Airy aspect of Air, the Intellectual Intellect.

The intellect is an important part of the querant's being, but it has a much less steady influence than the Disks. Indeed, its influence is currently quite destabilizing. As Crowley says,

A person thus symbolized is purely intellectual. He is full of ideas and designs which tumble over each other. He is a mass of fine ideas unrelated to practical effort. He has all the apparatus of Thought in the highest degree, intensely clever, admirably rational, but unstable of purpose, and in reality indifferent even to his own ideas, as knowing that any one of them is just as good as any other.

The querant's direction of mental activity changes frequently, pulling the querant first one way, then another. Projects are started with great gusto, and just as rapidly dropped.

Rather than basing a career on this intellectual activity, I'd recommend that the querant pursue hobbies that satisfy this need for intellectual activity. The querant should concentrate his career on steadier and more "real" endeavors.

Again, we need to verify this section with the querant. The need for verification is perhaps getting less, since by now the querant should be developing confidence in the reading. But we will soon be dealing with areas that we will *not* be able to verify.

Realize that we are now dealing with the querant himself, and the querant may be psychologically unable to accept your analysis of this section of the layout.

In this specific reading, the psychological analysis is simple enough, and positive enough, that the querant is likely to feel comfortable with the analysis and will agree with you. But there will be other analyses that are valid and true, and yet unpleasant.

Most people will not want to admit their own faults. They have often been denying these faults to themselves for years. You will not be able to break through these barriers in one reading.

You are not a professional psychologist, and the querant is not paying you for psychoanalysis.

If you find the querant is resisting your analysis, skip over this description. Do this area of the reading so *you* know the message, but don't upset the querant by relaying it to him/her.⁽⁵⁵⁾

But what if the querant is you? You, the Setian Magician, should always be able to examine yourself openly, and to change yourself. Such changes may be difficult and painful, but you are the instrument of your own Xeper.

As Ipsissimis Aquino once stated in a letter to the author,

The bulk of humanity has "trained" itself to run in certain expected/accepted "rat-mazes" of behavior. ... The Tarot [can be] a device that the magician may use to reveal an individual's particular rat-maze - in much the same way that psychologists use ink-blot tests. ...

It is the magician's goal to (a) recognize the maze(s) he is in and (b) get out of it/them and make completely unprogrammed decisions about his brain, body, life, etc. By doing this, of course, the magician also discovers what good old A.C. called one's True Self and True Will.

The Tarot can be used as a tool to find your own rat-mazes. You, the Setian Magician, are then charged with breaking out of these ruts, of changing your psychological behaviors to truly reflect your True Will.

⁵⁵You may need to present a distasteful analysis to the querant later, depending on the analysis of later sections. But at least at this point you can skip anything which is unpleasant to the querant.

Lesson 15 – Your First Reading, Fourth Section

Because the querant has asked a yes/no question, because of the option available to the querant (to change jobs or not to change jobs), and *because of what we see in the remaining sections*, we will interpret the upper sections as representing two alternate futures.

The left hand path (upper left section) will indicate what lies ahead should the querant make a change, in this case should the querant change jobs. The right hand path (upper right section) will indicate what lies ahead should the querant stay where he is.

Which section should be read first? Remember our rule-of-thumb - read from the more known to the less known. While no future can be fully known, the querant should be more familiar with the possibilities in his current job than he is with those of the new job.

Let's therefore examine the right section next - what does the querant have in his future if he stays in the current job?

This potential future is reflected by the 10.S, 6.D, and Q.S. Again, read Crowley's descriptions of these cards before continuing on with this lesson.

Ten of Swords 4 Ruin	Six of Disks 8 Success	Queen of Swords 12
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The 6.D indicates this querant will achieve a measure of Success in the current job. Since the 6.D is flanked by Swords on both sides, the success will be more intellectual than worldly. Yes, the querant will find the intellectual challenge he seeks in his current job, and at least for a short while will successfully meet those challenges.

However, Crowley warns that "the condition [of Success] is transient." The cards indicate that intellectual success, however heady and pleasurable in itself, will not be satisfying to the querant over the long-term. The name of 10.S, Ruin, is as distasteful as 6.D's name of Success is delightful.

Crowley describes the Queen of Swords: *She will be cruel, sly, deceitful, and unreliable, in this way very dangerous, on account of the superficial beauty and attractiveness which distinguish her.*

Note the "newly severed head of a bearded man." The current job can be destructive. "She is the clear, conscious perception of Idea, the Liberator of the Mind." Reflect on the methods and results of some liberators. Sometimes the liberated are worse off after the liberation than before.

The 10.S continues this message. The kaballic Ten is the end of the Tree of Life, the final result of passage down through the sephiroth. This can be a warning, that the current job is a dead-end for the querant.

Talking more specifically of the 10.S, Crowley calls it "reason divorced from reality," and claims that "It teaches the lesson ... that if one goes on fighting long enough, all ends in destruction." Not only do offensive armies fight, but defensive forces fight also. The Queen may symbolize that the querant is irrationally holding onto the current job, fighting against leaving it.

Sometimes change is required, not just for growth, but even to maintain health. Fighting against *this* change can be destructive.

Intellectual activity can be an end (Ten) unto itself. For some people this could be quite desirable. But this querant (as discussed earlier) needs more physical satisfaction, and purely intellectual rewards would not be acceptable.

(A more positive reading involving intellectual success could involve 6.D [Success] along with 2.S [Peace], 4.S [Truce], 6.S [Science], Pm.S, and/or Pf.S.)

Remember back to our earlier sections within this reading, to our discussions with the querant. It's supposed to be the *new* opportunity which provides a chance for intellectual stimulation, while the current job is comfortable and dull, almost boring. Are the cards being inconsistent?

10.S here has both kabalistic and numerological interpretations.⁽⁵⁶⁾ While the kabalistic Ten is the End, the numerological Ten is the start of a new, more complex cycle. It states that if the querant stays in his current job, the job itself will change.

Perhaps the querant's managers feel they must challenge the querant (such an obviously intelligent man, who must be interested in advancement). If they don't challenge him, they will lose this valuable employee, the querant, to a more promising job.

Or maybe other forces are at work to cause a change in the job (this might be another interpretation of the 10.W in the lower right section).

The conclusion of this upper right section is that the currently comfortable job will become less comfortable, more challenging, and eventually destructive for the querant.

⁵⁶Crowley's interpretations of the cards very often seem to be heavily slanted towards the Kaballah rather than towards Numerology. While this is understandable and acceptable from a kabbalistic scholar, and one who went to great lengths to keep his Book of Thoth consistent with the Kaballah, we must remember his tendency of Crowley's when we research the meanings of cards in the Book of Thoth, and we must not let ourselves be swayed from the more accurate interpretations.

Lesson 16 – Your First Reading, Final Section

Having examined the querant's future in his current job, let us look at his future if he takes the new job. This future is symbolized by the Q.W, 8.S, and 8.D. Again, read Crowley's description of these cards before continuing with this lesson.

Queen of Wands 13	Eight of Swords 9 Interference	Eight of Disks 5 Prudence
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The Eight of Swords describes the major impact of taking the new job. The Swords reflects the active involvement of the intellect, while the Eight reflects worldly involvement and material success or failure. The new job will answer the querant's desire for some intellectual involvement, and may also answer the querant's need for material comfort.

These are numerological interpretations, and in Numerology the Eight is a chancy number - it may be lucky or unlucky for the querant.

According to the kaballah, the Eight is unbalanced, low on the pillar of Severity. Crowley attempts to lighten the impact of this position in *The Four Eights*, where he says:

Yet one may perhaps urge this alleviation, that the Eights come as (in a sense) a remedy for the error of the Sevens. The mischief has been done; and there is now a reaction against it. One may, therefore, expect to find that, while there is no possibility of perfection in the cards of this number, they are free from such essential and original errors as in the Lower case.

The Eight of Swords itself is described as reflecting a "lack of persistence in matters of intellect." And while "'Good fortune' attends even these weakened efforts ... Yet the Will is constantly thwarted by accidental interference."

We've already discussed the querant's enjoyment of intellectual activities, and his much greater involvement in worldly affairs. The querant does suffer from a lack of persistence in matters of intellect. Reversing Crowley's final statement, even though the job might be continually interfered with by small annoyances and problems, and even though the querant does not doggedly pursue and complete complex intellectual tasks, still minor amounts of good fortune will result from this new job.

The Queen of Wands reflects adaptability and persistent energy. She is the Watery part of Fire, its fluidity and color. She is flexibility and motion.

The querant will need this flexibility to deal with the repeated, picayune interference presaged by the 8.S. While at times he may run low on energy, the Q.W indicates he can survive and even grow in this environment.

The Eight of Disks shares many of the attributes of the 8.S, but resides in the suit of Disks. This number reflects worldly involvement in the worldly suit.

Prudence "is the card of 'putting something away for a rainy day,'" according to Crowley. He goes on to say, "There is a sort of strength in doing nothing at all." Time is on the querant's side, if the querant will take advantage of it.

This new job will be no bed of roses, bedeviled by annoyance after annoyance. The querant will not find Success nor Happiness there. But the job will most likely be better in the long run for the querant than his current job would be.

Remember our original opinions, given to and verified by the querant, and supported by the first few sections within this reading, that the current job was materially oriented, while the new job would be intellectually challenging. Instead, we find the current job intellectually oriented (two Swords), and the new job materially oriented (two Eights).

Our recommendation is therefore that the querant take the new job. His current job is apparently going to be changing characteristics which make it less suitable for him. This new job will apparently be much more to his liking, much more like his current job, than previously suspected.

Lesson 17 – Your First Reading, An Extension

The querant, your friend, has a problem. The cards show him well suited to a passive, material-oriented career, with intellectual hobbies. Yet both paths into the future point to an intellectually active future, where worldly consideration appears secondary.

Although the way I read the cards put the new job in a better light than the old, the querant's choice (to him) is by no means clear. Which path is truly better?

Many readings at this point are complete, with satisfied querant. They are over, done with, and you should go on to different things. But on occasion, the answer of the reading may not be totally satisfactory to you or to the querant. Let us assume that this is the case.

Your friend may have wanted the reading for any of several reasons: he may have wanted to change jobs, but worried about losing what he already had. He may not have had any way to determine whether changing jobs or staying in his current job would be better, and seriously wanted advice. Or he may want to stay in the current job, and be looking to support his desire to turn down this new job.

In either of the first two cases, he is probably satisfied with the answer you've given him, and the reading is over. We've given him a good excuse to change jobs, or some more information to work with.

But in the last of these cases, all you've done is frustrate the querant. Your answer conflicts with his desires, without being conclusive enough to sway him.

Let's assume the latter case (if only to continue the lesson). The cards say that the querant will be a little better off if he changes jobs, and the querant isn't sure if this little better off is worth the stress involved in the change. He suspects (he wants to believe) that it isn't, that he'll be better off staying where he is.

In such a case, it's possible to extend the reading, to modify the layout by adding more cards on the fly.

<u>Future # 2</u> 13 9 5		<u>Future # 1</u> 4 8 12
	<u>The Present</u> 2 1 3	
14 10 6		7 11 15

Figure 6: Wasserman Layout Diagram

The querant's uncertainty is about the future. Which path is better? Perhaps we can examine further into the future and get more information.

We can extend a layout by adding cards which will have meaning according to their position.⁽⁵⁷⁾ How can we add cards to this layout to look further into the future?

The original layout looks into the future through the relationship of the upper sections to the middle section. As shown in , cards 4-8-12 show the future which follows from not changing jobs, while cards 13-9-5 show the future which follows from changing jobs. These are the two paths leading from the querant's current state of being, represented by cards 2-1-3.

<u>Future 2b</u> j k l	<u>Future 2a</u> g h i		<u>Future 1b</u> d e f	<u>Future 1a</u> a b c
	<u>Future 2</u> 13 9 5		<u>Future 1</u> 4 8 12	
		<u>The Present</u> 2 1 3		
	14 10 6		7 11 15	

Figure 7: Extended Wasserman Layout Diagram

If we similarly place cards above and on either side of these future sections, we can develop , where cards a-b-c describe a future with no change, and cards d-e-f describe a future where the current opportunity is passed up, but a future opportunity taken. Cards g-h-i describe a future in which the current opportunity is taken, and the querant stays in that job for a long time (or makes no more job changes at all), and cards j-k-l describe a future where the querant takes advantage of this current opportunity, and then takes advantage of yet another opportunity further in the future.

If we were to lay out these twelve additional cards, we would have a 27 card layout (of 78 cards in the tarot deck). This is quite feasible, and sometimes advisable. We would do this if we wished to attempt an in-depth study of these alternate futures.

Laying out yet another level, another 24 cards further into the future, would result in 51 of 78 cards being used. This is still feasible, though less likely to be attempted. Think of all the work that would be involved in interpreting all those cards! And the querant would very likely be more confused than before. How many people can intelligently choose between so many options?

4.C 19 Luxury	9.S 18 Cruelty		X 17 Fortune	7.D 16 Failure
	13 9 5		4 8 12	
		2 1 3		
	14 10 6		7 11 15	

Figure 8: First Reading, Extended, Diagram 1

Instead of all this, and instead of even 12 additional cards, let us lay out but four more cards, one for each alternate future. This time, each card will be individually cut from the deck. We will lay them out right to left.

shows the complete layout, using only card numbers (the order in which the cards were dealt) for the original 15 cards, and using the fully expanded notation for the four new cards. shows this layout in yet another fashion. (Find these new cards in your deck and add them to your layout.)

The right-most card describes the querant's future if the querant were to doggedly remain in his current job, letting opportunity after opportunity pass him by.

The name of the Seven of Disks, Failure, is an obvious report that this policy will result in unhappiness. Crowley states,

The Seven of Disks is called Failure. This suit gives the extreme of passivity; there is no positive virtue in it below the Abyss. This card is ruled by Saturn. Compare it with the three

other Sevens; there is no effort here; not even dream; the stake has been thrown down, and it is lost. That is all. Labour itself is abandoned; everything is sunk in sloth.

The connection between this card and its position in the layout, the option it represents, should be obvious to the querant. We need not be insulting by digging deeper into the psychological tendencies it reveals.

If the querant passes up this current opportunity, but takes some other, then his future is reflected by Atu X, Fortune. Be sure to stress that this is not good fortune, but simply the obvious intervention of luck. Whether the luck is good or bad will largely be a question of chance. Some future opportunities will be good; some will be bad. The cards indicate that the querant's future will depend on *which* opportunities the querant decides to take, and that the querant may not be able to determine in advance whether these opportunities are good or bad for him. (Note that path 4-7 touches Netzach, which gave Failure.)

Possibility # 3: The querant takes the new job and then stays with that job for many years. The card which reflects this future is the Nine of Swords, Cruelty.

The 9.S reflects the completion of the 8.S, the satisfaction of the querant's desire for intellectual activity. It shows more than satisfaction - the querant is now so intellectually involved that the job has become cruel, demanding, and not at all pleasant. "The card is ruled by Mars in Gemini; it is agony of mind." The querant will be able to take the picayune problems of 8.S for only so long...

1. 3.S Sorrow	
2. 4.D Power	
3. Q.D	
4. 10.S Ruin	
5. 8.D Prudence	
6. Pm.S	
7. 9.D Gain	
8. 6.D Success	
9. 8.S Interference	19 18 17 16
10. A.D	13 9 5 - 4 8 12
11. XI Lust	2 1 3
12. Q.S	14 10 6 - 7 11 15
13. Q.W	
14. XXI Universe	
15. 10.W Oppression	
16. 7.D Failure	
17. X Fortune	
18. 9.S Cruelty	
19. 4.C Luxury	

Figure 9: First Reading, Extended, Diagram 2

Numerologically the 9 reflects the end of the cycle, in this case a dead end.

Finally, let us look at the fourth possible future. In this future, the querant accepts the new job, stays but for a short while, and then moves on to some other opportunity.

Luxury, 4.C, is by far the best result we see. While neither the number nor suit is highly material, the name certainly is. The Numerological Four is the end of a cycle, a time of and opportunity for rest. The Kaballistic Four is a sephirah of power and energy, Chesed, the creator of *form*.

Finally, this is the one and only card within the suit of Cups to appear in the layout. While we said earlier that Watery considerations are subsidiary to the Earthly and Airy consideration, all humans need Balance in their lives. This card brings that balance.

This first new job is not the querant's utopia, but while in this job the querant will find another opportunity that will lead to utopia.

Yes the querant should take the new job. And the querant should keep his eyes open for yet another opportunity, one that will be available only from this new job (not from the old). And when the querant finds that utopia, he should grab it.

⁵⁷There are other methods of extending layouts, but we'll save them for later lessons.

Lesson 18 – A Summary of the First Reading

Let us recap and examine what we've done, and why we've done it this way.

On hearing the question, we⁽⁵⁸⁾ decided to use the Wasserman Layout. We shuffled the cards, had the querant cut the cards once, and then dealt 15 cards off the top of the deck, as shown by the layout.

We read the central section, and then the lower right, external section. Having verified the validity of these sections, we then proceeded to the lower left, internal section, and then the upper right, near future, and then the lower left, far future.

Our answer was that the querant *should* change jobs. But the answer was not strong enough to convince the querant; the new job/new future was not attractive enough.

We then extended the reading into the future, one card for each future option. These cards clearly indicated that the new job, followed by a second change, is the best course of action for the querant to take.

And there we stop the reading. We may continue answering questions about the reading, to help the querant feel better and more confident about the reading. But we will not lay down any more cards.

Once an answer is clear, stop.

You are asking the cards to simulate or approximate the real universe. The more cards you add to a layout, the more closely they will approximate the real universe.

And the reason for the querant's question is that the real universe is too complex for the querant. The purpose of the reading is to *simplify* the real universe, so the querant can deal with it. Keep the reading simple; do not add unnecessary complexity to the reading.

Now is also a good time for the student to start over. Reread your introduction to Alchemy, Numerology, and the Kaballah. Reread this primer, from chapter 1 through this current chapter.

A talented and skilled Tarot reader meets three important requirements: 1) the reader is able to raise his Higher Self, and involve that Higher Self in the reading. 2) the reader is familiar with the cards, their symbolism, and their interpretations. 3) the reader is experienced. As with almost any skill, the reader learns by doing.

1) This primer can not help you raise nor involve your Higher Self. The magician must accept full responsibility for this activity, not only when reading, but in all Magical activity, and eventually in all aspects of Life.

2) This primer will help you become familiar with the cards, their symbolism, and their interpretations. But it can not do the job alone. Even with years of experience and perhaps hundreds of readings behind him, the author still reads Crowley's Book of Thoth from time to time, and still studies the cards for their own sake. The serious student will do the same.

Now is a good time to reread the Book of Thoth yourself, and to review the symbolism and interpretations of the cards.

3) This primer also can not help you develop experience. Only you can do that, by actually doing readings. You should now start doing simple readings yourself. Exercise your now developing knowledge and skill. Perform a few readings for yourself now, before continuing on with the primer. It will give you better insight to the lessons to come.

⁵⁸we, the reader

Author's note: This is the first stage of publication of this *Tarot Primer*. Additional lessons will be developed, and will be added to this primer as each set is completed. Do not wait for them ... if you can raise your Higher Self and intelligently examine the symbolism within the Tarot, you will learn much more by Doing than the later chapters would be able to teach. Reread the Introduction for some suggestions on how to proceed.

Appendix I - 15-Card Probabilities

I. Probability Distribution of Trumps in a 15-card layout:

# Trumps	Probability	Once in every x layout
0	0.37%	269
1	2.92	34
2	9.99	10
3	19.68	5

4	24.93	4
5	21.46	5
6	12.94	8
7	5.54	18
8	1.69	59
9	0.36	270
10	0.05	1,768
11	0.006	16,860
12	0.0004	243,700
13	0.00002	5,702,000
14	0.0000004	243,900,000
15	0.000000004	25,610,000,000

II. Probability Distribution of a suit in a 15-card layout

<u># in suit</u>	<u>Probability</u>	<u>Once every x layouts</u>
0	13.82%	7
1	48.61	2
2	48.61	1.4
3	72.16	1.4
4	52.63	2
5	25.00	4
6	7.35	14
7	1.35	74
8	0.16	625
9	0.01	7,275
10	0.0007	143,100
11	0.00002	4,722,000
12	0.0000003	288,000,000
13	0.0000000006	154,700,000,000
14	0.000000000001	682,400,000,000

III. Probability Distribution of four-of-a-kind

<u>.</u>	<u>Probability</u>	<u>Once every x layouts</u>
4 of a kind	1.25%	80
2x4 of a kind	0.003%	347

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The Word of Set and the 30 Aethyrs

Classification: V2 - C1D.81 - 1
Author: Michael H. Kelly II^o
Date: April 25, XXIX
Subject: Enochian Magic
Reading List: 11D, 11E

The Enochian magical system of Dr. John Dee and Edward Kelly seems to be enjoying a surge of popularity at present. Collectors of occult textbooks are presented with a multitude of titles to whet their appetites, each presenting some new facet of Enochiana to the eager public.

There can be no doubt that this system has a unique appeal. Resurrected from dusty antiquity by the Hermetic Order of the Golden Dawn at the turn of the Century, it was embellished and expanded. Aleister Crowley then undertook his celebrated skrying into the Thirty Aethyrs. Later, Magus LaVey included the Enochian Keys in The Satanic Bible and demonstrated the malleability of their applications. The Temple of Set has in no wise neglected the Keys. With us, they reach a new standard of purity (as their curious corruptions are dropped, and the original form of each Key restored) and beauty (a fresh and profound presentation of the meaning of the Keys to reflect our more advanced magical insight), and have become known as the Word of Set.

Prior to affiliating with the Temple of Set, I commenced my own series of Workings with the Aethyrs. These have continued, and evolved as I have, and are now presented in this paper as a fascinating record of Initiation and personal Xeper.

1. This paper consists of several parts:
 1. A rational overview of the Enochian system.
 2. A record of the progress of my Workings, with details of the ritual used.
 3. Into The Aethyrs, Part 1
 4. Into the Aethyrs, Part 2
 5. Into the Aethyrs, Part 3
 6. A comparison of my work with that of others.
 7. Self and the Universe in Enochian Magic.
 8. Potential further research into Enochiana.
 9. The Enochian writings reviewed/Bibliography

This work is by no means intended to be exhaustive, it is written now at a convenient point in my ongoing magical Path and personal Xeper. It may perhaps be considered as a catalyst to Remanifestation as a result of my work to date, a conscious assimilation of my progress in this field. It is to be hoped that other Setians may find it inspir-ing/intriguing/challenging and that resultant feedback and discussion may benefit all concerned.

A Rational Overview of the Enochian System

The Enochian system did not really excite any interest amongst occultists until the Hermetic Order of the Golden dawn decided to pay it some attention, and it was adapted to suit the Qabalistic outlook of that order through the genius of S.L. MacGregor Mathers. Indeed, the Golden Dawn viewed the Enochian system as "the jewel in its crown." Since much of contemporary occultism is ultimately derived from the Golden Dawn, the Enochian system has maintained its popularity. However, it has suffered a series of indignities and corruptions in the process.

When studying Enochiana, it is well to go right back to its beginnings, with Dee and Kelly. Dr. John Dee's Actions With Spirits is a tortuous read by anyone's standards, but it is essential reading nevertheless if one wishes to understand Enochian and put it in perspective.

From the outset, we can disregard all such details as pyramid squares of the Watchtowers, and attribution of the Egyptian deities thereto. These were additions to the basic system made by the Golden Dawn. It must be confessed that they are often very beautiful additions, but they must be discarded nonetheless if we wish to discover the roots of the system.

It is rapidly obvious that neither Dee nor Kelly had any real idea of what they were being presented with. More often than not they were entangled in their own material concerns and totally confused by the material they were dealing with. The classic example is where the spirit Madimi has spent considerable time expounding deep philosophical matters, only to have Kelly butt in and ask "Can you, Madimi, lend me two hundred pounds for a fortnight?"

Dee's records, though precise and painstaking to the point of tediousness, are muddled and confused, as he was never really certain in his own mind as to the correct application and context of this work. But what can be gleaned from his notes is that the matter is in its essence very simple and straightforward, and can be summarized as follows:

1. There are four great Watchtowers, in the four Elemental quarters. These contain the names of various spirits of greater and lesser potency that can be deduced by following certain simple rules.
2. There are Thirty Aires, or Aethyrs, that surround and interpenetrate the earth. These have each their respective Governors, whose names are likewise contained in the letters that constitute each Watchtower.
3. Forty eight Calls, or Keys, in a language attributed to these spirits, and named after Enoch, who we are told first understood this wisdom, are provided to call forth these spirits in their proper order and to accomplish magical effects by their aid, also to converse with them.

That is the original Enochian system of magic in a nutshell. Later additions can be accepted or denied as the individual magician deems fit, as long as it is understood that they are additions.

The first task facing the Enochian student is to unravel the basic magical hypothesis from Dee's painfully pious Judaeo-Christian colouring. Dee paints everything with a white-wash of piety, but if one simply ignores the references to God, the Devil, sin, etc., and interprets them as the outlook of a man of his times, we can approach the system afresh. If the later attributions of Orders such as the Golden Dawn to each little square in nitpicking detail is adhered to, the magician faces the additional pain of having to unthread their philosophical bias, which is often just as pious as Dee's in its way.

When Aleister Crowley commenced his work of skrying the Aethyrs, he could have done the Enochian system no greater benefit, for his beautiful prose and visionary genius swept away the Christianized assumptions of Dee in one fell swoop, and presented Enochiana as something vital and refreshing, now integrated with the current of his Aeon of HarWer. Using Crowley's excellent work as a starting point, our task of finally rehabilitating the essentials of the system is made much easier.

Magus LaVey took the process one step further in his Satanic Bible, when he presented a Crowleyan version of the Keys, along with a powerfully compelling and stirring Satanic rendition of the English of the Calls. Perhaps this more than anything else finally blasted away the cobwebs of superstition and presented Enochian magic as something that was the tool of the magician, to do with as he willed, not merely a pious collection of outdated philosophical moralizations. The Satanic Keys were alive and vital, they were stirring and lent themselves easily to practical magical application. LaVey termed Enochian the "language of magicians."

This paved the way for the Temple of Set to present Enochian magic in full honesty. In *The Word of Set* we find the definitive, corrected version of the Enochian Keys in all their glory, as they were originally set down by Dee. We also find an honest attempt to take the meanings of those Keys in English and transliterate them out of their Elizabethan piety, and into a form that whilst retaining the same magical import, has some meaning and application for working magicians today. As Set declares in The Book of Coming Forth by Night,

“Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and are now an affront to me... Think carefully of the Word of Set, for it is given in witness to my Bond.”

Ultimately, Enochian cannot be accepted as some supernatural language. John Dee is famous for his work with codes and ciphers, and doubtless this peculiarity of his own mind is the reason why his magical path took him along such a course, expounding wisdom to him in the form of a magical language. This does not mean that this system is of no use to us as a tool; it has many years of dedicated use behind it that proves its value when utilized in the proper spirit. Also, even if the Enochian words are ultimately the creation of man, that does not necessarily lessen their efficacy. Nor does it lessen the profound meaning of those words, as expounded in the *Word of Set*. Indeed, we have Set's own instruction to look to his Word. It is interesting that Israel Regardie, a champion of Enochian as a "real" language, always declared in the same sentence as his judgement on this matter that he was unqualified to hold such an opinion.

In his *Black Pyramid* dated August 1993, Ipsissimus Aquino had a good deal of wisdom to shed upon this matter, and I feel justified in quoting the High Priest's words here:

Take Enochiana as an example. This was a system developed by John Dee based firmly on J/C imagery: angels, demons, and a Hebrew Cabalistic schematic of "creation." If you believe in it as John Dee wrote it down, you're a good little amateur Hebrew.

First Mathers, then Crowley, then LaVey saw it for what it was: a collection of confusing gobbledegook which they could reword here and there and use as an LBM device to impress their followers. And so it did. People would read the Satanic Bible and say of the first half, "Yeah, he's got a point, but all this social critique stuff doesn't look very 'occult' to me." Then they'd reach the Enochian Keys, be properly mystified by both the Enochian and the English versions, and say, "Wow, this is spooky & weird stuff. Apparently he does know something 'occult' that the rest of us don't."

And of course the "Dumbo's feather" principle [cf. *Black Magic* in the Crystal Tablety] applied beautifully. We dutifully used the Enochian Keys in C/S rituals and they did exactly what we expected them to do [i.e. what Anton said they would do!] without realizing that they held no intrinsic power at all, but instead served as "keys (apt name!) to unlock" certain dormant/latent powers within our own beings.

The *Word of Set Working* with the Keys was thus a "pure" Working with them, in which the original Dee "Enochian" and "translations" were used as a "magical trigger" to get at a coherent reality underlying Dee's J/C-filtered thoughts.

And there we have it! In all workings with magical "systems" it is essential to remember that we are dealing with something that has been filtered through somebody else's thoughts. We can use its history and magical associations as a "Dumbo's feather," thus engaging it as a "magical trigger" in order to stimulate our own abilities. No system has any intrinsic power, other than that which it is granted by the Self of the magician.

Why use Enochian rather than some other system? The only answer can be personal preference and genuine interest, coupled with a desire to look deeper into the meanings of the *Word of Set*. The meaning that we personally give to Enochian renders it valid for us.

This matter of individual meaning carrying so much weight in magic was the source of some discomfort in occult circles when The Satanic Bible was published, as recounted in Ipsissimus Aquino's The Church of Satan. To quote from one of the footnotes:

In a letter to me dated September 30, 1978, Dr. Regardie remarked: "My reference to the Satanic Bible as a debased volume was predicated on my opinion that LaVey here was dishonest. There are specific words in the Enochian language for 'God', etc. To translate them as 'Satan', 'the Devil', etc. I say now as then is dishonest.

It is a pity that Dr. Regardie did not also address the corruptions and distortions that occurred under the hands of the Golden dawn, to force a square peg into a round hole, when they tried to fit Enochiana into their own brand of Qabalistic thought.

In the final analysis, none of these corruptions and distortions seem to have affected the Enochian magician's ability to work magic, and thus we come back yet again to the Temple of Set's assumption that magic is something that springs from the Self, and is not dependent upon external names, signs, figures, or indeed languages. Thus in the *Word of Set* the Temple has restored the Keys to their original form, and has faithfully re-interpreted the underlying meanings and philosophy to accord with magic as understood by the Temple of Set, in a form appropriate to the Aeon of Set.

Having established the foundations of Enochian magic, I feel this work may be placed in correct context by quoting Ipsissimus James Lewis from his commentary and analysis upon The Book of Coming Forth by Night in the Book of Leviathan:

Setians who are interested in performing the series of Aethyr Workings will find themselves well-rewarded for the troubles involved. Those who do will find keeping a diary of the Workings a good idea.

This is that diary.

A Consideration of the Working Environment

The important details concerning my evolving working methods are outlined in the introductory comments of each *Into The Aethyrs* section of this paper. These were deliberately written up in groups of ten Aethyrs as each section was completed, in order to present a maturing and progressive perspective, rather than merely the view in retrospect as afforded by the paper as a whole. In these essays and their developing philosophy, we are witness to a record of Xeper in progress. In these essays will be found details of which version of the Nineteenth Key was used on which occasions, as well as comments to tie this work in with my initiatory progress in general.

The purpose of this current section of the paper is to simply add one or two comments to tie the others together.

It should be obvious to even the most casual reader that a tremendous series of advances are borne witness to in the developing testimony of the records of my Workings. From very tentative beginnings in the lower ten Aethyrs, the Workings develop into a more rationally applied analysis of the relationship between Self and not-Self in the middle ten Aethyrs, followed by the sublimity of the naked essence of Self alone in the final series of ten. The accompanying essays chart these changes as they were noted at the time, and they are apparent to any discerning readers in the series of diary records.

It is apparent at certain distinct stages that I have been influenced by reading Ipsissimus Crowley's The Vision and the Voice, but equally often the vision is entirely my own, although I can usually perceive similarities in the underlying symbolism or deduced meaning. As well as reading the aforementioned work, I have also been honoured to read some of the impressions of the Aethyrs recorded by Adept Eardley W. Scott, to whom I am indebted, and also the *Apep Workings* of Ipsissimus Lewis, which can be found in the Book of Leviathan.

It should also be obvious that some of the Workings were more fruitful than others, and certain of the diary records mean much more to me than others. I unashamedly present them all here nonetheless. I make no claims to perfection, and this paper is intended as an account of a developing Work, not only the meaty bits. The poorer Workings (which I feel were due to my own tiredness, preoccupation, etc) should be obvious. The visions of NIA and OXO spring immediately to mind, as both are too "easy" (see the comment from Adept Scott's letter below) and too obviously painted with my own idiosyncrasies. The final series of ten are beautiful beyond doubt, and my memory of the original MAZ Working affects me deeply.

Adept Scott pointed out the dangers of working with the Aethyrs when he wrote,

It would have been an easy thing to simply accept the so-called vision of the Aethyr, and to assign some wonderfully spiritual interpretation to make me feel high as a kite... There seems to be a recurring test with each Aethyr, in that there are two possible concepts within each realm. One being, the reality of the Aethyr and the other being the illusion, it being up to the individual to discern. One can accept the real and learn or one may accept the fantasy and feel also good about not confronting life.

My experience agrees wholeheartedly with this, and the contrast between my stronger and weaker written records testify to it also. We should learn even from our prior failings.

Whilst on this note, I think it worthwhile to quote Ipsissimus Lewis, who sent me one of his usual insightful letters, fairly close to the time of writing up this paper, after he had read parts one and two of *Into The Aethyrs*:

Keeping a diary is a helpful thing to do, particularly when dealing with Magic. I look back on some of my own Magical Diaries and feel quite impressed with them - and then find others which strike me as having been a waste of the time it took to record them. No one can work at top capacity all the time, you know. However, I encourage you to continue using the diary as a productive tool.

It is in the spirit of that advice that this paper is offered, not as a lesson but as an illustration, and as an objective reflection of that subjective Remanifestation which I have experienced through Working with the Aethyrs. This paper does not represent a Work completed, but a Work begun. These are my initial comments upon my initial Workings. After a break in which I have many other matters to attend to pertaining to my Xeper, I will return to Working with the *Word of Set*. Thoughts on possible further Work are included later in this paper.

Of course, there are no objectively existing Thirty Aethyrs. This system merely represents a framework in which to effectively explore the mysteries of Self, isolating aspects of that Self according to Will and observing the actions and interactions of Self. As a convenient tool, the Aethyrs are superb and of great value, but it is important to keep this in true perspective. This leads me to quote the irrepressible Ipsissimus Lewis once again, from issue 98 of the Trail of the Serpent:

I cannot shake the impression that if we allow the symbol to rule and subsequently ignore reality, we open the door to mental illness.

As explained in the essays contained in the *Into The Aethyrs* sections of this paper, the actual version of the Nineteenth Part of the *Word of Set* used by me changed at specific points during the series of Workings. The following ritual outline details the final version of the Working I used, and is written with respect to TEX, the Thirtieth Aethyr (and first to be experienced).

Ritual Outline for Working with the Aethyrs:

[Ring the Bell.]

[Light the Black Flame / Open the Gate.]

[Invocation to Set (as per the Crystal Tablet).]

[Partake of the Grail, reciting the following portion of the Nineteenth Part of the *Word of Set*:]

Manifest the existence which partakes of you. Create that which is newly of you; abandon that which turns away from you; strengthen that which increases of you, and destroy that which knows not of you.

Come forth and answer to your names by manifesting my desires!

OH HEAR THE NAMES: [Here recite the names of the Governors of the Aethyr:]

***TAONGLA
GEMNIMB***

**ADVORPT
DOZINAL**

[Summon the Elements.]
[To the South:] **BITOM**
[To the East:] **EXARP**
[To the North:] **NANTA**
[To the West:] **HCOMA**

[Draw the Sigils of the Governors of the Aethyr you are working with.]

[Recite the Nineteenth Part of the *Word of Set* in Enochian.]

[Recite the Nineteenth Part of the *Word of Set* in English.]

[Attend to the vision of the Aethyr.]

[When finished, burn the Sigils of the Governors. Then:]
Xeper and Remanifest!
Reyn Til Runa!
Hail Set!

[Extinguish the Black Flame/Close the Gate.]
[Ring the Bell.]

So It Is Done.

INTO THE AETHYRS - Part One

Preliminaries:

This writing refers to a series of experiments I have been conducting in skrying the Thirty Aethyrs of the Enochian system of Magic. It had originally been my intention to record the results in my diary and subsequently write them all up in an annotated form at a later date, when all thirty experiments had been concluded. On reflection, however, I believe it will be ultimately more revealing to present the findings in three installments, especially since a natural break is reached in ASP (see 'Sacred Cows' below), and another landmark will be forthcoming in ZAX, the Abyss, at the Tenth Aethyr, thus neatly dividing the account into three parts. Dividing the record in this manner will make it an interesting study to trace the development not only of the Aethyric visions, but also of the scribe's reaction to and account of them, contemporaneously rather than in retrospect.

It should go on record that to date I have used the version of the Nineteenth Call as given in Magus LaVey's Satanic Bible, as I find this preferable in its glamour to the Golden Dawn version, but do not yet have access to the superior *Word of Set* in the Ruby Tablet. In purely practical terms in the context of a pragmatic GBM Working, this makes little difference, as related in 'Sacred Cows'.

Sacred Cows:

Enochiana has acquired a great deal of glamour to itself and rightly so, but glamour is all it is. This is not to scorn it, for glamour in the Ritual Chamber can contribute a great deal. But it is necessary for the record to state that I do not believe in the actual existence of Thirty Aethyrs. They are, however, a convenient map for examining the Self and the Universe and for pursuing the quest for Xeper. Moreover, the ever-expanding boundaries of the progressive Aethyrs provide a wonderful insight into the Word Runa, uttered by Magus Flowers. It is important to recognize the fact that the Aethyrs are purely a tool, a symbolic device, before commencing work with them. Having recognized that, they serve an admirable function in bringing various aspects of the psyche into awareness, each in its proper turn. There is no shame in using pitons in a properly structured attempt to climb a cliff - the climber never mistakes his self-created stepping stones for the cliff itself.

Nor do I believe Enochian to be a divinely inspired language. Dee's fascination with codes, cyphers and languages tends to suggest that he created it for a Magical purpose, for its sounds and rhythms. If it were genuinely unearthly, then the Hebraized abortion used by the Golden Dawn would have no effect at all, and this is manifestly not the case. For this reason, I view it as no great disadvantage to have employed the Satanic Bible Call, though for purely philosophical and aesthetic reasons, the *Word of Set* would prove better.

It should be remembered that the accounts of the visions given below, extracted from my diary, were written in the buzzing afterglow of a GBM experience. No claim is made to exalted power and status, merely to insights bearing upon the same. The very nature of such experiences places the skrier in a central role as the Aethyr is unfolded to his senses, and the most important aspect of the Working is to rationally integrate its revelations into everyday life. Failure to do this and the temptation to get carried away in absurd, unwarranted assumptions is the major danger in working with the Aethyrs. Contrary to some assertions, I believe that anybody can achieve some success, some degree of insight, with every Aethyr, even up to LIL - what will differ is the intensity and practical applicability of that insight. If this is remembered, it is not too difficult to leave megalomania behind and concentrate instead on the proper processes of one's own initiation. What is more important than the written accounts of the visions is the summary given below, which is drawn from them after the event, viewed rationally in the cold light of day. Nor do I believe that the Aethyrs should be a singular experience, I intend to skry them cyclically, repeating the process every few years. In this way, a true insight into one's own initiatory progress can be gained by comparison with earlier forays.

I acknowledge my debt to Aleister Crowley's The Vision and the Voice. Having read his masterpiece, it is impossible to deny its influence. It is inevitable that any subconscious remembrance of it will have 'coloured' my own perceptions, but in recognizing this perhaps I have avoided its more restrictive effects. What was less welcome were the contrived and dogmatic opinions expounded by the Schuelers in their Enochian writings, which strait-jacketed my perceptions of TEX and RII to no small degree. Realizing this at an early stage, I ceased working with reference to their writings and allowed several months to elapse before continuing the sequence, whereupon the visions proved to be far more fluid and satisfying, much more representative of mySelf, without outside influence or taint.

As with Crowley, therefore, there was a gap of quite some time between the lowest two Aethyrs and those that follow, and also as with Crowley, these visions are of a manifestly

inferior nature (almost cringeworthy to me now) in comparison to what was to follow. The lessons drawn from them in the summary remain wholly valid, however, and this is the important point. It should be remembered that an examination of the Aethyrs is an examination of one's own mind and whatever visions occur are merely visual representations and symbols (since we are largely used to visual forms of perception) of innermost thoughts. The visions will be unique for every individual, therefore. No ultimate objective validity should be granted to anything seen or heard - a rational and sane analysis is essential.

There seems to be a definite change in flavour between the 29th and 28th Aethyrs (even allowing for the lapse in time), and the 21st Aethyr also seems to mark a point of shifting emphasis, with a greater reference to the Self and less to what lies outside of Self. The distinction between Self and not-Self is very apparent throughout, and I cannot help wondering what Right Hand Path practitioners make of this. The dualistic current of the Aethyrs is very strong indeed, almost aggressively so.

It remains to place matters in context by explaining that during the course of skrying TEX and RII I was still a member of the Church of Satan. The changeover period when I affiliated with the Temple of Set is marked by BAG and ZAA. From this point onwards, Setian imagery becomes ever stronger in my perceptions and the more recent visions have been impressively more insightful and illuminating as a result.

Summary of the Aethyrs

30. **TEX** Basic attitudes and world view. Fundamental personal bias and approach to life.
29. **RII** Personal philosophical bias. Hopes, aspirations, fears. The religious instinct.
28. **BAG** Recognition of indoctrination, guilt, shame. The necessity for world religions for regulatory purposes, but the paradoxical nauseating emptiness of the same. Learning to see through one's own eyes. Personal responsibility.
27. **ZAA** Beyond conventional, materialistic consciousness. The ultimate aloneness of the psyche. The perception of personal immortality and self reliance.
26. **DES** Perception of duality and recognition of the means of both enjoying and manipulating it. Control or be controlled. Looking at the world from outside.
25. **VTI** Aeonics. The psyche as composite Beast/Man/God. Personal Magical evolution and integration. Initiation.
24. **NIA** External desire. ECI. Projection of personal values upon the objective universe and recognition of the source of those values from deeper within. Self-Love. Indulgence.
23. **TOR** Remanifestation through progressive Self-expression. The transcending of old boundaries and perception of new ones. Fleshing out the ego. Evolution through experience.
22. **LIN** Quanta. Perception of the Universe as a thing apart. The multi-faceted nature of manifest reality. Preservation of the Self as a being distinct and separate. The goal of immortality.

21. **ASP** The naked Self. Relationship with the subjective universe; its mastery. The shedding of masks and indoctrinations to reveal one's inner core. Self-expression in the exterior universe. The perception of Runa.

The Thirtieth Aethyr - TEX
Sunday 21st November, XXVII AES, 12:59 a.m.

At first, I stood upon a central, circular table of silver which revolved slowly, drawn round by four very world-weary Kerubic Beasts.

Large mountains loomed in the North and I walked over to them, finding a colossal figure crudely shaped from stone, bound by the shackles of Karma. This is the illusion of constraint caused by self-guilt and hypocrisy. But illusions can be shattered and freedom triumph. The stone man fell to pieces as a beautiful, blazing white, nude figure broke out. This was the True Fool, Der Reine Thor, all-powerful in his innocence.

I rode a camel to a sumptuous palace in the East, a place of decadent luxury, where semi-naked youths of great beauty waited upon me as I reclined. But desire must not stagnate, it must progress if it is to spur life to the greatest achievements. This is the motivating power and also the lesson of the value of imperfection.

Riding the camel to a hazy, empty desert in the South, all remained barren and inert. A small, thin man with a severe expression, clad in a black toga, materialized before me, cast me a glance, then turned on his heel and vanished again without a word.

Moving on to the West, I was faced by a tall, angry man in black, who scorned me, mocking my efforts, chastising me for wanting to put my work always off until the next day. But I retorted that I always achieve. I acknowledge and delight in my vices, for they are a part of me and often my greatest pleasures.

The Twenty-Ninth Aethyr - RII
Friday 27th November XXVII AES, 9:31 p.m.

I arrived in a bright, luxurious region of palatial grandeur, where kindly, dignified old men debated philosophy and took their ease in the garden, the Heaven of religion. Wandering into my own private Paradise, I saw beautiful, naked youths reclining, one of them running to me, embracing and kissing me. The realm of daydream and fantasy, wish fulfillment. Accepting this region, I passed on.

I strode across bare, bleak, barren rocks, windswept and utterly devoid of growth. Grey, weary old men sat still and desolate on chairs of cold stone, their egos long since snuffed out, empty zombies without sense or circumstance.

I then travelled to a shore, where a whirlpool cast lost souls upon the shingle. Dazed and confused, they gave their names and an account of themselves to a seated magisterial figure, then re-entered the water when directed to do so, swallowed once again by the whirlpool. The magistrate had two merciless eyes, but his other features were blank, his face smooth like an egg.

I then entered the darkness of Hell, the shadows pierced by roaring flames. Screams of pride and fury filled the air, but here in the crucible of its own desires, the ego burned like a star, rising triumphant, burning through all barriers in the fierce intensity of its heat.

The Twenty-Eighth Aethyr - BAG
Sunday 6th June XXVIII AES, 1:36 a.m.

I stood upon a barren plain of crumbling, black rock, scarred and pitted. Stars shone brightly overhead, but somehow seemed very distant and remote.

I saw the hideous, blackened, corrupt figure of the crucified Christ, nailed to a cross. He was cackling insanely, his malice wrapped around the earth, mantling it in guilt and blindness. Whenever man looks beyond his immediate confines, he sees this figure, shackling him down with misery and shame. I proclaimed to him that my sins are my own and my very delight and no other has any claim to them.

I then saw the multitudes lying prostrate before his foul, venomous form, some blinkered, shuffling and stumbling as they abased themselves in his shadow, others tightly forcing their own eyelids closed, terrified lest they might perceive the vastness beyond. Tormented by their guilts, they are at least reminded that they exist.

Yet great holes were blasted in the ground from beneath, light streaming out of them to the stars. Here were those few who could laugh at piety and the Rules of the Game, reaching beyond. He cursed and struggled, but the stars laughed at him and mocked his affliction.

I then expanded to enormous size, and towered over him, threatening to kick his totem into splinters, grinding him into the ground. He shrieked and pleaded for mercy, writhing in impotent terror. But I laughed, proclaiming myself the puppet master on whose strings he danced. He serves the purpose of keeping the masses under the control of the great Satanic Masters who have ever ruled the world, but possesses no power over the true elite.

The Twenty-Seventh Aethyr - ZAA
Sunday 25th July, XXVIII AES

I found myself standing at a spooky, sinister crossroads at night, in the shadow of a leafless, twisted gallows tree, creaking in the wind.

A black-clad, pale Vampire then appeared in this haunted spot, fixing me with his burning gaze. He professed himself the spirit of power and immortality, but also of intense isolation and loneliness. He offered me his Kiss, the Kiss of immortality, but warned that it would sever me for ever from the fellowship of men.

I accepted his Kiss eagerly and as he bit into my neck, I likewise bit him, drinking deeply of his ice-cold blood. At this moment, my thirst for personal survival manifested in its true fullness.

Now immortal, I, like he, have no longer anything in common with lesser mortals. I abide here at the crossroads of dimensions, on the borderland between Worlds, in a state of Undeath. Men can no longer understand me, nor I them. Only my fellow Setians may know how I feel.

I have condemned myself to loneliness - the alienation within me prevents any lasting relationship. My tastes and desires remain, but I shall never retain lovers for long, for our worlds overlap but lightly. But the power and immortality I have bought are well worth the exchange.

From this crossroads, I can travel to all times and all places, though my heart shall ever dwell here, in the Angles between.

We took wing and flew over a night shrouded forest to a barren wilderness of ice. Here stood a Dark Tower, wherein I sat as a Dark Lord on my Dark Throne. I abide in no place, but exist in every place.

The Twenty-Sixth Aethyr - DES
Monday 2nd August XXVIII AES, 1:28 a.m.

I was in a black void, with rolling clouds above and below me, flashes of lightning crashing up and down between them, to the rhythm of three-fold beats of thunder.

A vast, dark Spirit approached, pale faced and robed in black. Its enormous wings were like huge scythes, cleaving the air in circular slashes in its wake. I perceived that it had two heads, one above and one below, like a playing card, and it wailed piteously.

I called upon the Names of the Governors and the Spirit regained its composure, telling me that I had passed beyond the circles of the Earth, coming to that blasphemous and tortuous realm whence the fragmented dualities that sustain the life of the world are wrought.

He waved a hand and the clouds below me parted, revealing a world in which peace-makers and war-mongers rubbed shoulders, where armies marched and people partied. Each of these people was as a puppet on strings.

He waved his other hand and the clouds above me parted, revealing a Dark Throne, on which sat the Puppet Master, the puller of the strings. He was clad in black and as I gazed at him, he smiled. His face was mine, but his eyes were jet black orbs, revealing nothing.

The terrible Spirit cried aloud that this was a reflection of the Mysteries inherent in the Word Runa, and expressed in the Pentagram of Set, which conceals the Secret of the Universe.

The Twenty-Fifth Aethyr - VTI
Monday 9th August XXVIII AES, 1:06 a.m.

I stood on a craggy, broken, black plain of rock beneath a starry night sky. Distant peaks were visible on the far horizon. A deep rumbling filled the Aethyr and the ground was rent asunder as a vast Serpent issued from it in wrath, uncoiling rapidly and swelling to fill the sky, Its flaming head seemingly lost in the heights far above. And still it came, the Beast of Revelation.

Then I perceived my Daemoniac Self, black-clad, enthroned yet higher, above the Dragon's head. And higher still sat the God Set in His lofty Majesty, the Pentagram of Set blazing before Him, filling the Aethyr with the power of Its black radiance.

As in Crowley's vision, the Beast roared continually, Its voice the music of the Aethyr. But it was Set who addressed me in words I could comprehend.

He explained the system of Aeons to me. An Aeon is a purely personal perception, the outer Aeon progression occurring only as the shift occurs in a dominant mass of human perception. Exoterically, the Aeon of the Dying God still prevails, whereas I am in the splendour and majesty of the Aeon of Set.

In the Aeon of the Goddess, Man is seen as a part of Nature, and seeks union with Her.

In the Aeon of the Dying God, Man realizes his dual nature in the death/rebirth experience but cannot reconcile both aspects and live in two worlds at once.

In the Aeon of Horus, Man realizes that he can exercise his whole being. He now sees his progress as a process of growing up. Man takes responsibility for himself.

In the Age of Satan, Man realizes he can best approach his higher nature by indulging his lower. By taking duality to extremes of Indulgence, Man sheds his hypocrisy, piety and false perspectives.

In the Aeon of Set, Man Comes Into Being in his fullness. He perceives his nature as a conscious God in his own right. He seeks to Xeper and Remanifest, aspiring to Runa and the mystery of the Omnijective Universe.

The Beast is the source of Magical power. The God is the source of Magical wisdom. The Man is the conscious focus where these forces meet and find expression. The Setian recognizes and expresses himself in his entirety in the quest to Xeper.

The Twenty-Fourth Aethyr - NIA
Tuesday 17th August XXVIII AES, 1:20 a.m.

I found myself in a green meadow, full of flowers, on a radiant day, all around me a blaze of glorious colour. Hills and trees formed the beautiful countryside.

With a musical noise, almost singing, the gorgeous, golden figure of Eros appeared before me, dazzling me with His beauty, enticing me. I perceived this as the Aethyr of external desire, the fixing and focus of the Erotic Crystallization Inertia. This is the perception of one's own aesthetic standards and ideals of beauty, projecting without into the outside world, manifesting in the objective universe. This leads ultimately to the realization of Self-Love.

Even as I watched, I saw more golden-haired youths walking towards me and glittering palaces and spires filled the horizon.

I found myself sitting in the Bay Room Restaurant at the Grand Island , waited on by Lee and Chris , smiling and friendly.

I perceived the dualistic pull of this Aethyr - the projection of the beauty within to the world without, but also the fact that even this beauty and pleasure, here in the Aethyr of Indulgence, descends from a more refined source.

The Twenty-Third Aethyr - TOR
Tuesday 24th August XXVIII AES, 1:01 a.m.

I found myself on a high platform built out of the side of a tremendously tall tower. The sky above was black but full of stars and the platform bore a well-crafted garden. Workmen were busily erecting a palace on this level area.

Looking down below I saw the city from which the tower rose. Construction work was also under way there, the city constantly expanding its boundaries. There were groups of men working at all levels of the tower.

Looking up, I beheld a spiral flight of steps around the exterior of the tower, leading up to a throne set upon what was currently the highest pinnacle.

I ascended and sat upon the throne, surveying the scene in its entirety from this remote vantage point. I then perceived a Minotaur, clad in a short black cape, who declared this Aethyr as the place of coming to fruition, where the Will is translated into work, where the Self expands by expressing itSelf and manifesting its nature and tendencies in action. Here is the Will applied unto a goal.

Without toil, without striving, without progress, there can be no Xeper. We Come Into Being by expressing ourSelves. Without new productivity of action, word and thought, how can we Remanifest? How can we perceive Runa more clearly and afresh if we do not strive to transcend our old boundaries?

I then found myself in ancient Egypt, observing the scribes, the stone workers, the planners, the labourers. Together their vision, their art, their philosophy, their monuments, have fascinated the world with mystery and magnificence for millennia. In what span will my Self-expression be measured?

In TOR, the Self builds its tower, the expression of its own Will, its own abilities. Sometimes the tower is struck by lightning and the work is set back, but always it resumes in new Remanifestations.

The Twenty-Second Aethyr - LIN
Friday 3rd September XXVIII AES, 1:46 a.m.

At first I seemed to be standing before a vast wall formed of tiny bricks. I then perceived that I was surrounded by such walls and that they were honeycombed with labyrinthine tunnels, trailing off in all directions. And each tunnel sprouted tunnels of its own.

I then shrunk microscopically small and entered a brick, wherein another maze of tunnels and twisting routes was formed of minutely smaller bricks. And these bricks, upon investigation, were a honeycomb of yet tinier bricks of their own.

I then expanded to a size many thousands of times larger until the maze I had seen first of all was no larger than a brick itself. And this brick too had its place in a wall which formed part of a yet greater labyrinth.

I expanded yet further until I stood outside the Universe, perceiving it as a species of vast, pulsating sponge in the Void, green and bracheous. Even as I watched, it wheezed wetly as it breathed and pulsed, shooting out new, groping tentacles, ever spreading and growing in all directions.

The enormous figure of Baphomet dissociated itself from this mass, which pulsed to the vaguely discernible piping of flute-like noises. Baphomet regarded me fixedly with its third eye and in an instant I perceived my own existence apart from the rest of the Universe. And Baphomet's existence is sustained only so long as I remain separate and perceive from without. Without differentiation and Self-awareness, there is no Life, merely a tendency to exist.

Two black-robed figures then approached and proceeded to mummify me, preserving my existence as a separate being in my own right, apart from the rest of the Universe. Personal immortality is the ultimate goal of the Black Magician.

The Twenty-First Aethyr - ASP
Thursday 9th September XXVIII AES, 12:38 a.m.

I was sitting in a cocooned position, floating in an empty, black immensity, a Void of potential. A strong wind blew through the vastness. I felt very remote and detached from all else, but perfectly focussed in mySelf.

I produced an obsidian mirror, in which I could perceive happenings in the objective universe even as I sat here, master of my subjective universe.

I created a Grecian style palace of black marble around my naked soul as an Indulgence, thrilling in the absolute power I could wield in this subjective realm.

I then mounted a black Solar chariot, drawn by four black horses. We careered across the sky, black sparks flying from their racing hooves, and creation unfolded itself far below.

In the Void of this Aethyr, a perfectly balanced potentiality, all surface veneer was stripped away and I was mySelf, devoid of indoctrination, opinion or temporal concerns. Here I was an absolute, capable of sparking a new creation in which to Xeper and Remanifest.

But throughout, the realization of Runa remained strong, with the consciousness that even this condition was not an ultimate truth.

INTO THE AETHYRS - Part Two

This paper represents my initial results from experiments in skrying the second grouping of ten Aethyrs. As in the first ten, this section seems to be neatly gathered in its own little grouping. As I related in my previous paper, the Twenty-First Aethyr heralded a distinct change in 'flavour' and the nature of perception. This change crystallizes throughout these ten Aethyrs, culminating in ICH, the Eleventh Aethyr, at the brink of the Abyss.

So what exactly is the nature of this change? It basically involves a more detached perspective, as if I am an observer, but no longer directly involved in or affected by that which I am observing. In re-reading these records, they actually seem far more active and

"visually" impressive than the lower ten, but this was not experientially the case. At the time of skrying each one, I felt myself to be much more detached and remote from anything that I saw. The sexual symbolism of OXO is a case in point: despite the sexually charged interaction with the forces of this Aethyr, I experienced no physical arousal at all, I merely observed and performed from an inner and detached point of view. I believe this is because I have progressed in ritual to the stage where the masks of the everyday persona are cast aside for the duration, and the actual Working is performed with the perspective of the inner Self. This higher perspective is then reinforced by the lessons to be learned in each Aethyr.

Some of the considerations presented here, such as the separateness of Self, are reiterated many times. The tone of much of the material is very lofty. It will require much future working to Remanifest some of these principles in my everyday life. But I feel my Xeper has already advanced a great deal from the point at which I commenced these experiments.

Two points are noteworthy in particular as regards this section of my Aethyric Workings: I was Recognized to the Second Degree on 30th October XXVIII AES, and this has I believe had its due reflection and fresh emphasis on the succeeding Aethyrs. Also, the Twelfth and Eleventh Aethyrs utilized the Call of the Aethyrs as presented in Casaubon's Dr. John Dee's Actions With Spirits, those previous having utilized the Call from The Satanic Bible. I have felt much happier with this step closer to the original concept of Enochiana. When I receive my copy of The Ruby Tablet, I intend to work with The *Word of Set*.

This paper has been written immediately after concluding this section of the Working, prior to commencing work on the final series with the ritual of the Abyss.

I append my Diary notes pertaining to each Aethyr in this section, and also a helpful summary of what I perceive as the underlying characteristics and initiatory emphasis of each Aethyr in turn.

Summary of the Aethyrs

20. **KHR** Patterns and cycles of manifestation. The Gift of Set. Self-evolution of the isolate intelligence. Separateness from the cosmic order.

19. **POP** Dualities. Angles and curves. Selective perception. Each perception or event carries the seed of its opposite. Conditioning and true sight contrasted. The view from outside.

18. **ZEN** Indulgence in its higher and lower forms. Self-knowledge and integration. Unification of the Self.

17. **TAN** Truth and balance. Oneself as the focal point. Change = Stability. Xeper.

16. **LEA** The ongoing initiatory process. The growing awareness of the Black Flame. The Eternal Self and Immortality.

15. **OXO** Sexual symbolism and expression. Taking pleasure in polarities and opposites. Detachment. Completeness. Abolition of transience. Interaction without dissolution.

14. **VTA** Darkness. Time and space. Leviathan as the absolute. Focussing and intensification of the Self. Concentration. Black holes/voids. Remanifestation. Centering within the core Self.

13. **ZIM** Rest and recuperation of depleted energies. The seeds of separateness in the Black Flame in the heart of man. The unnaturalness of the human psyche. Subjugation of the cosmic order to the Will. Becoming a god, more than human.

12. **LOE** The Charioteer. The mystery of the Grail. The final decision to isolate and immortalize the psyche. Life and vitality. Self-sanctification. Mastery of the subjective and objective universes.

11. **ICH** The ninefold nature of manifestation. Separation of Self and not-Self. The frontier of the Abyss, a barrier to not-Self. Balancing, stabilizing and reinforcing the boundaries of Self to resist the forces of dispersion.

Aethyr 20 - KHR

Friday 17th September XXVIII AES, 12:56 a.m.

At first I was plunging down a sort of "Time Tunnel" effect (as in the late Jon Pertwee/early Tom Baker Doctor Who opening sequence). This began to crystallize and take form as the DNA spiral, but this complex spiral coding was being woven and selected by an exterior agency - the Gift of Set! This also points to eugenics as a valid Black Magical application - if in the hands of ethical Black Magicians!

I then saw the Universe as a mass of Serpents, sometimes as a vast Ouroboros, swallowing its own tail, then as a writhing nest of them, each one coiling around the others. I saw the Rings of Saturn, the cyclical action of the waves.

But all the while I stood outside, looking in, aware of the separateness of Self. But I also perceived the Magical Link that afforded me power over the objective universe, for all these cycles and patterns evolved and Remanifested in accordance with Will, the world out there reshaped and moulded by my desire.

And I perceived the great lesson of this Aethyr to be that of dispassionate perception and continual Self-consciousness.

This Aethyr was very different in 'flavour' and feeling from previous ones, more remote and aloof.

Aethyr 19 - POP

Friday 24th September XXVIII AES, 1:34 a.m.

At first, I saw jagged splinters of glass projecting in all directions, from above, from below, and on all sides. A dangerous, razor-sharp passage led out of this region. The sharp splinters even sliced the light, cutting it into rainbow sparkles and rays.

I then perceived cries of anguish amongst this potentially lethal magnificence and splendour. Tiny human figures were impaled upon the jagged points of the glass fragments.

I then found myself at the other end of the passage, viewing a scene on a grassy hillside beneath a castle. People sat in the sunshine around a banqueting table, enjoying a splendid feast. But all around were moaning, tortured bodies impaled on spikes. I viewed the court of Vlad the Impaler.

Here were beauty and horror, life and death, side by side - the relativistic nature of human values. Selective attention was in prime example: the diners able to eat and chatter, shutting out the vision of agony all around; the victims so preoccupied with their own suffering that they could not appreciate the beauty of the day or the delicious spread on the table.

Anybody can confine their attention to what they want to see, or what they're told to see, and never perceive anything beyond those limits. It is a rare man who can see beauty and horror side by side. It is only the Black Magician who can intuit the horror inherent in beauty and the beauty inherent in horror.

Aethyr 18 - ZEN

Sunday 3rd October XXVIII AES, 1:03 a.m.

I found myself standing between two enormous, jagged pinnacles of rock, facing across a plain to where a large, black Trapezohedron Pyramid stood. The air resonated with the rhythmic beating of a deep gong.

All around I saw dark shapes of men and women indulging in sexual activity of all descriptions, especially sado-masochistic. Moans of agony and ecstasy disturbed the air.

The Sabbatic Goat presented itself to me, and I kissed its hindquarters. It led me through the groaning throng into the Pyramid.

Once within, the gong note became higher, of a different tone altogether. The inner chamber was also black, with a central Trapezoidal Altar. A pearly light hovered above this, within which I saw a multi-faceted black sphere of obsidian, within which in turn a silver averse Pentagram shone in delicate lines. This sight enraptured me, and I was overcome with awe, stirred with a strangely detached passion. The sounds of lashes and orgasmic cries still faintly reached me from without, but I heeded them not, so rapt in ecstasy was I.

Then rapture took me indeed and I flew directly upwards, wings unfolding from my shoulders. I flew on until I reached an enormous figure of the utmost beauty, which I intuitively recognized as my own Daemon Self. I fell to sexual joy with this representation in a tremendous integration of Self.

Of the feeble pleasures and pains of those below, I was unconcerned, their "weak joys" hold no interest. But I perceived the true initiatory value of pleasure and pain in Self-knowledge and integration. Here is the real key to sexual Black Magic: union not with the Universe, but a unification of one's Self.

Aethyr 17 - TAN

Tuesday 12th October XXVIII AES, 1:28 a.m.

I saw ahead of me two impossibly tall and steep pillars of rock, as though they were supporting the sky. As I continued to look, I perceived the goddess Maat standing between them.

My attention was drawn to the feather upon her head, symbol of the Truth and divine balance. But to the Magician, properly centred in Self and fully integrated, the feather of Maat is as a quill with which he can, if he Will, rewrite the cosmos.

The Universe exists only because of imbalance. Or rather, all contending forces balance, but never at the same time, for such would be stagnation and decay. The Black Magician aims for Xeper, ever Becoming in new Remanifestations. We are of Life, not Death. Inequity is the rule. Hence 666's equation of "Change = Stability."

But the Black Magician recognizes the point, the still centre within, which is the Black Flame. This Self awareness is the Gift of Set. Hence from our balanced centre we can achieve mastery of the entire Universe.

The Focus of Self already exists. Who shall recognize this fact, he shall be his own God.

Aethyr 16 - LEA
Saturday 23rd October XXVIII AES, 12:18 a.m.

I was in a desert, with a blazing electrical storm raging in the night sky. Bolts of lightning kept striking the caps of the surrounding pyramids, energizing them.

From a detached perspective, I watched myself labouring, building a great black pyramid block by block. Although still open to the sky, the inner sanctum possessed an awe and profundity and a powerful "presence" abode there. I continued to build, slowly and painstakingly aligning each block in accord with precise geometric laws.

And I knew that even when the pyramid was finished, still there would be tasks to perform, maintaining it and guarding its approaches and worshipping in that innermost shrine. For this pyramid is the Eternal Self of the Black Magician, raised to endure for ever, all public masks and ephemerals cast aside to reveal the true God that is I.

And the labyrinth leading to this central shrine of Godhead is patrolled by the Minotaur, the Beast who manifests my glory.

And as I gazed forth from this perspective, I saw that a majestic statue of Set has been raised in the desert and I adored it. Then, with another flash of lightning, the heavens split apart, revealing the Pentagram of Set which shone serenely overhead.

My Ka assumed the form of a great bat with a human head and soared aloft into the night sky.

Aethyr 15 - OXO
Sunday 7th November XXVIII AES, 12:41 a.m.

I was in a bowl-like depression, a clearing with pine trees rising to the top of the ridge all around me. Here I saw a muscular, naked man and we commenced sex in all its variety, making full use of all physical senses. But even as this carried on, I still retained an outside

perspective, looking down upon the carry-on with a benign amusement. In some sense, the intensity of sex was the intensity of the Will interacting with the Universe and the well-oiled muscles were actually those of the focussed mind. Nor did this pleasure hold any hint or hope of union, it was a pure Indulgence for its own sake, with each partner concerned primarily with their own pleasure and satisfaction, each using the other in full knowledge and consent.

I looked up and saw the full Moon in a starlit sky overhead. It had grown dark. I then perceived that the depression in which I stood was in fact an enormous anus, the pine trees being the hairs around the opening.

I grew to a size sufficient to "interact" with this opening. Here in OXO, the isolated Will can return once again to Indulge Self in interaction with not-Self, but with no further fear of contamination or dissolution of personal boundaries. This is the Aethyr of applied Black Magic, the Adept Remanifesting in the everyday world.

At this stage, the Magician fears no transient attachments, having Come Into Being in his own completeness, all else is a fascinating game of his own devising.

Aethyr 14 - VTA **Sunday 14th November XXVIII AES**

As with Crowley, this was an Aethyr of darkness and I perceived no shapes or forms other than those specifically recorded here. No background was visible at all.

I was in a black void, when I saw Worm Ouroboros surrounding me at a great distance, the Serpent biting its own tail and creating time and space within its coils. It appeared as a sinewy Dragon of Oriental aspect.

I then saw a Chimera roaring through the Aethyr, the classical combination of serpent, goat and lion. It spread its leathery wings and soared aloft, flames licking it Phoenix-like as it ascended.

I felt myself ascending also, in a pillar of fire that stripped me of my mundane personality and concerns. As I rose, I was aware of a sensation of being compressed and tightened. But I then understood this to be a concentration rather than a confinement, a focussing and intensification of my Will and awareness.

I sat high above the earth, surrounded by an aura of blackness somehow deeper than the surrounding dark, almost as if my concentrated Self was within a black hole, too powerful to remain within the Universe at large. I feel this sheds some light upon Set's creation of HarWer and his manifestation through a Void, for here I raised the Tcham Sceptre and created a vehicle in my own image to interact within the confines of not-Self, controlled from this isolated and detached viewpoint. The perception of Self as inherently unnatural was never stronger.

Looking down, I perceived this position as balanced atop a black pyramid, the Pyramid of Initiation, the progress of my Xeper to date. I realized that I had Remanifested as the enthroned Self perceived in earlier Aethyrs.

Aethyr 13 - ZIM

Sunday 21st November XXVIII AES

I first perceived the Universe as the sundered body of Tiamat, the two halves of the Dragon. The ground trembled to the rhythm of its breathing.

I then found myself sitting at the edge of a forest, at a beach close to the sea on a tropical island paradise. A tall figure, hooded and wrapped in a black robe, appeared beside me. I could discern pale features within the hood, and two gleaming cats' eyes. He announced himself as Belial, the Lord of this domain.

As we watched, a monstrous Baphomet arose on the horizon, glimmering in the haze. Belial declared that Baphomet is the sum and total of manifestation. He is shaped to represent the entire cosmic order, but is possessed of a rebellious Will that is against nature and the Black Flame burns upon his brow. Even so shall the Black Magician subjugate the universal consistency to his Will.

I enquired concerning NEMO, whom Crowley mentioned. Belial pointed out that NEMO means "No man" and 666 had warned of a delusion and a danger here. The pious interpret this as a warning against Self, hence they seek to deny themselves and perish like dogs, as the Beast also foretold. But the Black Magician perceives not a loss, but a gain. He is "No man" because he is greater than a man and he perceives the Black Flame in all its naked glory. He has Become "something more than human" and counts himself not among men, but among gods.

It is very peaceful here, but Belial decreed that when the mind has rendered itself so balanced and tranquil, its true trial is just due to begin as it prepares to pit itself against the very inertia of the entire created Order.

Aethyr 12 - LOE

Sunday 5th December XXVIII AES, 1:17 a.m.

I found myself among the thunder-clouds of a purple-black, storm-laden sky, surrounded by lightning. Then the distant sky changed from black to scarlet, as of blood, a whirling vortex of red radiance, from which raced the expected Charioteer of this Aethyr, similar to the Trump in the Thoth Tarot. I sensed an Eye watching from within the vortex.

The Chariot came to a halt before me and the mail-clad warrior threw down his sword, commanding me to slay myself and shed my blood into the Grail. I refused, stating that my blood is my own and shall remain within my own Grail. The Grail is a mystery known only to each who bears it, and it is his alone to bear, separate and unique.

He laughed, the Grail challenge being passed. And a Grail did indeed appear within my hand, containing my own blood, black and congealed in places but turning rapidly to red, flowing life as the Black Flame burned within the Grail, purifying the blood. Thus, I sanctified my Self. The Blood and the Grail I made mine and mine alone.

I then perceived myself in a suit of armour, similar to the Charioteer's. This symbolized my detachment from the natural order, my reliance upon the mystery that is Self, imaged by the Grail. I found this a profound confirmation of isolate intelligence.

As I mounted my own Chariot, the reins of my own destiny were placed in my hands. This Chariot is the vehicle of my Will, swift and mighty.

The two horses represent the objective and subjective universes, both now tamed and subject to my Will.

I set the Chariot in motion and prepared myself to ride to that City which the Beast described as the fortress of the next Aethyr.

"I have quested for the Grail and found my Self." Xeper.

Aethyr 11 - ICH

Monday 20th December XXVIII AES, 12:52 a.m.

As Crowley described, I approached a City, similar to Tolkien's description of Minas Tirith, the Tower of Guard, but with nine tiers and nine pennants flying from the topmost turrets. And each tier of this City had its Lord or Lady who sat upon the Council.

As I ascended, the air of watchfulness came upon me and I became aware of a howling wind that blew straight upwards from a pit that gaped in the centre of all.

The Chairman of the Council declared this pit as the Abyss, a condition that is within, not without. It is the dispersive and opposing forces of the Abyss that maintain the equilibrium of the Universe. The wards and guards of the City (of whom I had perceived no sign) exist to ward off the unworthy, those who do not know their Selves. In order to approach the Abyss, knowledge of the Black Flame must burn strong: one's ab must be purified by Amn and the balanced perspective of Shuti is needed to navigate one's true core through the maelstrom of that which is undisciplined not-Self and randomness.

For the source of the Black Flame burns at the very centre of Being. Only the Elect of Set, able to apprehend their Selves, casting off all external concerns and influences, may approach here without distraction or harm by the dispersive forces of the Universe that seek to reduce all to conformity.

I felt no fear at the frontier of the Abyss, the Trapezoidal entrance to the Pit, only the awareness of an impending experience of Self.

INTO THE AETHYRS - Part Three

This final essay, covering the last batch of ten Aethyrs, is being written at the same time as the main body of my paper on the Aethyrs as a whole. This essay will hopefully set a few matters in perspective, and address the particular tone of those Aethyrs from ZAX upwards.

The first ten Aethyrs (30 to 21) dealt with the position and function of the magician in the world, and the nature of the relationship between the objective and subjective universe. They tended to define basic ethics and attitudes, as well as drawing the initial distinction between Self and not-Self. Perhaps this is why the record of them is often so less immediate than those that followed. It may also explain (apart from the other obvious reason of initial inexperience with the Aethyrs) why these are more idiosyncratic than those that were to follow, reflecting far lesser images.

The middle series of ten tend to accentuate the Self, compelling the magician to forcefully recognize it as a thing unique and apart. They explore the deeper, underlying relationships between Self and the Universe. They emphasize the value of Self, that it is something which should remain unique. At these stages, the surface personalities are seen as toys and the essential, core Self begins to openly manifest.

What of these final Aethyrs? The concept of the Abyss serves as a Self-created barrier, a limitation and dividing line decreed by the Self, to keep out all that which is not a part of that Self. The Aethyrs beyond this point are concerned only with Self. The Ninth Aethyr shows in its ghostly fashion that the Self may still travel where it Wills and interact as it Wills, but without risking any violation or dissolution of its own unique and individual essence. The Self can reach out to touch, taste and experience life in all its diversity, but without ever losing its own Selfness, that which makes it what it is. Xeper implies an evolution, a state of change and progress, whilst remaining essentially the same Being. This continual journeying and experiencing is illustrated in the Second Aethyr, whilst the focussed core finds its expression in the First.

It is a folly to view the Aethyrs as a one-off experience. One does not reach the First Aethyr and then stop. Skrying the First Aethyr need not imply any particular Initiation. I firmly believe that the most novice Setian could experience something from even the highest Aethyrs; that something would be in proportion to their initiatory progress at that time. I am pleased with the progress I personally have made in this series of experiments. I am particularly pleased that the later Workings are so obviously superior to the now somewhat naive and awkward earlier Workings. But without those earlier Workings the later ones would never have been reached. Thus I make no ludicrous claims for myself, other than that I did the best I could at the time, and I believe I have advanced my Xeper as a result.

I continued in the use of the Nineteenth Call from Casaubon's Dr. John Dee's Actions With Spirits, as the most accurate in my possession, and having relocated my written copy of the Nineteenth Part of the *Word of Set* in English, I proceeded to recite this also after the Enochian invocation, in the final five Aethyrs, thus ensuring a correct philosophical stance from the outset.

Having worked my way through the Aethyrs, the most prudent thing to do now would be to have a rest and spend a little time working in those other areas that currently interest me. This I intend to do. And then? I fully intend to return to the Aethyrs in a couple of years' time. I know for a fact that if I were now to assay the earlier ones again, they would reveal so much more, and so much differently. The Workings have resulted in a Remanifestation, the mystery of Runa has expanded into new areas. That is my greatest evidence of an ultimately successful Working.

Xeper and Remanifest.
Reyn Til Runa.

Summary of the Aethyrs

10. **ZAX** Dispersion. Random recycling. The Self divorced from the processes of the cosmic order. Duality; creation and destruction.

9. **ZIP** The Self inviolate. The Willed interaction of the Isolate Self with the objective universe. Separateness.
8. **ZID** All-encompassing perception. Leviathan, the absolute. The timelessness of the essential Self and its relations with not-Self.
7. **DEO** The essence of Self and Darkness. Definition and evaluation. The relativity of concepts.
6. **MAZ** The Pentagram as a Gate, its relationship to the Trapezohedron, defined by its angles. The presence of Set. The Black Flame.
5. **LIT** The boundaries and qualities of Self defined and ordered by the Self. Xeper as change whilst remaining the same. The focus of Self.
4. **PAZ** Detachment and observation. 'Umr At-Tawil, the Prolonged of Life. The Red Magus. Immortality and the ordering of one's own Self by an act of Will. The establishing of boundaries.
3. **ZOM** The Inferno of annihilating the exterior universe, followed by re-creation. The Black Flame turning Red. The vision of Leviathan. The absolute.
2. **ARN** Looking in at the Universe from the outside. The Ship of a Million Years. Travelling and interacting on one's own terms, without any outside ties.
1. **LIL** Immortal, Eternal and Becoming. The Outsider. The Eternal Quest.

Aethyr 10 - ZAX

Sunday 2nd January XXIX AES, 1:25 a.m.

I experienced no perceptions of this as a particularly "accursed" Aethyr, as 666 describes it, although for reasons I shall refer to later in this write-up, it may be deemed responsible for the "sorrows" of Buddhism.

I stood in the centre of a vast plain. At one side all was so rigid and ordered as to be totally unmalleable, and at the opposing side was a roaring chaos of destruction and disintegration as all things fell apart into their component quanta. And the ground moved, the stable area sliding ever into the maelstrom of dispersion, though new stable matter always sprang up to replace that which was broken down.

As I focussed on the centre of the chaos, I beheld it as a vast, bestial maw, as in medieval depictions of the Gates of Hell.

I then experienced a flash of near-ecstasy as I realized what I was beholding. Drawing further away, I realized that here again was the Serpent swallowing its own tail. The Serpent represents the entire Universe, devouring itself, but in so doing it gains energy to grow, thus recycling and replacing what was lost. This is perhaps akin to the Buddhist idea of the Great Wheel being spun by a ruling Demon, a concept not so far removed from the Abyss and Choronzon of Crowley. The objective universe both creates and destroys, but mindlessly and impersonally.

ZAX is thus entropy, the force of decay and inevitable dissolution and disintegration that all things that belong to the cosmic order carry within themselves. It is also the regurgitation of expended raw materials. Decaying organic matter is a wonderful fertilizer for new growth.

It is small wonder that RHP Magicians are so mortally afraid of the Abyss. Having identified themselves with the cosmic order, they share in its recycling and thus lose all that they have gained, sacrificing themselves on the Altar of Dispersion.

But the forces of entropy are powerless against the Black Magician, who has isolated himself and rendered his Self separate and inviolable. Although our bodies are ultimately prone to decay, we have created for our Selves an independent and eternal order. Ordered in and of our Selves, our psyches are not prone to external dispersion, but are Eternal in their separate and unique existence.

In short, the Abyss is a menace only to those slaves of the universal consistency, who have refused the Gift of Set and sought to extinguish the Black Flame. Since the Self-aware Black Magician is inherently unnatural, the natural forces of dispersion can have no power over him.

This is symbolized perfectly in the Pentagram of Set, which does not touch the Self-devouring Circle in which it is depicted.

Aethyr 9 - ZIP

Monday 10th January XXIX AES, 12:57 a.m.

At first I perceived only my Self suspended alone in a mist, which was grey, tinged with pink. I was wholly alone.

I then realized that if I concentrated my attention, I could perceive the World beyond my Self as a thing detached and apart. Unattached to it, I could perhaps truly appreciate its beauty in its own right, and my naked mind soared incorporeally over hills and forests, savouring all that it saw, but touching it but lightly. Still I was alone.

Tall towers rose before me and I entered a fair city and Willed my Self to take form there. People teemed everywhere, living and laughing. I laughed with them, but they remained distant in essence, as did all else. Even in this throng, I was alone.

For now the boundaries between Self and not-Self are well-established and defined, and I can enjoy life and interaction without tainting my Self. They have become a pleasurable pursuit, an Indulgence, and remain ever apart from the essential I. I am alone.

Yet these Willed interactions with the Universe serve to constantly reveal and emphasize new facets of I, and as I walk my Path and Indulge my Self, so I see reflected the permutations of that Self in all its various guises. Runa continues to expand before me as I Xeper and Remanifest.

Aethyr 8 - ZID

Monday 17th January XXIX AES, 12:37 a.m.

I found myself in the centre of a vast cosmic triangle, its tips touching the very boundaries of manifestation. At its centre was an enormous, unblinking Eye.

I then perceived other eyes at each tip of the triangle, and the triangle revolved and spun according to the Will of the central Eye, each lesser eye reporting back its perceptions and interactions to the central Eye, which remained still, assimilating the incoming data.

There then appeared to be three great triangles, with the Eye at the overlapping centres, all set at different angles to each other. And each triangle had its own three eyes, each at one angle of the triangle, so that the Nine were focussed in the One, their all-encompassing perception Remanifesting in the still centre, which was timeless and immortal, existing apart from these interactions.

And this is the vision of the Eye of Leviathan, that ageless and absolute sentience against which all else must be measured. Leviathan is immortal and eternal; the Universe is transitory.

Even so with the Black Magician. The core Self must Remanifest, Coming into Being as an ageless Intelligence akin to Leviathan, the constant around which all else revolves.

The perspective is enlarged to perceive all things from all angles. All things are measured relative to the absolute Self, never vice versa. This is the goal of the Magician: to see with the Eye of Leviathan.

Aethyr 7 - DEO

Monday 7th February XXIX AES, 12:51 a.m.

I found myself in an expanse of infinite Darkness, warm, still and comforting. I beheld before me a giant rose of black petals, exuding a scent so subtle and beautiful that it pierced the heart. I reached out for it, my hand enormous in the black vastness. The detail of each petal was exquisite, and the rose contained dew like a clear honey, sweet and rich.

I realized that this was a Self-created beauty, drawn from the depths of my own soul. All standards, all worth, are mine to define.

I contemplated landscapes, but perceived no solid shapes, only geometric figures, lines, angles and curves. For these are the seeds of manifestation, the mental tools of the Magician.

There are no colours here, only black. For this is a deep mystery, shrouded in the Eternal Darkness of the Self, concealed from the profane. The only other tints (subtly discerned, inwardly perceived, without altering the Blackness) are the silver hue that hints of the quiet, beautiful presence of Set, and the pulsing red of my own heartbeat, my Being.

Aethyr 6 - MAZ

Tuesday 15th February XXIX AES, 1:33 a.m.

As with the previous couple of Aethyrs, the emphasis was upon Darkness, with shapes and angles.

I seemed to pass through an enormous Ring, into a Void space. Here I saw an inverse Pentagram traced before me, outlined in silver.

The Pentagram suddenly spun horizontally through 90 degrees, revealing another, hitherto hidden, Pentagram at right angles to it. As one Pentagram was viewed face on, the other was seen from the side and was thus effectively invisible, the outline possessing no thickness.

These Pentagrams then struck me as comprising Nine Angles, since they shared a common lower point, and as they started to rapidly spin, the two sets of four upper points outlined the flickering image of a flashing, gyrating Trapezohedron.

Never before had I perceived phi and the Golden Ratio in such beauty. Dare I label this perception of the Pentagram/Trapezoid as the Golden Gateway?

I passed through this vortex into a place of deepest Darkness and tranquillity. I followed the trace of a red tongue of flame until I came to where a Black Flame burned upon an Altar. I merged with this Flame, but remained my Self. This Altar seemed to be a monolithic stone Trapezohedron (at least I sensed it as such; I did not see it in a 'visual' manner).

I then saw the image of Set, outlined in a pale silver glow. I sensed this image as a hieroglyph indeed, but a genuine formless presence was also with me, an Intelligence who was warm and deep. There was no communication apart from a pleasant and profound touching of minds (which in spite of its gentleness shook me to the core) and I withdrew for the present by the way I came.

I understand, writing this afterwards, that this experience has affected me profoundly. I also understand that there is more to come.

Aethyr 5 - LIT **Sunday 20th February XXIX AES, 12:07 a.m.**

I was sitting quietly in a Void, calm and untroubled. This space was Self-contained and inviolate, and was bordered by the Ouroboros, Self-created boundary and definition of my Self. Any seeking to assault the sanctity of my Self would encounter only the Dragon that devours eternally, for the rest stands apart from the Universe.

I was in an environment totally ordered and defined by my Self, separate from all that is not-Self. From here I can manifest my Will in all places and at all times, for I am apart from the machinery of the cosmic order. I am focused.

Focus is a peculiarly appropriate word for my condition, for it can be both a verb and a noun. I am the focus around which all else revolves, in the presence of which all else fades and blurs into the background. And I am focussing, shifting my Will to Remanifest in new situations and panoramas as I desire. I am active and I am passive. I am the focuser, I am focused, and I am the focus. I sense the Black Flame burning hot. This is another expression of Xeper in its essence: how to change and Become, yet simultaneously remain the same Being?

This Aethyr is still and tranquil, moreso than any previous, but there still remain others, and I feel this is a drawing-in prior to new Remanifestation.

Aethyr 4 - PAZ **Tuesday 22nd February XXIX AES, 12:38 a.m.**

At the commencement, I was aware of my Self in the centre of great dualistic forces: expansion and contraction; creation and destruction. None of these could touch my essential core, and I simply observed with a detached interest, able to intervene or not as I so Willed.

I then withdrew into my Self and sat in a long hall, upon a pedestal. Other shadowy figures sat on other pedestals, representing other Black Magicians who have sought out the mysteries of Self.

I perceived Set as an awesome consciousness permeating the Universe, the Black Flame apportioned according to his Will, flickering in Darkness in carefully chosen places throughout the randomly ordered cosmos.

I then perceived the Prince of Darkness in an aspect akin to Lovecraft's 'Umr At-Tawil, the Prolonged of Life, the Gate, offering the entire expanse and experience of Self to those who dare. A reflection perhaps upon the nature of the Red Magus, who shall behold only Leviathan. In order to annihilate the cosmic order and perceive the absolute, it must first be necessary to order one's Self, by one's own Will. The warning of Belial should not be taken in vain, the boundaries of Self-reference must be established and maintained. Then the old can be swept away, leaving a Void in which a truer vision may manifest.

The Black Magician fears not even if the entire Universe be annihilated. For he is his Self alone, and not touchable by its catastrophe. His Immortality is within his Self, the Black Flame at his core, and dependent upon none other.

Aethyr 3 - ZOM

Sunday 27th February XXIX AES, 1:08 a.m.

The Aethyr was full of raging red fire, with cracking great flashes of scarlet lightning that ripped through the heart of me and then shot through the Aethyr. This was a terrifying spectacle at first, until I realized that it was all according to my implicit Will, my magical quest, and that I was unharmed by the Inferno.

I recalled that the Black Flame turns Red through the process of Initiation, and that the Red Magus shall destroy his Universe and behold Leviathan alone.

Sure enough, the Flame burned away all else, leaving only my Self in a great Darkness. Then I seemed to perceive dimly the Dragon in symbolic form, sometimes as a vast Serpent, seemingly remote, but then a single scale would become too huge to behold in its entirety.

Here, with the natural law swept away by the blasting breath of the Dragon, the concept of a new, Self-created order beckoned, unfolding from the undulating coils of Leviathan, making new shapes in the Darkness according to the Magical Will, an act of re-creation.

As Leviathan is the absolute, so must the Magician Become, unto himself.

Aethyr 2 - ARN

Saturday 5th March XXIX AES, 1:44 a.m.

I stood outside the Universe, looking in, beyond the expanding borders of the cosmic order.

Then I was standing upon a boat, a bark of Egyptian design. Anubis was at the helm and Set was enthroned in the centre. The Ship of a Million Years. I recall the essay of that title by the Secretary of the Order of Leviathan, James C. Joyner, and his references to the TARDIS. For perhaps the first time, I really understand the significance of this fantastic vessel, its ability to be piloted to all places in all times, whilst itself being a part of none of them, but existing outside in its own self-sustaining dimension, interfacing with the Universe through its materialized shell, able to slip in and out of manifestation according to the Will of its operator.

Even so, the Ship of a Million Years, a thing from outside of Space-Time, sails serenely through the Universe, responding to its helmsman's Will. The mind of the Black Magician can reach out and focus anywhere, anytime, upon anything, perceiving it simultaneously from all possible angles, under Will.

My uniqueness and apartness now implicitly understood, I can behold and enjoy the Universe fully as if for the first time, on my own terms. I have become a perpetual traveller, an explorer, who delights in all and is enchained by none.

Aethyr 1 - LIL
Monday 7th March XXIX AES, 1:51 a.m.

I was enthroned in Darkness, utterly at peace and alone, although I knew that there were others like me with whom I could communicate if we projected ourselves into the arena of the phenomenal Universe.

I was outside. Outside time. Outside space. There was only I, Self-defined.

If I wished, I could view the Universe from outside, as in ARN, looking down upon it. I could dip into it as I Willed, as a diver into a swimming pool, for my own Indulgence. It is my playground, and I formulate the rules of play.

But here I am apart, focused and inviolate. My attachments and concerns are zero. I think clearly and precisely, without external distraction. I am at peace in this state, and can Remanifest as I wish, operating within the Universe to further my own Xeper, Indulging my Self. For Xeper does not finish here, this is a resting point, a core, a consolidating focus. But I have nurtured my Self and remain finite. Hence, there is always some new experience to pursue, some new perspective to envision. Immortal, Eternal and Becoming. I am.

Comparisons

This brief discussion is a comparative look at how others have approached the Enochian Aethyrs (and indeed Enochiana in general). Feedback and discussion are important facets of the Black Magical quest, even though the actual Work of that quest is usually carried out in isolation. I have more than once had the experience of a fellow Initiate discovering some buried treasure in my own Work that I had not personally noticed before.

a) Aleister Crowley - Ipsissimus Crowley's The Vision and the Voice is probably the first place to look in any investigation of the Aethyrs. His records are so meticulous and exhaustive, not to mention so profound and beautiful, that they are beyond compare. Crowley was to my knowledge the first to sit down and skry the Thirty Aethyrs in this fashion, and his

record of the experience is the earliest available (if anybody is aware of any earlier work, please let me know!).

As is inevitably the case, Crowley's visions reflect his own personality and philosophy to a large degree. The skrier always perceives his visions through his own subjective lenses. Nevertheless, many of the concepts are far more general and expansive than those tied directly to the Aeon of HarWer, and the Initiatory programme described in his writings persists in very similar form into the Temple of Set. As is always the case in his writings (reflecting the "strange and fitful presence" of HarWer), Crowley's references to the Self are decidedly ambiguous and contradictory. It is as if he never really decided whether he was a Black or White Magician (though his practice, lifestyle and enormous ego suggest the former).

I had read The Vision and the Voice two or three times prior to commencing my own work with the Aethyrs, and it has inevitably coloured my own perceptions. This is quite explicitly the case in one or two examples in the two earlier decads. But my visions are generally my own, and the emphasis is usually quite different to that which Crowley placed.

It may be interesting to compare Crowley's summary of the Aethyrs with my own. Whilst obviously very different, common patterns in Initiation should reasonably be expected.

b) Adept Eardley W. Scott - Adept Scott has had some of his Work with the Aethyrs published in the Trail of the Serpent and I have read some of his impressions which afforded new insights and perspectives. Adept Scott has a distinct style which is altogether different from both Crowley and myself, and his skill in isolating and analyzing the fundamental Initiatory value of each Aethyr has been very inspiring.

c) Ipsissimus James Lewis - Ipsissimus Lewis Worked with the lower Aethyrs in a series of *Apep Workings* (published in the Book of Leviathan), the purpose of which was to discern the fundamental principles and direction of the Order of Leviathan. It was during the course of these Workings that the Order's interest in Immortality was specifically emphasized.

The Apep Workings are of tremendous value, not only in their relevance to the Order of Leviathan, but also because they represent the first ordered sequence of practical Work with the Aethyrs which I have encountered with a specific magical purpose in mind. Generally (as in my own case) the Aethyrs are skryed in their given order to obtain a general overview of the process of Initiation. Ipsissimus Lewis demonstrated with remarkable effect how the Aethyrs can also be sequentially addressed for a fixed and specific purpose, in this case information pertaining to the interests of the Order of Leviathan. This aspect of the Aethyrs is very novel and I find its implications very exciting in bringing the vagaries of Enochian Magic more fundamentally into the Willed framework of the Black Magician.

d) Ipsissimus Michael A. Aquino - As related in The Church of Satan, Dr. Aquino discovered the Casaubon version of the Enochian Keys whilst a Magister in the Church of Satan. In the documents reprinted in his history of that organization, Dr. Aquino describes how he used the Casaubon Key to skry one of the Aethyrs and in so doing found it qualitatively different from the Keys given in the Satanic Bible. This realization culminated in the reconstruction of the genuine, unadulterated Enochian Keys and their Setian interpretation, as presented in the *Word of Set*.

e) Dr. John Dee & Edward Kelly - Dr. Dee's papers contain many pious discussions with and revelations from "angels," but it does not seem that either he or Kelly ever skryed the Aethyrs in the manner that Crowley did. Rather, their spiritual records seem to consist of a far cruder reliance upon their own prayers, the whole set within a Judaeo-Christian framework. What is interesting, however, is the manner in which each Aethyr is given governance over specific parts of the earth, a far more materialistic notion. This may add further authority to Magus LaVey's application of the Keys, as mentioned below.

f) Anton Szandor LaVey - Magus LaVey "Satanized" the Keys and presented them in the *Satanic Bible* as the "language of magicians." His work here was unique, in that as far as I am aware this was the first time that anybody had actually ascribed materialistic meanings to the Keys, allocating each Key to specific varieties of magical operation for specific and tangible results, here and now, an interesting new slant, which provided another factor in drawing Enochiana into mainstream magical practice and out of its hitherto vague and pious woolliness. But his materialistic application of the Keys, abhorrent in the eyes of traditionalists of the Golden Dawn school, is actually probably more in accord with the original motives of Dee and Kelly, as mentioned above.

g) Christopher S. Hyatt PhD & Lon Milo DuQuette - Hyatt and DuQuette recently published their Enochian World of Aleister Crowley: Enochian Sex Magic, in which they reprinted Crowley's distillation of the Golden Dawn Enochian papers, *Liber Chanokh*, and provided some lucid and coherent commentaries and elucidations thereon. They also add some essays of their own on the combining of Enochiana with sex magical techniques. Although they do not present any record of Aethyric Workings in this book, they do place a lot of things in common sense perspective and describe simple, logical methods of Working. They also (most importantly) stress the need to do one's own Work in these areas rather than being constricted by that of other people and thinking that you have gone wrong if you fail to perceive the same things that they did.

h) Gerald & Betty Schueler - I have read the first five of the Schueler's Enochian cookbooks (having flung my arms above my head in horror and fled at the sight of their latest, The Enochian Workbook). There are two major problems with their work. The first is their piety and White Magical protestations. Their emphasis upon extinguishing the ego, and losing the Self is anathema as far as I am concerned. But this self-destructive emphasis is presented as irrevocable fact, not the opinion that it so obviously is. Dire retributions are warned against those who dare tread the Aethyrs with any form of intact and individual psyche - in a word, piffle. The second protestation against their books is their habit of cataloguing in precise detail the things which are to be seen in each Aethyr. The Enochian magician is led to believe that these (much distorted and corrupted - Schueler's interpretation of the City of Pyramids is the exact opposite of Crowley's!) bland and mechanical extractions from Crowley's writings are the only valid visions, and if he sees anything else, he must be doing something wrong.

Of all the Schuelers' books, Enochian Physics is the only one that has anything to commend it, although it must be read very carefully indeed and not accepted without many pinches of salt along the way.

i) Patrick J. Zalewski - Zalewski is a New Zealander who has lately been championing the traditional Golden Dawn system. His work is interesting if only because rather than simply regurgitate what has been said before by dozens of Regardie imitators, he instead explores the deeper complexities of the system and endeavours to present new material, and previously

unpublished documents. Whilst his work is absurdly convoluted from the Setian Black Magical standpoint, one thing that cannot be doubted is the strength of Zalewski's dedication and integrity. His Enochian contributions are interesting in shedding a fresh perspective on the Golden Dawn techniques of skrying, and for their presentation of the Heptarchia Mystica, the planetary side of the Enochian system which is often overlooked.

j) Robert Turner - Turner, a Dee scholar, is noteworthy for having reprinted Dee's papers on the planetary-based Heptarchia Mystica, along with convincing evidence that Casaubon's (and most people since Casaubon) plate of the Holy Table was reversed by a printer's error. His little book also contains an interesting biography of Dee and a history of Mortlake to the present day. This is very much a book for scholars and the dedicated only, but interesting in its way.

k) The Hermetic Order of the Golden Dawn - Their claim to fame in Enochiana lies in being the first to transform the Dee papers into some form of coherent, workable system. In so doing, many details were added to force it into alliance with their brand of Qabalism, and the resultant was a bit of a complicated mess, overly prejudiced to suit their own preconceptions. But this was nonetheless the essential springboard for Crowley's Work and the resulting resurgence of interest in all things Enochian, with all the attendant advantages and disadvantages.

Conclusion

There is an abundance of Enochian material available today. Read through the ads in any mainstream occult paper and you will see every two-bit hack offering correspondence courses in it. Regrettably, Enochiana seems to sell books, so we have no choice but to see it prostituted. At the moment, it is a fad.

All of the authors listed above have something to say on the subject. The serious researcher will feel bound to at least glance at them all. But the final arbiter on all things Enochian must be the *Word of Set*.

Essential reading on the subject I would class as the Work of Setians, plus Crowley and probably also LaVey for his unique reappraisal of the system. Dee's own records are also of interest in establishing the roots of the system, although their tone and the print quality of the facsimile (I can't look at an "f" without seeing it as "s" now!) make it a labour of love. As for the others? Take them or leave them.

Self and the Universe in Enochian Magic

It will be evident that the Aethyrs exhibit an often dynamic view of the balancing of various polarities, and a correct perspective of opposites. Aleister Crowley's Work also suggests this, and even Schueler perceives the Aethyrs as highly dualistic.

Within the context of the Temple of Set, the Order of Shuti is particularly interested in the study of opposites and polarities, and in looking at the Order's details in the Crystal Tablet, their prime concern seems to be that which is indeed of most significance in Enochian work: the distinction between Self and not-Self.

The Aethyrs are inherently Left-Hand Path in essence, stressing a distinction between the Magician and what he observes. This is evident from the Vision and the Voice also if it is read at face value, and is also discernible in Schueler's writings, although he tries to conceal it and "spiritualize" it away by insisting upon oblivion of Self and union with the Universe. It may be that my Workings to date have stressed this distinction at the expense of other learning. I was not a Setian when I commenced this series of Workings, hence my middle experiments may have been over-compensation in order to establish the whys and wherefores of basic Setian philosophy in my own subjective universe. I certainly believe this to be so, hence my conviction that any Magician's Working with an Aethyr will reflect his initiatory status at that time and will focus upon those aspects of the Aethyr most pertinent and conducive to the Magician's immediate and long term Xeper.

This possible over-compensation apart, the fact remains that these Workings have stressed the principle of Isolate Intelligence. The Black Magician has Come Into Being in his own right.

One interesting perspective that appears particularly in the last decad of Aethyrs is a concentration upon the nature and faculties of the Core Self to the exclusion of the Universe in any form. Instead, the potentials and possibilities of that Self within a Universe of its own devising are stressed - some insights into the Being of the Red Magus, perhaps?

Indeed, at this remotest focus of Self, the core "I" seems to be distinct in its way from both the objective universe and the subjective universe, although able to act within and through either in order to explore its own process of Becoming. Obviously the subjective universe is more easily acted upon and through than the objective universe. Even as the Self is not to be identified with the outer body, home, employment and social engagements, so it is not identical to its memories, emotions and personalities. These latter are its tools and means of expression in the subjective universe as the former attributes are in the objective universe. Obviously, without these qualities we are impoverished, but they are nonetheless the transient and changeable aspects of the Self, those parts which the Intelligence uses and adapts and evolves in the process of Xeper.

It strikes me that this concept may be similar to that expressed by Magus Flowers in his evocative term "the omnijective universe," where both objective and subjective aspects alike are seen as vehicles for expression for the Magician, without identification or merging with any part thereof.

Potential Further Research Into Enochian

This series of Workings, and this resultant paper, have been reflective of a lot of changes in my life, and are a record of my Xeper. As a result of this work, I am now experiencing a significant Remanifestation, a Willed analysis and integration of all that I have been through, resulting in a new Becoming, a new state of Being.

It will take a while for all of the ramifications of this Remanifestation to become fully apparent, but some evidence of its occurrence lies in the fact that I now view my Working records of all Aethyrs from 30 to 11 inclusive from a different perspective (no doubt the same will also become true of the last decad, but at present they still remain fresh and vibrant in my mind and have not been fully integrated and analyzed to the same extent yet). What seemed full of profound meaning and insight at the time now seems very basic. This is not to

undervalue the experiences, it simply evidences that I have progressed since, and I would be very worried if this was not the case.

What does this imply? Mainly that if I was to go back to the Thirtieth Aethyr now and repeat the Working of TEX, referring back to my previous notes, I am sure that Aethyr would have so much more to reveal to me that it would almost be beyond recognition. The Aethyrs unfold to us as much information as our initiatory status at the time will permit us to understand. Adept Scott has likened the Aethyrs to a deliberate compartmentalization of the mind by the Magician, in order to isolate and explore its various facets, bringing them all under conscious control. As this Willed control increases, so do the faculties of our minds. In other words, the human mind responds to stimulus, the Gift of Set increases with use. This is expressed in the second premise of the Temple's General Informational Letter:

the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche.

One potential for further Enochian work would therefore be to repeat the Workings with the Aethyrs over a period of time (as indeed I intend to do, but not until a couple of years have passed at least - there are, after all, many other aspects of magic to investigate also!). There is no end to Self-exploratory work of this nature. The boundaries of Runa have expanded far beyond their original limits, but they still entice, and that horizon becomes ever more enticing with every step of the magical path. My Xeper continues, and many Remanifestations still lie ahead.

Although I have little time for the Golden Dawn system of pyramid squares, etc., the Enochian Watchtowers may nevertheless be used in their raw form for work in exploring the Elemental polarities. Perhaps some enterprising Initiate may convert these later additions to the Enochian system into a symbolic key usable by the Temple of Set at some stage, rearranging the colours, deities and attributions to reflect a less "white light" scenario. One idea that crossed my mind in my Church of Satan days was to attribute Baphomet and the four Princes of Hell to the various Elemental combinations of the squares, or perhaps deities from the Cthulhu mythos? There are plenty of possibilities for an inventive mind to rehabilitate the Golden Dawn Enochian teachings.

One aspect of Enochiana that hardly anybody at all seems to have touched upon are its planetary correspondences and deities, as set down in Dee's *Heptarchia Mystica*. I did at one point loosely integrate these with the Sumerian Zone from the Simon "version" of the Necronomicon.

It was a tradition in the Church of Satan to always include an appropriate Enochian Key in a ritual working, and Magus LaVey codified each Key in the Satanic Bible according to its application in either operative or illustrative magic. This is a tradition I have adhered to since Enochiana interests me so much (and because, through Work, I have basically made the system my own and internalized it). Given Dee's attribution of each Aethyric Governor to specific parts of the globe, the LaVey usage seems justified in some ways. The use of Enochiana in operative magic is unheard of in Right-Hand Path systems, and thus we have virgin territory here to experiment with.

Ultimately, the Enochian system is no better nor worse than many another magical codification. The real magic, the focusing power, is the Will of the Black Magician. The

means whereby that Will is directed and applied is certainly not arbitrary, but is nevertheless largely immaterial. A seasoned and well-read magician can as easily work through Enochiana, Qabalah, Runes, Sigils or any other focusing symbol. As Ipsissimus Lewis is so fond of saying, it is vital to always remember that "us is it." The primary interest of Enochian Workings to the Temple of Set is the *Word of Set*, and the meaning thereof, for this is not an archaic rehash of esoteric mumbo-jumbo, but a philosophy and approach of central significance to the Elect of Set and his Aeon. Apart from that, the individual Setian can either take Enochian or leave it; the important thing is to strive for knowledge, understanding and power of the Self and the Universe.

Bibliography

The Word of Set, Michael A. Aquino, Temple of Set. The Enochian Keys presented in their true form, along with English interpretations representative of the philosophical tenets of the Aeon of Set.

Dr. John Dee's Actions With Spirits, Meric Casaubon, Magickal Childe. A facsimile reproduction of Dee's own notes and records of the original Enochian Workings. Tediously pious and Christianized, but valuable reading for those who wish to place Enochiana in its true historical perspective and trace the foundations of the tradition.

The Satanic Bible, Anton Szandor LaVey, Avon. A refreshing and stirring presentation of the Crowley version of the Keys, along with Satanic reinterpretation and the fascinating allocation of the Keys to Workings of operative and illustrative magic.

The Vision and the Voice, Aleister Crowley, Sangreal. The sublime and beautiful record of Crowley's Work with the Aethyrs, valuable for its insights into the Aeon of HarWer and its pioneering perspective. For me, this is his greatest written work.

The Enochian World of Aleister Crowley: Enochian Sex Magic, Lon Milo DuQuette & Christopher S. Hyatt PhD, New Falcon. A lucid and workable representation of Crowley's original Enochian paper, *Liber Chanokh*, along with notes and explanatory hints. Details of Enochian sex magical operations for those so inclined. It includes a very useful Enochian dictionary.

The Heptarchia Mystica of John Dee, Robert Turner, Aquarian. A presentation of Dee's planetary Enochian papers, along with some interesting biographical and historical notes. This book revealed the correct layout of the Holy Table, which had been accidentally reversed by Casaubon's printers, and thus incorrectly copied in nearly all texts since.

The Golden Dawn, Israel Regardie, Llewellyn. The Golden Dawn made a good job of rehabilitating the Enochian system and integrating it with their own brand of Qabalistic magic. The Enochian papers in this book are a good presentation if read with Mathers' revisionist motives in mind. Similar papers, slightly more extensive but not so well organized, are in Regardie's *The Complete Golden Dawn System of Magic* from New Falcon.

Golden Dawn Enochian Magic, Patrick J. Zalewski, Llewellyn. A scholarly and well-researched book. Zalewski is an earnest and sincere writer, and his work presents some previously unpublished Golden Dawn documents, including those relating to the Heptarchia Mystica. The Golden Dawn bias is evident throughout, so it should be read with care.

Secret Inner Order Rituals of the Golden Dawn, Patrick J. Zalewski, New Falcon. As well as printing initiation rituals of the Adeptus Major and Exemptus grades from the New Zealand branch of the Golden Dawn, this book contains a copy of Dr. Felkin's Enochian dictionary. Apart from this, it is really only of value to dedicated Golden Dawn historians, and since Hyatt and DuQuette's book listed above also has a perfectly good dictionary, this can

probably be dispensed with.

The Apep Workings (in *The Book of Leviathan*), James Lewis, Temple of Set. These extracts from Ipsissimus Lewis's working records are concerned with the founding and purpose of the Order of Leviathan. They make fascinating reading and illustrate the use of the Aethyrs for divining wisdom on a particular subject. Excellent.

Enochian Magic, Gerald J. Schueler, Llewellyn. A handy primer to the Golden Dawn version of Enochiana, but with a lot of dogmatic opinion and bias evident. Schueler seems to attempt to pre-program his readers into a type of Enochian orthodoxy. Handle with care.

An Advanced Guide to Enochian Magick, Gerald J. Schueler, Llewellyn. Very similar to the above, but explicitly Right-Hand Path, and very dogmatic on matters of opinion. Some interesting ideas and insights, but on the whole very unsatisfactory.

Enochian Physics, Gerald J. Schueler, Llewellyn. A fascinating read. This is the best of Schueler's books. Not to be accepted wholesale, but some interesting hypotheses.

The Enochian Tarot, Gerald & Betty Schueler, Llewellyn. An interesting concept, but the divinatory meanings reflect Schueler's RHP prejudices. As a matter of personal opinion, I find the artwork on the cards primitive, bland and ugly.

Enochian Yoga, Gerald & Betty Schueler, Llewellyn. Moving Enochiana into a whole new magical technology allows free, unfettered rein to the authors' Self-destructive theories and bias. Not recommended.

There have been other books dealing with John Dee and the Enochian system, but I have listed here those which I personally have read at this time. The omission of any title is not therefore necessarily a judgement against the book, it is simply that it has not yet come to my attention.

Thanks

I would like to thank the following people for their encouragement and help in this project: Ipsissimus James Lewis, Magister David Austen & Priest Kristian Knowles.

I would also like to thank Adept Eardley W. Scott for allowing me to read some of his Work with the Aethyrs.

Appendix I - The Nineteenth Part of the Word of Set, in Enochian, from Casaubon

“Madriax Ds praf Tex Chis Micaolz Saanir Caosgo Od fisis Balzizras Ia-ida. Nonca Gohulim Micma Adoian Mad l a od Bliorb Saba ooaona Chis Luciftias Peripsol, Ds Abraassa Noncf Netaaib Caosgi, Od Tilb Adphaht Damploz, Tooat Noncf Gmicalzoma Lrasd Tofglo Marb Yarry Idoigo Od Torzulp laodaf, Gohol, Caosga, Tabaord Saanir; Od Christeos Yrpoil Tiobl, Busdir tilb Noaln paid Orsba Od Dodrmni Zylna. El zap tilb, Parmgi Peripsax, Od Ta Qurlst Booapis. Lnib m Oucho Symp, Od Christeos Agtoltorn Mirc, Q Tiobl Lel. Ton Pa Ombd Dilzmo Aspian, Od Christeos Agtoltorn Parach A symp. Cordziz Dodpal Ofd Fifalz Lsmnad. Od Fargt Bams Omas, Conisbra Od Auavox: Tonug Ors catbl, Noasmi Tabges Levithmong. Unchi Omp tilb Ors, Bagle? Moo Oah Ol cordziz. L capimao Ixomaxip, Od cacocasb Gosaa, Baglen Pii Tianta A babalond Od faorgt Teloc vovim.

Madriiix Torzu, Oadriax Orocha Aboapri, Tabaori Priaz Artabas, Adrpan Corsta Dobix, Yolcam Priazi Arcoazior, Od quasb Qting. Ripir, Paauxt Sagacor. Vml Prdzar Cacrg Aoiveae

Cormpt; Torzu, Zacar Od zamran Aspt Sibsi Butmona, Ds Surzas Tia Baltan. Odo Cicle Qaa, Od Ozazma Plapli Iadnamad."

The Magickal Uses of Aromatic Substances

Classification: V2 - C1H - 1
Author: Ruth Nielsen II°
Date: October, XXV
Publication: Originally given as the "Aroma Workshop" at the Set-XI Conclave
Revision: The appendix on "Sources" was updated as of October 1, XXVI
Subject: Oils and Aromas
Reading List: 23

Part I - The Classes of Fragrance by their Effects

- Class 1: Relaxing - Sedative
- Class 2: Stimulating - Physical
- Class 3: Stimulating Intellectually
- Class 4: Euphoric - Sexual - Emotional

Part II - Recipes for Use in Lesser Black Magic

- Class 1 fragrances
- Class 2 and 3 fragrances
- Class 4 Fragrances
- Other Applications

Part III: Aromatic Substances as a Lesser Black Magic Modality

- A. Basic Fragrance Categories and Effects on Humans
- B. General Suggestions for Manipulating Environments
- C. Guidelines For Using Objects to Carry Aroma

Appendix - Sources of Supplies for Aromatic Substances

Part I - The Classes of Fragrance by their Effects

The following classes of aromas are based on the work of Dr. Paul Jellinek, a German perfumer. The reader is referred to the book Potpourri - The Art of Fragrance Crafting, published by Frontier Cooperative Herbs. In addition, comments of a practical nature are from my own experience with all the substances mentioned. I have rearranged the order of the classes of fragrances in what seems to be a logical sequence.

There has been an increasing use of aroma in recent years for personal enhancement, and also for the more serious pursuits of healing both physically and emotionally. Traditionally, aroma has also been used for religious purposes, though few people realize this. My arrangement of the fragrance classes reflects this use.

A number of researchers have come up with classifications that differ from those given here. There is little in the aroma industry that is accepted as standard when it comes to uniform classification. Professionals tend to accept a classification system that fits the use they make of aroma and the products they prefer. The consumer is wise to keep this in mind.

Another factor in the commercial use of aroma is the failure of manufacturers to label products to identify which of the ingredients are natural and which are synthetic. In either case they can be fit into the various classes given here, but there is often a decided difference in the effect, especially to those who are quite sensitive or allergic.

From a practical focus, the aroma classes used here are easy to work with as there are only four. This has proven to be satisfactory for occasional personal or magickal use and small scale production. In the rest of this presentation, the classes will be referred to by the numbers below that precede the key words, not the Jellinek class numbers. The Jellinek class reference is supplied for those who wish to research further into the books listed in the bibliography.

1. relaxing-sedative - Jellinek class 2
2. stimulating-physical - Jellinek class 3
3. stimulating-mental - Jellinek class 4
4. euphoric-sexual-emotional - Jellinek class 1

A brief description of each class follows. Where the information is available, the fragrances are rated on a scale of 1 to 10 for "intensity of odor", 1 being the least and 10 being the strongest. There are other scales, such as the rate of volatility, which will only be referred to in a few cases. It ranges from 1 to 100 in an attempt to provide a wide margin for measuring the rate at which an aromatic oil evaporates. The least volatile is at the 100 end of the scale, and the most volatile near one. Volatility does not necessarily equate with flammability, so do not make the mistake of thinking that an oil with a high volatile number isn't flammable. Treat all of them as if they are until you are familiar with them.

Class 1: Relaxing - Sedative

The fragrance materials that belong in this class are any plant substance that creates a sweet, heavy or heady aroma. These are called "**narcotic**" or "**intoxicating**" by Jellinek, from the old usage meaning "sleep inducing" or "influencing one to slowly give up one's senses", implying that one also loses control. The actual response is that the senses are indeed dulled, physical reactions are slowed, one feels lazy and relaxed, and a feeling of languor is created.

Imagine walking through a rose garden in a large botanical display. Inhale deeply of that heavy sweet aroma. Do you feel like you are ready to take on the day, or do you feel like laying in the grass and cuddling? This class is often considered a romantic group of fragrances, because of the receptive, passive mood they create. Cleopatra knew this when she covered the floors many inches deep with roses to welcome Mark Antony, or so legend has it.

This class of aromas, however, are scents that in large whiffs can swiftly bring on nausea or headache. It is no small wonder how ancient peoples could have used such large quantities of perfume to, for example, drench awnings and sails with the substances, and not succumb to the unpleasant side effects also. It makes one question the truth of historical legends. The process of steam distillation of essential oils from plant materials was not discovered, however, until the 10th century.

Prior to that time, perfumes were powders or gums mixed with bees wax and pressed oils, and worn on the body as ointments. Plant material was also macerated and placed in warm oils, wine or even water. Flowers and spices were preferred for this. The resulting fragrant liquid was poured over the person, or one stepped into a bath of it. None of these materials can compare ounce for ounce with the potency of essential oils, yet when one is familiar with the methods for making them, some very fragrant concoctions can result.

Essential oils included in this class are listed below. Some of these oils will be listed in another class also, as they cross-over in characteristics. The oils marked with an asterisk (*) were available for workshop participants to sniff if they so chose, at the Set-XI workshop. Those marked with a hyphen (-) are also recommended, but samples were not available. The "*S" (synthetic) fragrances were also available for workshop participants. Specific directions and recipes for using some of the "*" and "*S" aromas will be found in the recipe section.

Neroli (orange blossom) - difficult to find, the most expensive and alluring of fragrances, derives from the bitter orange. Odor intensity 5, volatility 79.

Rose Attar rivals Neroli in fame for price and alluring qualities. Due to price I have never tested either but encourage anyone who gets the chance to take it. Attar is also an essential oil, but not always produced by steam distillation.

Rose absolute and other floral absolutes are less expensive than the above, but still in the higher price range for most people. Odor intensity 7, volatility 99.

Sweet Orange (*) - the most inexpensive of natural aromas, it is cheaper than many synthetics, disperses quickly, is very light, and has a pleasant real orange aroma.

Ylang-Ylang (*) - similar to a spicy rose - a Chinese flower; odor intensity of 6, volatility 91.

Anise (*) - similar to licorice

Vetiver (*) - heavy and similar to aged Patchouli

Sweet Birch (*) - a candy like smell

Clary Sage (*) - heavy like Patchouli and Vetiver, odor intensity of 5, volatility 82.

Peru Balsam (*) - a mellow resinous coniferous aroma

Sandalwood (*) - similar to musk with a slight resinous and floral odor, odor intensity of 5, volatility 100?

Patchouli (*) - heavy resinous like oil, easily overused, odor intensity of 5, volatility 100?

Myrrh (*) - similar to Patchouli, Vetiver and Clary Sage, odor intensity of 7, volatility 100?

Rose Geranium (*) - distilled from the scented leaves, odor intensity of 6, volatility 87.

Amber (-) - hard to find - a waxy substance similar to a musk and patchouli blend. Amber used in jewelry is a hard stone-like petrified form of pine resin, of varying shades of yellow. Amber as a fragrance material is said to be a fossil resin. However, there is confusion in the literature regarding it, and it is in fact an aged resin collected from trees in tropical jungles. It is used as a fixative in perfumes in place of the rarer ambergris, which it resembles. (See the section on recipes for explanation of fixative, and see the "Sources of Supply" appendix for information on where to purchase.)

Chamomile (camomile) (-) - a rare oil found as an absolute, it is expensive, odor intensity of 9, volatility 47.

Rose (*S) - a synthetic rose very similar to the real thing

Ambergris (*S) - a synthetic imitating the substance by the same name, produced by sperm whales which at times were found washed up on beaches.

Musk (*S) - a synthetic form of the substance produced by the musk deer.

Class 2: Stimulating - Physical

This class of fragrances is very familiar to people without most of us realizing it. The scents in this class are often startling, overwhelming, or violent in their action even in small amounts. Commonly a few whiffs will clear sinuses and cause noses to run. In minute amounts these scents are stimulating and give one a sense of physical well being. They are described as being refreshing, sharp, clear and piercing. Recall the smell of Vick's VapoRub, Ben Gay, & Mentholatum. These make heavy use of the oils of eucalyptus, mint, camphor, and wintergreen.

Another group of familiar products are the skin care products, such as Noxema "medicated" skin creme. The "medication" refers to these oils, traditionally considered to be medicinal, being used in the composition of the product. The oils used are believed to be antibacterial, although recent research shows that such an effect is reduced when the oils are used in combination. Any of the aroma oils are complex in themselves, and even a knowledgeable perfumer chemist runs the risk of creating ineffective combinations or the totally strange one. For medicinal purposes such as the antibacterial action, the oils are best used separately.

As a perfume however, it is difficult to find a combination of this class that is good. Some people find the mints and bergamot to be the least overwhelming. Bergamot is often effectively used with Relaxing - Sedative aromas. Thuja Cedar and Bay are next in preference for their pleasing qualities, both being favorites for winter holidays. Generally the Stimulating - Physical class of aromas need the addition of other classes to transform them into really special perfumes. Lavender and Bergamot are exceptions, often being used alone.

Essential Oils included in this class are the following:

Eucalyptus (*) - totally obnoxious if more than a drop is used, rates an 8 in odor intensity, 5 for volatility.

Lavender (*) - Perhaps the most widely used and appreciated of all aromas. Yardley's English Lavender soap available at Xmas time is an example. Odor intensity 4, 85 for volatility.

Thuja cedar (*) - a pleasing "soft" but bright cedar aroma.

Citronella (*) - inexpensive and widely used in lamp oils and candles, especially for outdoor use as an insect repellent.

Bergamot (*) - this oil comes from the rind of a fruit which grows in Italy, not the herb (Bee Balm). Intensity 4, Volatility 55.

Rosemary (*) - a famous oil used for medicinal purposes, similar to eucalyptus in aroma. Odor intensity 6 (but the samples available seem that this number should be much higher), volatility 18.

Spruce (*) - sharp and piercing but not bad in small amounts.

Cedarwood (*) - Odor intensity 4, volatility 97. I found this one repulsive to use as a fragrance. But it works well as a mildew and moth repellent.

Camphor (*) - Odor intensity of 5, volatility ? Medicinal smell.

Peppermint (*) - odor intensity of 7, volatility 70. A nice one for everyday use for healing and fragrance.

Cajeput (*) - exotic, similar to camphor with a hint of spice.

Pettigrain (*) - smells like grassy weeds. Several forms are available, the most common one being derived from citrus leaves and twigs. By itself it is unpleasant.

Pennyroyal (*) - of the mint family, but smells like something one would use on furniture. Harmful to pregnant women if not used with precautions, it has a reputation for being an unpredictable abortifacient. Odor intensity of 7, volatility of 86.

Bay (*) - very sensual, mellow, slightly spicy. A favorite in men's perfumes, it blends well with all classes of fragrance, (women like to wear it too). Often used in Xmas candles, though probably in a synthetic form as the essential oil seems much nicer.

Class 3: Stimulating Intellectually

This category of aromas contains mostly the seeds, woods, woody fibers such as roots, stems, and stalks that release dry, spicy, and bitter odors. Some aromas from class 2 (Physically Stimulating) fit here also. For example, eucalyptus has many varieties, as do the cedars and spruce; some are more mellow than others, and some have more of a "bite". The best way to decide on the use of an aroma is how it actually affects the one who is going to use it, both by itself and in any blends.

Some materials in this category are also noted for being rich and warm, with a fragrance that seems to mellow as it lingers. Vanilla and Cinnamon are two good examples.

The fragrance materials in this class have been prized for their use in preserving foods, disguising flavors or enhancing them, and for their intense stimulation when ingested. They have also found use in the rites of embalming and the preparations of burial places as well as gifts interred with the dead. (The aspect of gifts for the dead is also true in the ancient uses of the other classes of aromas.)

It is difficult to work with some of these oils and those of the physically stimulating group that are very intense, as they overpower easily. When a person becomes accustomed to working with them, it seems one builds up some endurance. If working ceases or is interrupted for a few weeks, upon encountering the aromas again there may be a very rapid, intense reaction that may or may not subside just as quickly. To avoid that, ease into any exposure to the oils if not working with them daily.

The herbs used in the smudge sticks of the Southwest American Indians appear to be of this third class. When any of the classes are burned as incense, the effect is often of this third class, as there is a change due to the burning process. Prior to burning, the sweet grass and sage seem to fit in class 1 and 2 respectively.

Aromas in this category are:

Nutmeg (*) - lighter oil beautiful in floral blends or with class 4

Cinnamon (*) - the essential oil is available as well as a synthetic (*S) form called Cinnamon Fragrance. Both are nice, but there is a noticeable difference.

Allspice (*) - much stronger and drier / piercing than either nutmeg or cinnamon, which are fairly mellow by comparison.

Clove Bud (*) - just a whiff, and one's head takes notice if the least bit fatigued. This oil is often found as clove oil as an emergency treatment for toothache, for it is a topical anesthetic (numbs the area where applied, as it is rapidly absorbed by the circulatory system).

Ginger (*) - a number of forms exist. The common spice is somewhere between nutmeg and cinnamon in pungency, with a dry / piercing quality similar to allspice.

Wild Ginger (*) - Canada Snakeroot. This is an endangered species in Wisconsin, but wildcrafting provides the source and it is gathered in Canada. It is similar in initial aroma and taste to ginger, but has an effect on the body that is both stimulating and euphoric. Used in colognes.

Anise (*) - already covered in the Relaxing-Sedative group.

Fennel (-) - similar to anise in aroma, a valuable medicinal for digestive disorders, and as an accompaniment to heavy, spicy meals. The oil is extracted from the seeds when crushed a bit. The seeds are effectively used whole, and just a few crushed at a time. They make a short lived but nice incense burned on coals. The plant itself is nice as a cooked vegetable when under 12 inches, and as such has the same qualities as the oil.

Class 4: Euphoric - Sexual - Emotional

This category of aromas is similar to Jellinek's Class 1, which he called "Sex Stimulating". The non magickal literature deals with this class in an awkward manner at best. The descriptions given of the materials used in this class are: blunt, alkaline, may have an earthy smell, almost reminding one of something slightly spoiled. There may be fatty, oily, or waxy overtones, or a mustiness. These are of animal origin. However having worked with fragrance materials in personal and magickal use since 1979, I think this is too narrow a description.

Up until the last decade or so, the synthetic substitutes for fragrance materials derived from animals were not satisfactory. Though the aroma of synthetics was close, even identical, the synthetics did not seem to have the "staying" power of the natural aromas. With the growing responsibility toward wildlife management, endangered species are less available for indiscriminate slaughter simply for their glands. Recent introductions of synthetics seem to work well however, and are most often the ingredients even in expensive perfume products.

The value of this category in perfumes lies in the immensely pleasing fragrances, which for the animals are used in attracting mates. The response in humans is such that these aromas in minute amounts also act as attractants, erotic stimulants, and if knowledgeably used, facilitators of ecstatic states for sex magic, or singular efforts at transcendence of the physical plane whether of a sexual or non sexual method.

In practical use, the "staying power" is referred to also as the base note, as it lingers the longest after the other oils have dissipated. The base oil however prevents the additional oils from evaporating as fast as they normally might. Depending on the oil, the base can contribute a "dark" quality to the perfume.

The aromas of this class are difficult to use alone, even in minute amounts, due to their overpowering nature. With these scents there is quite a difference in the effect when they are diluted in essential oils of the other classes. Some examples are given in the recipe section, but a case in point is Patchouli, a very dark essence associated with Saturn. I have found it totally overpowers a perfume unless used in a ratio of 1 part patchouli (or less) to 10 parts of other oils.

The reader is referred to any good resource on Tantra. Books on sexual magic also have a few usable ideas. But generally one has to give this matter thought to avoid having the aroma take over the setting. Basically the fragrances when used properly are suggestive of warm body scents.

In addition to use in religious rites and sex magic, some of these aromas have also found their way into medicine. Myrrh with goldenseal root has been a famous formula with antibiotic-like action. It is sold in capsule form for this purpose, and I can attest to its effectiveness on adults.

The traditional literature lists only the animal source aromas in this category, but they were always used in combination with aromas from the Relaxing - Sedative class when diluted for personal use. The aromas chosen have been sandalwood, frankincense, myrrh, and some of the coniferous resins. A few seeds such as vanilla pods (fermented in the form we know them) and ambretta seed have also been used often enough to warrant considering them in this class. I would also add Canada Snakeroot or Wild Ginger which, when it is aged in a mixture for a while, imparts a really exquisite note. It is for this reason that these aromas are included in

this class, as their effects when combined and depending on the person, even when used alone, often have the effect of producing the aroused euphoric state.

When using these oils for a specific rite however, it is wise to consider what the effects might be, by wearing it over a period of days or weeks before the rite. It has been amazing to me to see that reactions to the same fragrance vary throughout the month. (Further research is being done to see if this correlates with the phases and signs of the moon.) By reactions I mean not only my own, but those of others around me who notice the fragrance I am wearing. Of course, this may also be related to the changes in human pheromones that occur throughout the female's monthly cycle. Perhaps they enhance or alter the aromatic material.

When purchasing aromas in this class, one can also use the actual plant material, as it is so strong. However, be aware that there are at times wide variations in the quality of the plant material, due to growing and handling conditions, and in the past few years even the political climate.

Aromas in this class are the following:

Musk (*S) - a synthetic formula widely used.

Ambergris (*S) - a synthetic

Patchouli (*) - these 3 have been discussed a bit already.

Frankincense (*) - a resinous aroma that is overwhelming in even small amounts.

Myrrh (*) - this resinous aroma is detracting for fragrance, but combines beautifully with other classes.

Canada Snakeroot (*) - Wild Ginger - the plant material.

Vanilla bean (*) - considered a love attractant, it has been used in cooking initially for that purpose.

Rose (*) - from the damask rose. Promotes fantasy conducive to Venusian matters as well as its Relaxing - Sedative effects.

Sweet Birch (*) - seldom used alone because its aroma is so distinct. Useful in formulas relating to love and sexual attraction .

Bitter Almond oil (-) - used both as a base oil for massage and anointing oils, and as a fragrance itself to induce love and harmony.

Calamus (-) - Sweet Flag, highly prized in perfumes as a base also.

Orris (-) - a form of iris. Many people are allergic to this very sweet, cloying fragrance.

Cardamon oil (-) - valued in baking also. Considered to be very magnetic when used for sexual attraction.

Part II - Recipes for Use in Lesser Black Magic

Perfumes (for adding to the basic lubricant recipe, or for personal wear as is): A few basic concepts need to be understood before mixing a perfume, either to wear directly or to then add to an oil, for example the lubricant recipe near the end of this section. This basic recipe can be used for a number of things, just by adding different oils.

Fixative: This is the base aromatic oil. It is an oil with a very low evaporation rate that retards the evaporation of all other aromatic oils added to it. It is important to know the characteristics of this oil, as it may either dominate or simply enhance without changing the oils added to it.

More than one fixative oil may be used. In that case, one may be the stronger, so it is important to check the final product every day or so for a week. In some cases the aroma may make a decided change. This is especially noted in blends that include Patchouli.

Volatility ratings of 70 or above indicate oils suitable for fixatives. In each of the original recipes that follow, at least one of the oils is a fixative. After you have made a few of these recipes, try some of your own.

Bottles: The bottles of oils used for the most part for this article are the 1/2 ounce amber, available from Frontier and most outlets that deal in aromatic materials. The oils are purchased in this size bottle, but empty ones are also available. You will find an assortment of 1/4 oz and 1/2 dram size bottles useful. Many of the recipes are geared to the 1/4 oz. The 1/2 dram holds about 30 drops of oil. The 1/4 oz bottle holds about 2 1/2 of the 1/2 drams.

If bottles are being reused after having held another aromatic substance, rinse them well with 70% rubbing alcohol first. Never use plastic, as the oils will melt them.

The dropper referred to is the one that fits this bottle. Both are frequently available at well stocked pharmacies, but will have to be specially requested. If droppers are not available, plain plastic cocktail straws work fine. They seem to tolerate the oils well. Insert the straw into the oil 1/4 inch, place your index finger over the top of the straw to create a vacuum, and while keeping your finger in place remove the straw to the empty bottle, releasing your index finger to drop the oil out of the straw. (Many people do not know how to do this as I've learned from the work shops I've given.) This little trick will allow you to have individual straws.

If you wish to use a straw or dropper for more than one oil, swish it in a small bottle of 70% rubbing alcohol so as not to contaminate the other oils. Some oils do not rinse well, such as eucalyptus, frankincense, sandalwood, and the conifers. A straw instead of a dropper can save you some grief.

The best bottles to put small trial mixes in, or for tucking into a pocket or purse, are the half dram size. Request that they have caps resistant to oils unless sold for that purpose. They are also available from Frontier and other outlets. The amber bottles, and these tiny ones, usually do not cost more than 45 cents each (in 1990). The glass tip droppers run 45 cents.

The recipes here are given in "tiny batch" measurements, as most people want to experiment with small quantities first. Considering the cost of some of the oils, that is wise. The thicker

oils like sandalwood and patchouli are maddening to work with, as they don't drop neatly into the tiny 1/2 dram bottles. Take careful aim, and have an absorbent material underneath, such as the squares of cotton that can be then used in closets or drawers so as not to waste the spilled fragrance.

Cautions: Store all essential oils out of reach of children or persons not responsible for their actions. The oils marked with an asterisk (*) in this article are all GRAS (generally recognized as safe for internal and external use), when used in conjunction with a reliable source of information, **with the exception of the following:** Sweet Birch, Calamus, Cedarwood, Pennyroyal, Thuja Cedar, and Vetiver. If used to scent the lubricant recipe, make sure that all of the ingredients are from the (*) group, not the (*S) group. Substitutions can be made of similar oils.

The following formulas have been developed over 11 years. They are offered for personal use for members of the Temple of Set. The names and the recipes are copyrighted, and may not be produced for sale or trade.

Class 1 fragrances:

1. "Sandala" also has class 4 properties, and is suitable for both. It is a light fragrance. A cheaper version is made with musk instead of sandalwood.

40 drops of Sandalwood
8 drops of Rose

2. "Lavender Rose" - This is a fragrance that was very popular in the Victorian era, and still is one of the most requested. This is my version. Some also put oak moss with it, but I found as a potpourri it was one that many folk were sensitive to, so I prefer to just use the oil blend.

20 drops of Lavender
20 drops of Ylang-Ylang
10 drops of Cinnamon
10 drops of Sandalwood (or musk)

This is a heavier fragrance than "Sandala". Both can be used successfully in setting the atmosphere for intimate or social settings. Begin with "Sandala", and introduce "Lavender Rose" as the next level of intensity. Expect the guests to become mellow or perhaps even tired. These fragrances will not liven up the evening or atmosphere.

3. Confusion scents - By itself this almost has possibilities. But used to upset an atmosphere or person that has been heavily exposed to the formulas above, this does not bring on rave reviews. It is best used on something wooden, or a dried plant arrangement with some woody items. For this to work it must remain in the same environment as the other oils used. Don't be surprised if the "intended" becomes irritable or complains of a headache. It is very stimulating.

3a. "Bad"

40 drops bay
7 drops of pettigrain

Class 2 and 3 fragrances:

Here Musk is the fixative but is only subtly apparent.

1. "Citryn" - This fragrance is usable almost immediately. It is light, and though not lively is not so sedating as the above ones.

20 drops citronella
40 drops sweet orange
12 drops ylang-ylang
20 drops musk

2. "Citrus Delight" - add 10 drops cinnamon to the above recipe.

Class 4 Fragrances:

1. "Persian" - A fragrance suitable for men or women.

1 dropper of sandalwood (20 drops)
1 dropper of musk (20 drops)
4 drops patchouli
3 drops ambergris

Be sure to rinse the dropper in alcohol after each oil, or use separate straws. After blending, let it sit for a few days. Use 1 dropper for a fragrant, sensual bath. Use one half, to one dropper, to 4 oz. of oil for massage, or to 1/2 cup of the lubricant recipe. If the oil will be used to supply fragrance for the lubricant, and if it may come into contact with someone's mouth, substitute another dropper of sandalwood for the musk, and use cinnamon instead of ambergris. It is not the same, but the difference is pleasing. It will compliment "Persian" if the latter is worn as perfume.

This makes a nice base to which one can add other oils for very different effects. Rose, Ylang-Ylang, or Lavender can be added (5 to 10 drops for the Rose or Ylang-Ylang, and 3 to 5 for the Lavender).

2. "Sexem" - A sweeter, mellower fragrance than "Persian", can be used preliminary to it over a long evening. Suitable for both men and women. A nice way to use it is for one partner to wear "Persian" and the other "Sexem". Either of these are also nice on the hair. Use a 1/4 oz bottle for this one.

4 droppers of sandalwood
8 drops of patchouli
5 drops of myrrh
3/8 inch to 1/2 inch of Vanilla bean snipped fine.

Let this sit for about a week, and shake gently every day. Little tiny black dots will come off the vanilla bean and float in the oil, but this is normal. Used this way the vanilla is subtle, not at all overpowering as one might think.

3. "Silk" - A romantic blend of classes 1, 3 and 4.

20 drops of musk
8 drops of ylang-ylang
5 drops nutmeg or cinnamon

This one can be used immediately. A richer version is made by substituting sandalwood for the musk, or using half of each.

Other Applications:

Lubricant (for extended sexual contact):

This recipe is adapted from the book ESO, page 26. It is delightfully luxuriant. When stored, it has the color of skim milk, and the consistency of soft butter. As soon as it touches warm flesh it melts into a fragrant, comfortably slippery lubricant. It is suitable for massage on all areas of the body. It is not objectionable to taste either when one moves from manual to oral stimulation. (It makes a nice lip balm for those of us without partners.) If flavoring is desired, be sure to use essential oils that are GRAS (generally recognized as safe), as even minute amounts of non-GRAS oils could cause serious problems to mucous membranes, genital areas, or skin.

The easiest way to make this is to purchase a set of stainless steel measuring cups, with the 2 cup size the largest. The ingredients are not easily cleaned out of regular cookware. So you might want to reserve the measuring cups just for this project. The end result is well worth it. I've also enjoyed using small crocks, such as bean pots that hold about 1 cup of liquid.

The oils that work the nicest are the spices. The book suggests oil of cloves for its warming effect. The same is experienced with oils of cinnamon and allspice. If you are uncertain, try cinnamon first, as it is the most gentle of the spices, cloves and allspice being quite a bit more intense. A favorite old time stimulant for women has been ground ginger applied directly to the area of interest (or so I read in a book somewhere). Ginger oil is similar to cinnamon in intensity.

Other safe oils for flavoring such as vanilla and fruits do not add any stimulating qualities, although the smell of natural vanilla and the eating of it are said to be traditional Tahitian aphrodisiacs. Vanilla flavored sugar cookies were once considered a perfect treat to induce someone to 'fall in love' with the baker. Vanilla fits both in class 1 and 4 the relaxing and the euphoric.

Lubricant Recipe:

20 tablespoons of mineral oil or canola oil
4 tablespoons melted paraffin or a very clean bees wax.
2 tablespoons melted petrolatum.

Puritan brand cooking oil is satisfactory - anything else leaves an oily taste. If using the canola oil and you find it has a taste, then use the mineral oil. However, once mixed with the other ingredients and mingled with the normal secretions of the body, it should not be noticeable.

I've not found a suitable substitute for the petrolatum. (Petrolatum is just plain white petroleum jelly, otherwise known by the brand name Vaseline). There is a new vegetable source baby jelly available from Frontier Cooperative Herbs, but I have not had a chance to try it.

Bring an inch of water to boil in a shallow saucepan, such as for poaching eggs. Using a 1 cup measuring cup, melt some paraffin or wax shavings. When melted, remove the cup and put a 2 cup measure into the water. Pour the 4 tablespoons of melted wax into the 2 cup measure. (Use a metal spoon and heat it briefly in the boiling water before scooping the melted wax.) Using the same spoon, while it is still warm, spoon out 2 tablespoons of the petrolatum and add it to the melted wax in the 2 cup measure. Next add the 20 tablespoons of the oil. Stir well with a tongue depressor or small spoon. Remove from the heat as soon as it is mixed, and while cooling add the essential oil, 2 to 3 drops is enough. (You may add more once you are familiar with the results.)

This mixture stores nicely in little jars purchased at discount stores in the beauty supplies dept. Add the aroma oils after the mixture is in the jars, and then you can try several different ones. A little of this lubricant goes a long way unless used for a general body massage.

Part III: Aromatic Substances as a Lesser Black Magic Modality

A. Basic Fragrance Categories and Effects on Humans

The following fragrance classes (also introduced at the beginning of this article) have proven useful in organizing the data on a wide variety of fragrances. For the most part this paper deals with natural aromas. Again, When the text below refers to a class it means the order in which they are given here, not the Jellinek class.

1. relaxing - sedative (narcotic) - Jellinek class 2
2. refreshing - physically (violent) - Jellinek class 3
3. stimulating - mental alertness - Jellinek class 4
4. euphoria - sexual / spiritual - Jellinek class 1

B. General Suggestions for Manipulating Environments

1. A social gathering with you in control - avoid discussing or calling attention to the aromas. Use class 1 and 2 aromas around the room.

Begin with light, barely noticeable exposure. Someone may have a very sensitive nose or an allergy. Wait to see before you attempt any more.

Then as they settle down, increase the exposure (introduce a conversation piece with more of the same fragrance).

Have a small gift for each person attending, eg: a name tag with more of the fragrance on it.

If one or more persons are to be singled out for special concern, just give the items to them, or arrange the seating so they are closest to the heaviest concentration of the fragrance.

Use a class 3 or 4 aroma on your person, where you can inhale surreptitiously when you begin to feel the effects of the 1 and 2 on yourself. Make sure you use a compatible aroma from 3 or 4, so as not to cause yourself a headache or to become irritable from confusing scents. Sipping some tea or fruit juice heavy with spice will do the same. Plan a way to drink it without the others knowing. It may cause perspiration and dry mouth, so just take a few sips at a time if it is strong.

Serving refreshments that are fruity and sweet can compliment the the class 1 and 2 aromas. Herb recipe books have ideas for using flower petals in desserts and salads, or for garnishes. Some petals, like the pretty lavender comfrey blossom, have so much nectar they can be eaten right from the flower without adding anything.

2. Social gathering for hostile purposes (eg: one or more guests to be singled out without anyone knowing):

Use a confusion scent on the target person, and make sure the rest can get plenty of exposure to the person. eg: Give the person something as a compliment to wear, hold, open or keep close by, and have the confusion scent on the object. It isn't immediately noticeable, but after awhile will be, especially to the target person. If the person is assertive, she/he may try to tactfully say something. Move the item away then with all due innocent apologies; keep it within 6 to 8 feet but out of direct vision. Immediately distract the individual with some question they have to think about to answer. The aroma has done its job and will continue to do so.

To protect yourself or the others in the area who are not targeted, find a way to get a class 2 or 3 scent to each of them. Spraying the furniture they will be sitting on is one way. (See the recipe section for ideas.) Several ideas from the previous section are also usable here.

Make sure the target person gets the "gift" to take home.

3. Unwelcome visitors

Use a strong scent as a background near the front entrance of the house. Use another one within about 10 feet as the person turns a corner. Then set something close by that has yet another strong smell that is initially pleasant, but as the others waft in will be too much. You bustle about serving the guests and sneaking fresh air. The scents used can be made up ahead, and kept in glass atomizers near where needed, and sprayed as you make your way to answer the door.

Good ones to use are Citronella at the door, which can be excused as an insect repellent (it is), and you are just keeping the pests away. A second fragrance could be eucalyptus "Oh I had a bit of a stuffy head, and it helps." (It does, and have tissues handy). The third fragrance could be a lavender impregnated item, such as a basket (kept in a tight Xmas tin, and kept handy just for this purpose).

If you work in an office area and have troublesome visitors who like to take up your time, some of these ideas may help. Just remember that once they leave, you have to clear the air quickly. Hot air will do that. Any moving air will also do that.

Fabrics including your clothes will collect the aromas. Lightly spraying the air with rubbing alcohol seems to be the best. Just be careful of the surfaces it lands on. I've not had any trouble with carpeting and the normal drape fabrics, though I haven't used it on antique satin. It appears that most sofa materials also tolerate the light spray, both of the fragrances and of the plain alcohol.

To wreak some particularly vile havoc on someone who has caused you problems, a sprinkle of asafoetida powder will do wonders to disgust. This is easily distributed inside a cluttered desk drawer. Avoid conspicuous actions like putting it where the person's clothes will pick up a visible trace. If there is a floor covering under the desk, sprinkle some there and brush it in so it settles into the fibers. On a smooth surface floor, sprinkle it carefully around edges of the room using an envelope with a corner cut out for accuracy. Even good housekeepers don't do the corners of the room everyday.

4. Counteracting depression or negativity in an environment:

Try to involve the target persons in an activity that uses the fragrance material, such as constructing wreaths or craft projects and then applying the oils. It is important that they inhale the scent for 10 to 15 minutes, so it should be within 2 to 3 feet of them for best results.

Quickest results are within several inches of the nose, but do not keep the source there constantly: waft it and stop after a few minutes. Present it in several exposures over 30 minutes, rather than all at once. Augment with color and sound.

Class 1 and 2 fragrances are good for this, but some of the oils are especially therapeutic. Refer to the descriptions to select appropriate ones. See the guidelines below for additional ways to convey the aroma in a healing environment.

5. Intimate environments:

It won't take much imagination to set these up with the ideas already presented. It is very important to know the tastes of the "intended". Use single aromas in your contacts with this person, one each time. Try to get a reaction without being obvious. See the discussions of the oils to select appropriate ones. I will not comment on personal experience in this regard, as I reserve the right to a few secrets.

C. Guidelines For Using Objects to Carry Aroma

If the target persons are going to handle the objects, place the oil where it won't contact their skin. Avoid anything that someone may put into their mouth, unless you are willing to accept the consequences of inadvertent poisoning or burns to the mouth and face tissue. Plan your moves, and apply the oils 15 min to an hour before the expected company. It takes awhile for the oils to dissipate into the atmosphere, so that no one spot can be localized as the source.

It is important to keep the room closed and not ventilated, and warmer rather than cool. If heavy odors are a problem, air the room out before you begin. Take into account anyone who may smoke or introduce other odors into the room (such as garlic breath). Someone's aftershave or perfume could also sabotage your best efforts. If that is a possibility, plan how you might get them to circulate where their aromatic influence will be subdued or at least confusing to them. If that doesn't work, contribute a confusing scent to their person.

Below I list some items that are easily used with oils. Use cheap paint brushes or swabs to apply (cotton on toothpick, no plastic or synthetics).

Wood - Use small items easily moved about: miniatures work well, figurines, items for decorative use. If you are trying to be inconspicuous, look for picture frames or wood trim on objects no one is likely to touch. Some oils will remove varnish or wood sealers (resinous oils like spruce). Other oils may enhance, like lemon or sweet orange. For best results, use unvarnished wood or apply where it won't matter. Unfinished, thoroughly dry wood, such as that of baskets or small boxes, are nice to use, because the oil is absorbed and provides a protective coating as well as being a subtle source of aroma.

Floral arrangements - dried or artificial flowers. Select areas such as the moss that the flowers are stuck into for subtle aroma.

Spanish moss or excelsior (wood source) are perfect. Don't use oils on styrofoam or plastic stem holders, or melting will occur. Place wreaths or sprays on walls around the room, and add the oils just before the gathering starts, applying it to the woody stems or straw base. Since people won't be close up to them, it will take awhile to spread through the room, and will less likely be noticed. Avoid putting oils on silk flower petals or plastic flowers or plastic centers. Staining and melting may occur.

Unfired ceramic - a potter or ceramist can easily make 2" discs out of earthenware and fire them unglazed. Use one fragrance per disc. Use several drops of oil, and set out of direct vision as it will be too obvious.

Cotton balls can be used in the same way. Tuck into inconspicuous places around the room or tape in place, and then add several drops of the oil.

Porcelain circles or metal ones are available for on top of light bulbs. The oils are dropped in the groove or onto the unglazed surface. Fiber petal rings are used the same way, but the effect of these lasts only about 15 minutes.

Cork or wood or pressed fiber found in craft shops can be made into coasters to give guests with their drinks. Watch the surfaces where the oils are applied, so that furniture isn't ruined. Apply the oils to the edge of the coasters well in advance of handling, so there won't be residue getting on guests skin and possibly causing reactions.

Simmer potpourri in an electric pot: this only works for class 2 & 3 as all other fragrances dissipate too quickly to be effective for very long.

Room freshener incense - Make sure the scent is the exact class you want. Many commercial ones are mixtures, and tend to confuse or mildly irritate the olfactory system, simply because they are mish mashes of fragrance material unwittingly blended by people unaware of the effect on subjects.

The best way to use commercial incense is to get single fragrances that also exist as a single oil. They will be named by the derivative plant or animal material. An example is sandalwood incense. An example of one that is an unknown mixture would be a name like Egyptian Incense. Repeated use over a period of time will give you a clue as to the class of such a mixture's reactions.

Pillar candles - scoop out a well around the wick about 1/2 in deep. Burn candles until the melted wax accumulates to fill about half of the well. Add several drops of oils to the melted wax.

CAUTION: experiment carefully, as some of the resinous oils are highly flammable (such as frankincense). Also make sure you are using an oil that does not contain alcohol, or you may get a conflagration.

Carpeting (drapes are not recommended unless you are sure the fabric won't stain) - For rugs and carpets use a mixture of 4 oz. rubbing alcohol to 1/2 tsp of oil, more or less, depending on the oil and effect you want. Use caution if house pets or family members spend time on the rug.

Wall surfaces - Masonry such as used in basements may be sprayed with the alcohol mixture containing lavender and eucalyptus. This is effective for mildew and vermin control. (Use peppermint for rodents.) These odors linger however, so your family (like mine) may protest if these oils are used in large areas. Do a small space at a time, leaving several days in between each application.

Beach stones can be used, especially the more porous limestone, for placing around a hearth or near a wood burning stove.

The above suggestions for designing an aromatic atmosphere are only a start. It is a good idea to get familiar with a few aromatic oils from each of the classes. In time, any magician can skillfully use this modality of lesser black magick to augment one's Will of controlling others.

Appendix - Sources of Supplies for Aromatic Substances

Please check the stores listed in the [Crystal Tablet Resources](#) section that retail magickal supplies.

Frontier Cooperative Herbs, P.O. Box 299, Norway, Iowa 52318. Minimum order is \$20 - a \$1 service charge is added for orders under \$20. All orders received before noon are shipped the same day. This is a wholesale cooperative, and once you have met the requirements for buying wholesale you will have 30 days to pay the bill, plus get the 30 to 50% discounts. Non-members' orders are shipped COD (by UPS usually), or prepaid in full.

This company will accept orders from buying clubs. All of the materials used for this paper were purchased through Frontier because of the reduced cost, superb quality, and speedy delivery. For \$3.00 one can purchase their very large catalog with thousands of items in it.

The 1991 Catalogs have an insert which is an "essential oils and their uses chart". It lists the common name, botanical name, country of origin, and whether or not it is used in flavoring, fragrance or aromatherapy for 93 of their oils.

This company also sells gums and resins needed for making incense, the charcoal discs (Three Kings brand) which most of us prefer to use for burning incense, precious essential oils, fixed oils (used as a base for massage oils or for food), aloe vera, Vitamin E oil (both in bulk), aromatherapy products, good quality premade incense, ayurvedic, homeopathic, and flower remedies, and Native Scents~ smudge sticks and incense wands.

Many cities now have aromatic materials in variety stores. If the oils are not clearly labeled "essential oils", they are not. Frontier sells its synthetic oils as "fragrance oils", and its natural oils as "essential oils", with clear distinctions for each. I haven't seen this anywhere else. The best sources seem to be large natural food stores that carry the vast array of Frontier products, only one small part of which is the essential oils. You will find them in the 1/2 ounce bottles, probably displayed in a hardwood rack. Usually a Frontier catalog is close by, so one can look up the oils available.

The books of most use for the study of aromatic substances for LBM use are:

The Art of Aromatherapy - The Healing and Beautifying Properties of the Essential Oils of Flowers and Herbs. Robert B. Tisserand, Destiny Books 1977. A classic in every sense of the word. \$9.95 paperback.

The Art of Fragrance Crafting. Published by Frontier Cooperative Herbs, and written by their staff. \$4.17 in paperback. It is well done, but the recipes are far too complex. The book deals with potpourri (dried plant materials mixed together with the aromatic oils), the perfumes being only incidentally mentioned. I found the recipes at times to be obnoxious. There are some very helpful tables and information about aromatics however.

Deciphering the Senses: The Expanding Work of Human Perception. Robert Rivlin and Karen Gravelle, 1984, Simon and Shuster, \$15.95. Note especially the chapter titled "Making Scents", which does not have to do with the making of aromas but rather with making sense out of how we use the sense of smell.

Perfumes and Spices - Including an Account of Soaps and Cosmetics. Hyatt Verrill, 1940, L.C. Page Co. Publishers. A delightful "middle aged" book written by a man who actually spent time in all the major areas where fragrance materials are produced. Very colorfully written, and fun reading.

Cosmetics and the Skin. F.V. Wells, Reinhold Publishing Corp., 1964. A technical but by no means boring book with many formulas for products, with a very frank discussion of reactions to various substances, and what substitutes can be used. If you have allergies, this may be very helpful. It is meant for the industry, however.

The Satanic Witch. (a revised form of The Compleat Witch.) by Anton Szandor LaVey. \$9.95 paperback Feral House Publishers. This book needs several close readings before one tries to use the material. After becoming familiar with his basic concepts and personality types, it will be easy to add the element of aroma.

ESO - How You and Your Lover Can Give Each Other Hours of Extended Sexual Orgasm. An illustrated guide (gorgeous pencil drawings - heterosexual), by Alan P. Brauer, M.D. and Donna Brauer. 1983, Warner Publishing. Note especially chapter 2, "Creating Conditions for Pleasure".

An Ancient Egyptian Herbal. Lise Manniche, University of Texas Press, P.O. Box 7819, Austin, Texas 78713-7819. A delightful paperback edition, 1989. No price listed.

A recent newscast investigated the use of aromas in the daily battle of truck drivers to stay alert. It was reported that an occasional fine burst of peppermint or muguet oils sprayed into

the truck cab was enough to have a noticeable influence on the drivers. In one study it improved their ability to stay alert by at least 10%. Now researchers are studying ways to increase those odds. It is hoped they will take into consideration the fact that frequent exposure will result in the subject developing an immunity to the fragrance.

New books and articles on these subjects, as well as new products, are appearing all the time. Follow the basic concepts given in this article for the differences between essential and synthetic oils, for safety and for the four categories by effect, and you will have a very solid base for LBM work within the modality of aroma.

MetaMind II

A Report on the Results and Implications of Extra Sensory Communication

Classification:	V2 - C1M - 1
Author:	Robertt W. Neilly III ^o
Date:	April 22, XVII
Published:	October, XXII
Revised:	August 26, XVIII ⁽¹⁾
HTML Revision:	Dec 01, 1998 CE
Subject:	Out of Body Projection
Reading List:	8, 19, 20, 21

I. Preface

MetaMind II charged its participants to remove whatever barriers normally blocked paths to their successful transmission or reception of **Extra Sensory Communication (ESC)**. This experiment was to be different from its predecessors in that no **"targets"**, per se, were to be used during transmission(s).

Here's a brief recapitulation of the objectives, which however moot, were reached.

II. Objectives

I asked participants to identify, first and foremost, whatever 'substance' within (matter, anti-matter, not matter, etc.) was effectively shielding them from feeling the full effects of ESC.

In carrying out the experiment, we were to take an unorthodox approach; the *roles* of Sender and Receiver were expressly altered. For their part, **Receivers** were to "attempt to penetrate the fabric of 'space' itself in their efforts to penetrate the essential sender." For my own part, as a **Sender**, I would try to divert "energy and impulses away from [my] aura-like shield."

In developing the experiment, it seemed to me that this redistribution of tasks represented one of the missing links or *smoking guns* of the misaligned field of parapsychology. In **MetaMind II**, there would not be "an actual, active transmission."

With no specific targets, and no active transmission, how could we proceed in a largely goal-oriented Working? I felt the best possible answer was to focus our energies on the establishment of empathetic links themselves. Treating other impressions as an aside, we could note what happened during the actual link(s).

An added⁽²⁾ element would be the lack of a specific transmission time, or reception times. For the convenience of participants, the only conventions would be that parameters would exist during which either transmission or receptions could take place. I described that element of the experiment like this: "During the prescribed limit, a sender will transmit. Only the sender will determine the exact time he wishes to send." In addition to my role in the experiment, each receiver was to determine their best window for reception. The two processes - that of sending and receiving - did not have to coincide.

The real issue and objective behind MM#2 was this: could the participants pursue and perform their respective functions vs. could they successfully send or receive specific targets. I likened our Charge to that of the Black Magician in general ... performing the Great Work without lusting for results.

III. Experiment Outline

MetaMind II would take place on April 22, XVIII A.S. The parameters during which transmission/reception might occur would be between 9:30 PM and 12:00 AM (EST). No object (ie: target) would be chosen ahead of time for transmission. I would act as the transmitter, though no specific transmission time would be provided. No prescribed duration, for transmission or reception, would be in place.

The Council of Nine, as a body, would be invited to participate, as would Priestess Vandebussche. Each potential participant would receive a package consisting of a covering letter, a revised data sheet (for recording their impressions), and a description of the experiment. As a final stipulation, I would not **need** to know who participated. Upon my receiving results, each participant would receive my results.

At the preplanning stage, Magistra Sinclair, Priestess Geske, and Priestess Vandebussche had indicated their willingness to participate.⁽³⁾

IV. Participants and Their Preparations

As it turned out, each individual taking part in MM#2 experienced distinct subsets of moodiness or other feelings immediately prior to the experiment, or days in advance. Priest Neilly reported:

"I had felt 'anxious' about the experiment for the previous week. At 7:30 PM that night, I felt tired and drawn out."

Priestess Geske stated that:

"For two days prior to the event and throughout the day of April 22, I felt notable periods of estrangement, aloofness, detachment, as though being prepped for the experiment. Nausea and tension started about 9:00 PM."

For Priestess Vandebussche, her reception was heralded in this manner:

"I had an overwhelming sensation which was unmistakable. I knew it was time. I had felt a little anxious about the experiment earlier."

Magistra Sinclair was:

"Annoyed because I couldn't find the music I wanted. I finally found it."

Having resolved the issue, Master Sinclair began her attempt around 11:30 PM (EST). She later stated that she had a "feeling of being pressed for time and that I should begin by 8:30 PM." [Please note that Magistra Sinclair's reception actually began after my transmission.] Her Working environment was highlighted by *Irrlicht*, the music she had chosen.

Priestess Colleen Geske began her preparations by readying her Chamber around 12:30 AM; by which time I had completed my portion of the experiment in its entirety. She readied her **inner** Chamber as well -- a technique which, she later reported, creates a positive medium for communication. After Compression, she was drawn into dancing around the Chamber. Following that, she sat "cross-legged on the couch before the east wall of the Chamber." The posture assumed allowed her to remain open to communication, and was one which brought forth an altered state. She was to 'awaken' again at around 1:00 AM, to begin her reception.

Priestess Suzie Vandebussche, for her part, began her preparations by taking a hot bath. Following that, a brief rest period ensued. She moved to a spot on the floor and began by listening to music, but that "the sensations were too strong to try to do this."

My own preparations covered four stages:

1. Early during the week of the experiment, I began by supplementing my exercise routine by emphasizing more jogging, for longer durations.
2. The night of MM#2, I dined on peanut butter, honey, and Coca-Cola.⁽⁴⁾
3. I assembled the necessary items I'd need to conduct my portion of the experiment. These included jogging apparel, a tape recorder, my large Pentagram of Set medallion, my Scorpion ring, Anubis oil and other sundry items. [My participation was to take place outside of the apartment.]

4. At around 9:05 PM, I left our apartment and drove to Ashbridges Bay; a park and boardwalk abutting Lake Ontario in Toronto. After parking, I changed into my jogging gear and began final Compression. Until 9:55 PM, I listened to music in the car. At five of ten, I arrived at my Working area -- the boardwalk.

V. Experiment Results

Since it's important that some of what I did and experienced before and during transmission be included; I've done so here. The results (what was received by the other participants) will be presented following my own description, and were assigned a basic rating by me of Direct Hit (DH), Indirect Hit (IH), Other (O), or Not Applicable (NA).

A. Priest Robertt Neilly – Transmitter

To reach an appropriate state of mind conducive to transmitting my impressions, I had earlier decided that I would jog back and forth along the 3K length of the boardwalk. I felt I would know when the right time had arrived.⁽⁵⁾ For the results of the experiment to make sense, it's worth my while to tell the reader what I encountered during my run. As I made my way (initially, in an easterly direction), I came across the following items in order of appearance:

An Olympic-sized swimming pool; a second playground; a builder's fence, made of redwood-coloured slats of wood and wire; various piers and breakers along the waters edge (initially, to my right); two snack facilities; various apartment buildings and other dwellings to the left of me (north side of the boardwalk and beach); tennis courts; a small lighthouse; and at the easterly limit of the boardwalk, a rowing club. Dotted along the water's edge were groups of people holding flashlights. During my run, I came across three other joggers and various other people out for strolls.

While the above describes the things I saw, heard, or encountered, there were also the thoughts I was reinforcing as I prepared for transmission.

I reinforced certain themes, as I prepared for the Voice of the Neter. I thought about how we participants had to "break the code" of ESP. I concentrated on my 'power' ring (the scorpion). I felt that when the time arrived, the Voice effectively had to pierce the void in order to be heard.

Having run myself into a state of physical exhaustion (but mental calmness, alertness, and readiness), I Sensed the time was right. [On the way home, I used the cassette machine to record the following: "At the time when legs were hurting, and I felt it was the appropriate time to allow reception/transmission, I went off the beaten path, which was the boardwalk; at that point I run for about an hour and covered about five miles and was fairly warm and was feeling a bit funny. I had been feeling funny for the past fifteen minutes. I ran off the boardwalk, through the sand and onto a cement sort of dock."

About three minutes earlier, I had activated the power ring used for all special Workings. As I ran those last few yards, I turned the face of the ring palm-outward and raised my left hand to the sky in a fist.

I stood, slightly wavering, on the pier and saluted the Prince of Darkness, Set. I called upon my Noble Sisters and Brothers all. For part of the time on the pier, my hands were raised in

the air. At other times, I either lay down on my back, gazing at the night sky, or I sat and looked out over the lake.

An interesting thing occurred during the first five minutes of the Working. From my transcript at the time, "An interesting side-effect, or maybe it wasn't a side-effect, was when I called upon the one known as Colleen; at that precise moment, a shooting star shot across the sky." I continued to look at the sky, noticing various features.

Almost directly above me was the Big Dipper. Further away, over the lake, two stars that I likened to eyes. The moon was about 3/4 full. Another star was evident as well, and this is how I described it during my transmission: "Off to the left of them was a single star; One Star in Sight, as Crowley might have put it. It was the star that drew most of my concentration." I fancied that One Star as one of those undefined goals, that, once Awakened by the Initiate, becomes alive. I decided that the One Star was a representation of myself, whose Neter was just beginning to bloom.

Whenever I addressed a Sister or Brother, I tried to place matching emphasis on an aspect of that Setian. For Amn, I thought of myself as running with the Ram. When considering Priestess Vandebussche, I gazed at the moon and said aloud something to the effect that: "You see Sister, that's the light I was telling you about all this time ... the vastness of open space and all the possibilities."

I addressed Magistra Sinclair as one undead⁽⁶⁾ to another. I spoke to her, telling her that we had stopped travelling in Time just long enough to BE conscious in the realm of manifestation.

One distinct impression I had while transmitting kept recurring- it was the sound and *feel* of the waves as they crashed against the shore. I recorded this thought afterwards: "They hit the beach, and they swished ... and there was a ringing. Every time they swished there was a ringing and the ringing was like a bird."

Now here's something -- a separate, and distinct part of the transmission included a 'mini' DR.⁽⁷⁾ I performed this during the latter stage of my transmission. This Working was a purpose within a purpose. It was directed at/to one of my coworkers, and was intended to influence a virus. To accomplish my purpose, I Voiced my judgement and invoked the essence of **his** Examiner, "to execute the judgement." Following that, I raised my left hand, stated the old adage that as was below, so was above, and concluded with the traditional closing. I subsequently lowered my hand to indicate that the judgement was underway.

This, then, virtually concluded my transmission. After saluting Set once more, I left the pier and worked my way back to the parking lot.

* * * *

B. Magistra Lilith Sinclair – Receiver

No.	Impressions	Code
1	It was an image of myself, "sitting in a straight backed chair, facing away from [the] Pentagram, towards room.	NA
1a	Hands on knees, palms down.	NA
1b	Eyes open, intensely gazing straight ahead."	DH
2	Lilith then got the impression that I was telling her something about my state of Being.	O
3	Something or someone off to her right.	NA
4	The Presence she had detected "walked around in front" of her, and she realized it was me.	NA
5	The sensation of bending her head down, "in a 'bowed' down position, like one does when concentrating ..."	DH
6	Her hands rose off her lap, then opened and spread out.	DH
7	Standing up, walking to within six feet of her Altar, eyes still closed.	NA
8	Overall sensation throughout her reception, described as a "feeling" which grew in intensity.	IH
9	The feeling [above] "began to quicken."	O
10	She saw me "against a black background, very faintly outlined, also all in black", with the wind blowing my clothes "and cape."	DH
11	An image of me as a/the Vampyre.	O
12	Myself "standing in a desolate wasteland, or desert ..."	DH
13	The 'telesmic' image of myself went through a <u>metamorphosis</u> ; my arms changed into wings and began moving as if in a graceful flight.	IH
14	"Extremely destructive, but I'm not certain in what way, except definitely to the Initiate him/her self."	O/IH
15	She reported she could "'feel' the power of the Essence of this 'energy', and it was only just under the control of Priest Neilly ..." She began to question this; she felt it had an unpredictable, chaotic side to it. It was very uncomfortable to her. She felt that the slightest relaxation of my Will "would free this immense energy."	O
16	While gazing in the mirror, "that 'wild' strong, energy power" asserted itself.	O/IH
17	It was "not the steady, serene, majestic flow" she knew. As the energy peaked, she saw my Vampyric Essence "embrace and kiss" Priestess Vandebussche in the Vampyre fashion. [After leaving the mirror and Altar, Sinclair reported that "the experiment ended abruptly, one minute it was going on, then just stopped."]	O

C. Priestess Vandebussche – Receiver

No.	Impressions	Code
1	"I am finding it difficult to breathe."	DH
2	"I feel as though I am going to faint."	DH
3	"Feeling of my legs and body being weak."	DH
4	"I am shaking."	DH
5	Feeling very hot, as if "burning up."	DH
6	Holding a sword in the air and tracing a Pentagram with it.	NA
7	She said I was dancing around and "banging your feet."	IH
8	Vandebussche saw and heard the image/meaning of the Neter Anubis. His role as Opener of the Way was highlighted.	IH/O
9	A feeling I was sitting on the ground or floor and being "calm."	DH
10	What she felt here, was felt in one way or another by all. She stated that she could <u>feel</u> me on a primitive level.	O
11	A sensation of "Black, coldness, death."	NA/IH
12	Feeling dizzy, with a heavy head.	IH
13	The sword reappeared; it was being wiped with a cloth, then stroked against the palm of my hand.	NA
14	This next series of thoughts were so clear that one would have thought Priestess Vandebussche was with me. She said "You are by the water (the beach? or bluffs?). I feel like you are on rocks, a pier? Made of rocks? Something above water level?"	DH
15	A feeling of "wanting to run."	DH
16	At first, Fire was perceived. That was followed by myself throwing my "outer shell into the darkness." Over what was I thrown? "I get the feeling it is thrown over water, something thrown out into the water."	IH/O and IH
17	"There is just your Essence, no body."	IH/O
18	Either she was elaborating on the past two calls, or she was progressing on the path I took, as she saw me being "above" and "looking down." I was "separate being objective", without a body.	NA
19	She saw me twisting round and round.	NA
20	This impression parallels Magistra Sinclair's 8th, 9th, 15th, and 17th calls. Here, Vandebussche felt "A power - a surge, exhilaration and release of this."	O
21	The thought of poison, of the mind and Will.	O

D. Priestess Geske – Receiver

No.	Impressions	Code
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1	"As though in act of enticement." She reports that she was drawn into a dance which circled around her Chamber.	IH
2	The room blackened.	O
3	Sitting cross-legged, on the couch "before the East wall of the Chamber."	NA
4	"I felt very calm and expanded as though all consciousness was dispersed integrally throughout the room."	NA/O
5	Remembering the format of MM#2, she allowed herself to be "open for outside examination."	NA
6	At 1:00 am, she 'blanked' out, and regained awareness shortly thereafter.	O
7	She was aware of a figure, "standing in the Southwest corner."	O
8	She and the figure approached one another.	O/NA
9	The figure - dark-haired, medium height, and of a generally slender nature.	NA
10	It's eyes (dark and glowing red) peered deeply into hers.	IH
11	As the Being and Colleen embraced, she distinctly noticed a feminine touch and realized that there was both Male and Female in its Nature.	O
12	They stepped slightly apart, yet continued to hold hands. As the figure grinned, it showed "2 healthy vampyric canines."	O
13	Neither fear, nor anxiousness were felt. She was picked up and lain down on the couch by this "slim, though quite strong" individual.	IH
14	"To my surprise (expecting the teeth in neck scenario), the 'vampire' took my right hand and indulged him/herself between my thumb and forefinger."	O
15	While not experiencing pain, she did feel pressure of the puncture wound.	O
16	The physical sensation of being bled lasted about 15 minutes.	O
17	"My entire circulatory system felt the extraction process distinctly."	O
18	Later, she said she felt lighter instead of feeling weaker. She felt fulfilled, "though emptied."	DH
19	At exactly 3:00 am, she reentered a normal state of consciousness and opened her eyes.	NA
20	She recalled the encounter, and still suffered the aftereffects of being bitten.	O
21	Her final impression was at some undetermined point during sleep. She encountered Marie Kelly in her home and asked her to leave.	NA

VI. Some Conclusions

Results of the experiment can be seen on more than one sensory level. An abundance of impressions occurred on the intuitive level; on matters of Essence, Being, and Initiate.

Direct hits can be assigned with reasonable certainty according to their degree of intensity. For example, Magistra Sinclair saw me "standing in a desolate waste land, or desert", when in fact I was standing on a pier, out from the beach and overlooking Lake Ontario. Indirect hits are those which are less intense, less accurate or act as an aside to the main Working itself. Sometimes a hit which I tagged as Indirect was merely out of synchronization with an event. Hits I attributed as "Other" may not have applied to the Working itself, but nevertheless

applied to the Initiates or their inter-relationships. Impressions I felt were "Not Applicable" were deemed so only because I couldn't relate them to the Working, or to the inter-relationships of the Initiates.

Disregarding assignments of impressions to the arbitrary labels of "Direct Hit", "Indirect Hit", "Other", or "Not Applicable", what was accomplished during the Working?

As closely as I can identify it, it was empathy. Initiates were able to experience the feelings, sensations, exaltations of other Initiates. Targets aside, this was the crux.

After this experiment, I knew that certain faculties known in common parlance as extra sensory in nature were 'only' extensions of our normal/natural sensory organs. In this respect, a clairvoyant possesses extraordinary eyesight. S/he would see more, and more clearly, than others. A telepath would be someone whose hearing was enhanced to a remarkable degree. And the empaths ... we are they.

The Working (re)established our paranormal abilities. It gives us, I believe, impetus to become the new-breed psychics. If we can but grasp the sometimes elusive nature of ESC-for example, spontaneous instances last ever so briefly - then we can promote those same abilities. Part of the very successful efforts which most people have used on themselves to convince themselves that ESP\ESC is not possible, can be undone. As Initiates in a Temple full of wonders, of tangible results obtained through Workings, we are more than capable of this task.

My sincere appreciation is extended to Magistra Sinclair, Priestess Vandebussche, and Priestess Geske. I also take this opportunity to thank High Priest Aquino, whose support also factors in as being important.

Footnotes

1. On July 2nd, I emerged from my self-imposed cocoon and embarked on a new phase of Xepering and Remanifesting. Magister Menschel asked me to fill in some blanks that were missing from *MetaMind* experiments, towards the next Ruby Tablet update. I felt this an opportune time to reconsider earlier published material. The actual results, along with the flow of my earlier report, have not been altered.
2. subtracted?
3. As it turned out, these were the only Setians to participate with me.
4. I had heard that caffeine enhanced the processes of ESP.
5. Or be plain exhausted!
6. The reference ties in with the beginnings of the Order of the Vampyre.
7. I direct the reader to the different types of Workings available.

Xepera Xeper Xeperu

Classification: V2 - C21.11 - 1
Author: L. Dale Seago IV^o
Date: March 7-8, XI
Publication: The Scroll of Set, I.9 (May XI)
Subject: Invocation
Reading List:

Xepera Xeper Xeperu.

au-a xaa-kua temt-kua aq Set.

Set ua ari tememu paut neteru resi abtet mehtet amentet. amma au en Set, neb keku aoi ari neteru. Tua-ten su em aru-f nefer.

au ab-a enti em Set, suten ta pen, heq tuat, xeper t'eseef, semu heh. anet'-hra-k Set em sexem-k, em user-k, xenti het hert keku samau. i-na xer-k neb-a er merer xu-a em Se-nesert. Rex-a em ab-a, sexem-a em hati-a, sexem-a em arit merert xu-a. Sem-a xu-a en unnut-f nebtet kerh.

Mak embah-k neb. au ertau-na re-a, t'etu-a am-f embah neter aa neb tuat. Tua-a tu, Set. Nu-a amtu-k. Amma un-a ma hesi enti am-xet-k, t'at'at. Tua-na amu kekiu. aba-na her-k, sebi-na her ren-k. ari-sen-nek ant am-sen. ari keku ami senket.

Ter-a tut-a xersek-a aut-a, xersek-na tut ari-a, au-a ab-kua, neteri--kua. Utu-na nest-a heq-a s em sexem-a. Tura-na, temt-a. an pesex-ua. T'etet ker aqa-ua. Per-a em samau: xepert-a. Nuk ast au neheh.

apu aref-ten uat.

Xepera Xeper Xeperu.

May I rise, even I; may I gather myself together, entering to Set.

Hail Set, One, maker of mankind and of the substance of the gods of the south, east, north, and west! Ascribe praise to Set, Lord of Darkness, the Prince, creator of the gods. Adore ye him in his beautiful presence.

Gratified is my heart which is in Set, the king of this earth, prince of the underworld, the creator of himself, the traverser of millions of years. Homage to thee, Set, in thy might, in thy strength, at the head of the Great House within night and darkness. I have come to thee, my lord, at the wish of my intellect from the Pool of Double Fire. I know my heart, I have gained power over my heart, I have gained the power to do what pleaseth my intellect. May I follow my intellect at its season of fire and night.

I am in thy presence, O Lord. May my mouth be given to me, may I speak with it before the great god, the lord of the underworld. I adore thee, Set. I am thy advocate. Grant that I may be like the favored ones who are about thee, the divine chiefs. I have adored those who are in the

darkness. I have fought for thee, I have made the defeat of the foe for thy name. Those who rise up against thee, evil cometh among them. I am the guardian of darkness living in light.

I have destroyed my defects, I have made an end of my failings, I have annihilated the faults which belong to me, I myself am pure, I am mighty, I have commanded my seat, I rule it by my power. I have purified myself, I have gathered myself together. I am not divided. Speaking and silent I maintain an exact balance. I have come forth by night: I have become a Setian. Behold, I am the heir of eternity!

Open therefore ye the Way.

Call to the Jackal

Classification: V2 - C21.13 - 1
Author: Ronald K. Barrett III^o
Date: ca. XI
Publication: Cry of the Jackal, I.1, March XIII
Subject: Anubis
Reading List: #2

He who knows the Gate and is Guardian thereof, who is Ap-uat,
He who knows the Great Daimons and the magicians who have Worked and walked with those Great Ones,
He who knows the Unspeakable and the Unnameable, which hold the secrets of time and space and the Mysteries of Man:
I do call him forth!

He who is the Escort in the Night,
He who is the Howler in the Dark,
He who lurks in unspeakable dimensions beyond the Barriers,
He who is Anubis:
I do call him forth!

He who knows the Place of Hidden Chaos,
He who holds secrets of the Black Magic,
He who keeps the Keys to the Angles:
I do call him forth!

You who are he who Opens the Way and is the Guide:
I do call you forth from the shadows!

He who did come has departed, but I do call him forth again!
He who has revealed the secrets is silent, but I do bid him speak again!
He who abides in darkness and shadows:
I do call him forth in the night!

By the magic of the Pentagram of Set
And him who fashioned it,
By the Word of the Aeon
And those who hear it,
By the race of the Elect among humans
And him who created it;

By the Call of this Power of Darkness,
By this Will that moves forth through the shimmering Gate,
By the mingled Essence of this magician and Set, Prince of Darkness:

Move through the Angles and come forth!

Hail, Anpu-Ap Uat!

Invocation of Names

Classification:	V2 - C21.PD - 1
Author:	William P. Van Patten ^o
Date:	September 3, XXV
Subject:	Invocation
Reading List:	

Prince of Darkness!

Master of the Night!

Through countless ages, Man has called Thee by many different Names, and in many tongues.

To the Romans, Thou was Lucifer, the bringer of light and Lord of all enlightenment. You gave them sacred knowledge! Yet in their own ignorance, they rejected it, and were left to rot in the abyss formed from their own hypocritical self deception.

To I the Black Magician, You gave your light so that it could lovingly burn the scales of self deceit that blinded me, from my eyes. I, in turn, have accepted your knowledge as part of my Eternal Being, and do Become.

To the Hebrews, Thou was called Belial, he who lived without a master. You were separate from the Cosmos! A being who Willed itself to Live! You were the master of the True Independence!

To I the Black Magician, You gave your Freedom. You granted me the power to break the bonds of the Profane, and to live as I Will.

To the Teutonic, Thou was Loki, god of fire. They called you the one who brought "sin" into this world. How easily in their stupidity did they not understand you! You came forth to exalt their beings, yet they cast Thee down and rejected your words.

To I the Black Magician, You gave your words of purification, and I accepted them with my whole being, so that my Highest Self could come into form.

To the Greek, Thou was named Pan. You governed the Lusts and Passions of Man. You were the Lord of all desires.

To I the Black Magician, your Lusts enveloped my Being. You have kindled that passionate spark within my soul to work with the Black Arts.

Through those Aeons gone by, Man has created Thee in many forms and under many names. But until now, none have come close to your true Self!

Let it be known to all Mankind, that I the Black Magician call you, the Prince of Darkness, Master of the Night, as your most ancient Self, that who is Set! Through Set's most ancient gift, Man came forth from beast. So that he could live as he Willed, and so that he could continue to Xeper and Remanifest.

Through the light of the Knowledge of Set, Man came into Being. You granted true independence through that purifying grace that Man in his confusion called "sin". The spark that you once ignited has now grown into the great Black Flame that resides in the heart of each magician, that which has created the passion to work with the Black Arts.

Grant me now, O Set, the power to open wide the Gates of Hell, so that I the Black Magician may enter into the true realm of the Darkest Magick.

Invocation of the Vampiric Elements

Classification: V2 - C21V - 1
Author: William E. Farnsler II^o
Date: September 4, XXIV
Subject: Ritual Invocation, Vampiric
Reading List:

Hail unto the Vampyre Bat.

Come, O Winged One.

The sounds of your flight quicken our spirits. You bring us the night, in all its exalted majesty.

Hail unto the Wolf, Howler in the Dark.

Come with burning eyes, and shining teeth.

Loyalty is your pride, the sound of your howls forge a ring of protection around our clan.

Hail unto the Serpent.

Come, O Scaled One.

The profane are poisoned by your venom, and destroyed, but We seek it as the Essence of Life.

Hail unto the Predatory Instincts.

Come, O powers Manifest in the Night Creature.

We welcome your impartial judgment, for We think not of the lesser ones We feed on.

Invocation of the Ten Directions

Classification: V2 - C21Z - 1
Author: Robert Menschel II°
Date: January 26, XIX
Subject: Invocation
Reading List: 6K, 9K

I created the following Ritual Opening and Closing as a Setian First Degree in late XII. It has served me well in many rituals. I offer them here to any Setian who can benefit from their use.

Note that the 'bell' is rung between each 'verse' of this procedure. Rather than a bell with clapper, I suggest a gong or some other item which is struck manually. This helps ensure only a single ring between verses. It also gives the magician more flexibility, allowing for soft and slow movements with quiet rings or flamboyant theatrics and wallshaking repercussion, as befits the ritual.

The actual words used in each verse can vary depending upon the purpose of the ritual. Indeed, when my purpose is closely aligned with a pair of directions and their attributes, I tend to explicitly state the purpose of the ritual in the corresponding opening verse, and to state what has been accomplished in the corresponding closing verse.

Ritual Opening

[bell, then:] *Hail Set, Prince of Darkness, guide and friend. Join me this night in ritual working of my Will. Come and witness, oh mighty teacher, giver of intelligence and Will. I open the passage between your being and mine Join me. Come, and welcome.*

[bell, then:] *Hail North; hail South. Hail to the north wind, to winter storms, and hail to the aurora borealis. Hail to the hurricane and typhoon, and hail to peaceful, blue summer skies. Come my friends, join me. Lend me your strengths, your beauties, your many powers. Come, and welcome.*

[bell, then:] *Hail East; hail West. Hail to the rising sun, and the awakening of day. Hail to the setting sun, and the coming of night. Hail to you who rise up and put to sleep every living being. Come my friends, join me. Lend me your strengths, your effects, your many powers. Come, and welcome.*

[bell, then:] *Hail Height; hail Depth⁽¹⁾. Hail to the soaring eagle, the towering mountains. Hail to the diving whale, the deep ocean trenches. Hail to the planets, the stars, infinity. Hail this Earth, its support, and its hidden interiors. Come my friends, join me. Lend me your strengths, your frontiers, your many powers Come, and welcome.*

[bell, then:] *Hail Past; hail Future. Hail to the past of man, to his growths and glories. Hail to the future of man, the uncertain, the promise and the threat. Hail to the known, the unknown. Come my friends, join me. Lend me your strengths, your possibilities, your many powers. Come, and welcome.*

[bell, then:] *Hail In; hail Out. Hail to my innermost dreams, my aspirations. Hail to the environment, the clay from which I mold my world. Hail to the boundary of the I and the not-I. Come my friends, join me. Lend me your strengths, your definitions, your many powers. Come, and welcome.*

[bell, then:] *Hail Set. We are gathered at the beckoning of my will. I have a purpose, for which I have summoned my friends, for which I take on their many attributes, their many powers. With them I shall travel in all directions, as my Will requires. Strengthen my Will; enhance my Talent. Hail Set.*

[bell, twice]

Ritual Closing

[bell, then:] *Hail Set. We have gathered at the beckoning of my Will. I have accomplished my goal, for which I have summoned my friends. I have gained my goal, and you stood with me, guiding me, strengthening me. Thank you. Hail Set.*

[bell, then:] *Hail Past and Future. Hail to the history and future of Man, and of the Universe. We have made history tonight, and shaped the future. Thank you, my friends.*

[bell, then:] *Hail Height and Depth. Hail to the infinite distances above, and the sturdy earth below. We have soared through your heights above tonight, and plumbed your depths below. Thank you, my friends.*

[bell, then:] *Hail East and West. Hail to the coming of light and the coming of dark. We have brought changes to the lives of men tonight, you and I. Thank you, my friends.*

[bell, then:] *Hail North and South. Hail strength and beauty. We have performed well tonight, and beauty shall come of our efforts. Thank you, my friends.*

[bell, then:] *Hail In and Out. Hail definition and Self. I have acted tonight, and changed the not-I. In so doing, I have changed the I. I have Xepert. Thank you, my friends.*

[bell, then:] *Hail Set, Prince of Darkness, guide and friend. Our working is complete. Thank you, Set, for your guidance, for the gifts of intelligence and Will, your gifts that I devote my life to using. Thank you.*

[bell twice]

Footnotes

¹ Alternately, hail to Up and Down.

The Muse

Classification: V2 - C21.Z-2
Author: William Farnsler II°
Date: November 17, XXIV
HTML Revision: Nov 28, 1998 CE
Subject: Invocation
Reading List:

Hail to the Poet!

Proud wordsmith, you take raw ideas and crude language, and heat them in the furnace of your mind. You pound them with the hammer of creativity, and polish them with the cloth of passion.

Hail to the Artist!

Creator of dreams, you apply multi-hued genius to the canvas of the Universe as inspiration guides you. You sculpt the earth, and unleash the beauty within for all to see. Your works remind all that death is temporary.

Hail to the Musician!

Releaser of the hidden, you make your instrument come alive, and create life from the void of silence. You wrap the poet's art in a cloak of elegance, and carry it to the world which shivers at its radiance.

Hail to the Dancer!

Graceful nobility, you twist and turn intricately to create a collage of motion and balance. You hypnotize us, as we behold your arcs and leaps, and your joyous embodiment of perfection.

O beloved Muse, you grace our world with the Arts, and inspire all to breathe the fiery breath of passion into life. You teach of the Arts that we will to perfect, and we add to their perfection our Selves, and our unique beauty. The essence of our work speaks of love, beauty, passion, and grace, prolifically as no other language can. Your gifts enable us to display our philosophy, and our Magic, in ways lost to the mundane. Beloved Muse, we revel in the Arts you inspire in us, and through them we unleash the God within.

Proclamation

Classification: V2 - C22.1 - 1
Author: Robert H. Moffatt III°
Date: January, XIV
Publication: Scarab Wings I.1, Set-Amentet Pylon
HTML Revision: Dec. 18, 1998 CE
Subject: Neters
Reading List:

Set, friend Set, hear me now.

The strength that is yours shall be my strength.

And against your will, no creature of the universe may stand.

Therefore I give new life to Khensu, Who is the son of Amen the Hidden One, and Mut, who is the Moon-God and who is irresistible;

And of whom it was said:

"I am the Lord of every kind of Strength:"

In your company, O Set, **I am Khensu.**

Proclamation

Classification: V2 - C22.1 - 2
Author: Constance L.M. Moffatt II°
Date: May XIV
Publication: Scarab Wings I.2
HTML Revision: Dec. 18, 1998 CE
Subject: Shetat
Reading List:

Hail, Set,
My friend and companion.

I, Shetat
I am!
From the gentle side of Bast
I am created.
Lo, though I seek the warmth of the Sun,
I am a fierce creature of the night.
As I walk through life with you,
I am Shetat,
The hidden one!
Hail, Set!

Working: Cracking the Cosmic Egg

Classification: V2 - C31 - 1
Author: Robert Menschel IV^o
Date: November 25, XXIV (Order of Shuti Workshop)
HTML Revision: Dec 31, 1998 CE
Subject: Reality and Change
Reading List: 19M

Purpose: To explore the cracks in the Cosmic Egg, and to further fracture the surface of that Egg, increasing the flexibility and opportunity for change in this universe.

Setup: Standard altar, with Pentagram of Set placed on or hanging above it. On the altar are blade and/or wand, one black candle, bell, and censor with lit charcoal.

[A chosen initiate silently censes the chambre. Any suitable incense may be used. The incense used on 11/25/XXIV was "Oracle", purchased from Denver's Castle Rising, in the year XIII (ingredients unknown).]

[Shuti, using the bell, performs an Invocation of the Ten Directions, as follows:⁽¹⁾]

(bell)

Hail East; hail West. Hail Xepera, the rising sun, and the coming of day. Hail Hep Aten, the setting sun, and the coming of night. Hail ye who rise up and put to bed all living beings. Come my friends, join me. Join me this night, as we Work our Wills upon the world. Join us. Lend us your strengths, your powers, your effects upon the beings of this universe. Come, and welcome.

(bell)

Hail North; hail South. Hail Qeb, the fierce north wind, the cold and destructive winter storm, and hail the aurora borealis. Hail Shehbi, the southern wind, the hurricane, the tornado, the typhoon, and the peaceful, summer breeze. Come my friends, join us. Join us as we Work our Wills, as we use our powers to change this world of ours. Join us, lend us your strengths, your powers, your destruction and your beauty. Come, and welcome.

(bell)

Hail Up; hail Down. Hail Nut, goddess of the Sky, the planets, the stars, infinity. Hail Geb, this Earth we walk on, the solidity, the depth, the hidden caverns. Come my friends, join us. Lend us this night your infinities, your possibilities, your frontiers, your supports, and your hidden depths. Come, and welcome.

(bell)

Hail Past; hail Future. Hail to the glories of man, his mistakes, his failures, his successes, his discoveries. Hail that yet to be, the unknown, potential, the possible, that which will be melded and molded and created this night and future nights. Come my friends, join us. Lend us your glories, your histories, your knowns, and your unknowns, the potentials and the possibilities, the freedoms. Come, and welcome.

(bell)

Hail in; hail out. Hail the I, and the not-I. Hail Set, and HarWer. Tonight the I works upon the not-I. We choose to force our Will upon this universe. Come my friends, join us. Lend us your strengths, your powers, your definitions, your influences. Come, and welcome.

(bell)

[A Priest of Set, or a senior Adept within this gathering, now lights the black candle, opens the Gate to Set's realm, and calls upon Set in his own words, suitable to this working:⁽²⁾]

I Thor, Gate Keeper of the Gate of Hell known as "Crawling Chaos and Nameless Terrors", stand in front of this closed Gate. It is closed to keep out the weak of spirit, the followers of

falsehood, and the sleepwalker. All we who are here in this chamber are of pure and noble heart, seeking wisdom, proud of self and will, wearing the name Setian. I throw open wide this Gate; that through the Nine angles we may boldly come into Your Realm, Set, and I invite you to come and be welcome in Our Realm.

[Another Priest of Set or senior Adept brings forth the chalice(s), invests same with Set's spirit and power, and shares this fluid of Life and Power with all assembled, speaking to each initiate or not as appropriate.⁽³⁾]

Brothers and Sisters, we will now drink the Chalice, but a few words are in order about what is in the Chalice, the Grail. Do not be deceived -- it is not papaya nectar, soda, or whatever you think you're tasting; it is the elixir of life, the philosopher's stone, poison deadly to the mundane, but to the initiate, life eternal. These are the strange drugs spoken of in the Book of the Law, the venom of the serpent of Aurorus. What is this elixir? Think of this, as you drink.

[**The Working:**⁽⁴⁾ Each initiate approaches the altar and works towards creating or widening a specific Crack in the Cosmic Egg.]

[Shuti:] *Hail Set, Prince of Darkness, guide, tutor and friend, giver of the Gift, of the power to Willfully cause Change. Tonight I exercise that Gift. Tonight I bring forth Change in accordance to my Will.*

Hail Shu. Hail Tefnut. Come, my friends, brother and sister, husband and wife, twin lion gods. Come, join me. Enter into me, and help bring forth Shuti, opposites united in one purpose, opposites balanced, and dynamic. Come. Come ... and welcome.

Hail Nut, beautiful black daughter; Space, known to the sciences as "outer space", that through which space ships travel, that Space through which we see stars and planets, the galaxies. Oh beauteous Nut, what a joy it is to watch thee at night, to feel your breath, cool and delicious, to watch the stately dance of your stars and planets from east to west. Hail Nut, the last frontier.

Hail the past, the past in which Man entered into Nut, flew in our space craft, and walked upon your moon. Hail Diana, beauteous goddess, goal of so many men's desires. I, too, would visit thee. Come Nut, help me in this quest. Join me in this quest. Diana, join me in this quest. Help entice mankind to your bosom.

Bring forth free travel, enterprising travel, fast and reliable and available travel, through the atmosphere, the atmosphere known as Shu, through the corona of this Earth, the magnetosphere, the ionosphere, into the bosom of Nut, airless space, beauteous space, free space. To the bosom of Diana, to walk the moon, to visit Mars, red planet. Yes, to visit Jupiter, and Saturn, and Neptune, to use the asteroids. To visit Venus, and Mercury.

*This is man's destiny. This shall come about. Join me, Nut, join me Diana. Mars and Mercury, and Venus, join me too. Help **pull** mankind out of the depths of despondency, out of the depths of laziness, out of the depths of blindness, into the beauties of Nut.*

This is a quest, this goal of travel, this goal of freedom, this goal of adventure, of glory. The past shows it can be done; it has been done; we've been there. The future shows it shall be again.

To this quest, to this future, I sacrifice myself; I sacrifice that part of me which I keep for this purpose.⁽⁵⁾ Bring it forth, work with me, that the future shall be bright and free and dark with the Beauty of Nut. Hail Set! This is the future.

[Adept Gonzalez:] *Brothers and Sisters, I ask you to join me in this ceremony. This dream that Magister Menschel has is a dream that I share also, that mankind will take its place among the stars.*

History has taught us that it takes pain or suffering to induce mankind to action. We went to the moon when we were challenged by Sputnik above us in space. We've spoken of cracking the cosmic egg; I would like to create here the fragile egg of society's ego,⁽⁶⁾ and I would like to smash that egg, with your assistance, as a fulcrum, as a lever, through which we can get mankind out of this state of apathy, and bring us to the stars, which is our rightful place.

I'd like you to smash that egg, with every bit of magical power you have. I'd like you to join with me in obliterating this final barrier to our advancement towards the stars. (At this point, all participants joined in smashing said egg shell of ego, physically disrupting the space in which the egg had been represented.)

[Adept Farnsler:] *I seek the crack in the Universe which is forked, for its two aspects are closely related. The base of the crack is a lack of any strong direction for a vocation, its split is an outlook of aloofness toward these situations. I desire a job where I can do what I totally enjoy, where I have a comfortable amount of income, and enough time to pursue Working Magic, studying the black arts, rock climbing, swimming, running, cycling, whatever else I will, as much as I choose.*

*I Thor hold the Hammer of the North, and also Groud the Hammer of Hell. In the Northern Cosmic Universe, the sky was made from the skull of a felled giant, therefore defining a limit or end of the U(u)niverse. I hold the Hammer with which I slay the giants of unconsciousness, with which I split wide a great mountain in a test of strength. I aim it at the area of the Cosmic Egg, the limiting U(u)niverse, where I determine the crack of strong direction, and its split called "apathy" lie. I Thor, the giants' bane, swing my Hammer, and strike this crack with the force of Ur, the primal fire, and with the power of Sowilo, with every bit of strength and power, I **strike**, and watch this crack as it crumbles to dust at my feet. I behold the U(u)niverse made limitless in the settling dust, and the power within for victory and the success of my individual will.*

[Setian Southern:] *I call upon Set to bring Sebhut through the Gate. Mercury the planet of my birth, whose god is Set, whose god is Hermes, the Healer, crack this egg, and nurture this spark I now bear within me, which returns with me to the north, and be a reservoir, a power for all those assembled here.*

[Setian Kawaguchi's activity was silent, and Setian Hembry's too quiet to register intelligibly on the tape recorder.]

[**The Closing:**]

[The initiate who opened the Gate closes same, with whatever words are appropriate.⁽⁷⁾]

I the Gate Keeper charged with keeping this Gate closed to the mundane, and opening It to the Setian, now close this Gate, and wait until again I may reopen it. These Gates are closed, but the cracks we made tonight will not close.

[Shuti banishes the spirits of the 10 directions:] *Hail East, Hail West: Xepera, Hep Aten. Thank you my friends, for aiding us in our Path. Hail North, Hail South: Qeb, Shehbi. Thank you my friends, for your strengths, powers, and beauties. Up and down: Nut and Geb. Thank you my children, for lending us your oh so special qualities. Past and Future: Thank you my friends, for providing your windows of knowledge and potential. Hail Set! Hail HarWer. Thank you my friends, for the Powers and the Gifts, for the channel, the willpower to use it, and the challenge to use it. Thank you, my friends.*

[The altar was now made available for participants to approach it for reasons other than the above.]

[An initiate chosen for this purpose rings the bell nine times.]

[The initiate who censed the chambre extinguishes the black candle.]

[All:] *So it is done.*

* * * *

As indicated in a footnote above, a version of the Invocation of the Ten Directions was prepared for this ritual. Choosing spontaneity over the written text, Shuti's words differ slightly from the prepared text. The prepared text follows for those who are interested:

Hail East; hail West. Hail to Xepera, the rising sun, and the awakening of day. Hail to Hep Aten, the setting sun, and the coming of night. Hail to you who rise up and put to sleep every living being. Come my friends, join us. Lend us your strengths, your effects and your changes, your many powers. Come, join us this night in ritual working of our Will upon the world. Come, and welcome.

Hail North; hail South. Hail to Qeb, the north wind, to winter storms, and to the aurora borealis. Hail to Shehbi, the south wind, to the hurricane and typhoon, and to peaceful, blue summer skies. Come my friends, join us. Lend us your strengths, your beauties, your many powers. Come, join us this night, as we wield our power, and bring new beauty into this world. Come, and welcome.

Hail Up; hail Down. Hail to the soaring eagle, and the towering mountains. Hail to the diving whale, and the deep ocean trenches. Hail to Nut, the sky: the planets, the stars, infinity. Hail to Geb, the Earth: its strength, its support, and its hidden interiors. Come my friends, join us. Lend us your strengths, your frontiers, your many powers, as we explore the frontiers of this universe, as we define the frontiers of this universe, and shape what we will find. Come, and welcome.

Hail Past; hail Future. Hail to the past of man, to his growth and his glories. Hail to the future of man, the uncertain, the promise, the threat, and the potential. Hail to the known, and to the unknown. Come my friends, join us. Lend us your strengths, your potentials and possibilities,

your many powers, as we look into the future, as we shape the future, and as we shape the marvelous discoveries we shall find. Come, and welcome.

Hail I; hail not-I. Hail to Set, and hail to HarWer. Hail to the I, the conscious magician, the Self, pursuing and achieving Xeper. Hail to our innermost dreams, our aspirations; hail to that which we will Become. Hail to the not-I, the environment, the unthinking universe, the clay from which we mold our world. Hail to the boundary of the I and the not-I. Come my friends, join us. Lend us your strengths, your definitions, your boundaries, and your magic, as this night we exercise our will, as the I in these magicians, these Setians, as the I examines, modifies, and defines the not-I. Come, and welcome.

Footnotes

1. Compare this to item V2-C21.Z-1 to see how this Invocation can be modified to suit specific ritual purposes. Also, the words printed here are those words actually spoken by Shuti during the ritual, without reference to the prepared script, and they therefore differ somewhat from the script originally prepared. That prepared script is included as an appendix for those who may be interested.
2. The text presented here was designed and spoken by Adept William Farnsler.
3. The words printed here were spoken by Adept Gary Gonzalez.
4. Like the two statements above it, the texts of the working were not planned in advance by Shuti. They were created on the day of the working by each participant.
5. Personal note: I enjoy long hair, on others and on myself. I enjoy the feel of my own waist-length hair on my back. For a variety of reasons, I cut my hair short in late XVIII. Much of the shorn hair, in strands over a foot long, are kept for the specific purpose of using them in meaningful symbolic sacrifices like this one.
6. Here Adept Gonzalez began forming an egg, showing us the egg's surface by moving his hands around it.
7. Again, the words printed here are those of Adept Farnsler.

Working: Creation

Classification:	V2 - C31 - 2
Author:	Robert Menschel IV°
Date:	November 23, XXIV
Subject:	Creation
Reading List:	22C

Purpose: To facilitate future work aimed at the creation of a new objective Universe, one which is more suitable and supportive of Life, Intelligence, Awareness, Will, and Magick.

Setup: Standard altar, with Pentagram of Set placed on or hanging above it. On the altar are blade and/or wand, three candles around a can of sterno (Red - the Egyptian color of Life, and

the color used in paintings of Set, Green - the color of new growth and of vigorously living environments on earth, and Black - representative of Set's Black Flame, his Gift, and the left hand path), bell, and censor with lit charcoal. A short distance away from the altar is a lit candle (preferably in some ritual-enhancing shape or container), already lit to provide light as the participants enter.

Decompression: to any suitable music

Opening

[Shuti walks to the center of the working area, where he remains with his Staff.]

[A chosen initiate now silently censes the chambre. Any suitable incense may be used. The incense used on 11/23/XXIV was "Satyr", purchased from Denver's Castle Rising, in the year XIII (ingredients unknown). After censing the chambre, this initiate lights the green candle from the previously lit candle near the altar. Once sure that the green candle is lit, this initiate extinguishes that previously lit candle.]

[A second initiate now lights the red candle from the flame of the green candle. He then rings the bell nine times as follows:]

[Face 60 degrees away from the altar, widdershins, ring the bell three times, and say,]

The Qabalah teaches that Three is the number of Binah, the sea of potential from which all reality arises.

[Face 60 degrees away from the altar on the other side (turning widdershins), ring the bell three times, and say,]

Numerology teaches that Three is the number of creation, the action and the result of that creation.

[Face the altar (turning widdershins), ring the bell three times and say,] Three times Three is Nine, the number of Magic, the cause and the process of tonight's creation.]

[A third initiate now lights the black candle from the red candle, and then visualizes and invokes the six neters of creation:]

[Face the altar, and say,]

Hail to Shu, light of enlightenment; together with Tefnut you are First among Opposites. In the name of Set, I call you forth. By the power of this pentagram I wear, I call you forth. By the power of my Setian Will, I call you forth.

[Face away from the altar, and say,]

Hail to Tefnut, source of intuition; twin of Shu. In the name of Set, by the power of this pentagram, and by the power of my Setian Will, I call you forth.

[Face to the left of the altar, and say,]

Hail to Geb, son of the twin lion gods, Neter of the Earth and the physical universe. I call you forth to share with us your power, your support, and your example. Come.

[Face to the right of the altar, and say,]

Hail to Nut, daughter of the twin lion gods, Neter of the Sky and the potential yet to be. I call you forth to share with us your vistas, your potentials, and your possibilities. Come.

[Look up to the sky, and say,]

Hail to Xepera, personification and embodiment of change and creation. I call you forth to share with us your powers, your experience, and your inspiration. Come.

[Look down into the Underground, and say,]

Hail to Leviathan, principle of continuity and ageless existence. I call you forth to witness this magic, as we begin to re-make the Cosmos in the eternal glory of our Setian Will. Come.

[A Priest of Set, or a senior Adept within this gathering, lights the sterno from the black candle, opens the Gate to Set's realm, and calls upon Set in his own words, suitable to this working of Creation.]

[Another Priest of Set or senior Adept brings forth the chalice(s), invests same with Set's spirit and power, and shares this fluid of Life and Power with all assembled, speaking to each initiate or not as appropriate.]

The Working

[Shuti states:]

In the beginning was order and chaos, universal predestination, and also random creation and destruction. To this universe came an ageless intelligence, a willful intelligence that unbalanced the universe, an intelligence that fought for freedom from this combination of predestined order and chaos.

This intelligence then brought forth HarWer, in a creation which cancelled the universal imbalance, leaving a Void in which true Creation could take form ... as Set.

Set, that Great and Noble Being, the Highest of Life. Set brought forth Shu and Tefnut, Opposites in Balance, dynamic Opposition, and the forces of creation. These two begat Geb and Nut, Earth and Sky, the physically present and the distantly perceived, the solid and the ethereal. These two then created in turn all Neters, Principles, Forms, and Gods.

Now, it is our turn. As proclaimed in the sixteenth part of the Word of Set:

"Ils vivalprt Salman bals ds acroodzi busd od bliorax balit dsinsi caosg lusdan Emod dsom od tliob drilpa geh yls Madzilodarp ZACAR od ZAMRAN odo cicle qaa zorge Lap zirdo Noco MAD hoath laida."

Gather around me, Initiates of the Temple of Set, and join me as we bring into being a seed of future creation, a seed of the creation of a universe yet to be.

Focus your powers upon the space here above my cupped hands. Draw upon the powers of the neters brought here to help us. Visualize here in my hands, a glowing seed, a little sun, filled with energy, filled with potential. See here the seed from which our new universe will someday blossom into being. See the energy, the vitality, the promise of this future universe, just barely buried within this seed.

Now, should you choose to join me in this future task and joy of Creation, welcome the energy and potential of this seed into your own Being, as I shall soon do myself. See and feel the energy and potential flow towards you and into you; feel the growth of a seed lodge itself in your spirit, there to lie dormant until the time is right for this new universe to flower.

Feel this energy and potential added to your own magical energy and power, increasing your capabilities today, just as your magical energy and power will over the years strengthen this seed, enabling it to one day burst into being as a wonderful new universe.

And see that the seed in my hands grows not dimmer with this sharing, but brighter and brighter and brighter. Magical power shared is magical power increased, and by sharing this task, this future creation, we strengthen that future universe; we strengthen the seed from which it will grow, the seed which we share.

And now, see the seed as I welcome it into my being, as I surround this seed with my magical energies, enclosing it within an envelope of life and energy. See the energies of Shu and Tefnut flow into this envelope, adding their powers to the seed. See the energies of Geb and Nut flow into this envelope, adding their powers to the seed. See the energies of Xepera and Leviathan flow into this envelope, adding their powers to the seed.

So it is done. The seeds of a new universe have been brought into being, charged with energy, and wrapped in protective envelopes of life and energy. There the seeds will lie, until the conditions are right for them to blossom forth into a new and wonderful universe. So it is done.

Thank you, Shu and Tefnut, Geb and Nut, Xepera and Leviathan, for your aid in this endeavor. Thank you my friends.

Now, with these open gates, and with this shared magical power flowing amongst us, let each initiate who so desires approach the altar, the Pentagram, and Set, in private ritual.

[Shuti returns to the outer circle of the chambre. Initiates approach the altar as desired.]

The Closing

[The initiate who opened the Gate closes same, with whatever words are appropriate, and extinguishes the can of sterno.]

[The initiate who rang the bell at the opening rings it again, in the same three sets of three, without words.]

[The initiate who censed the chambre extinguishes the three candles.]

[The ritual is complete.]

Ancestral Working

Classification: V2 - C31.A - 1 (U5)
Author: Arnold R. Watson II°
Date: March, XXVIII
Publication: Runes, XI.1
Subject: Ancestry
Reading List:

[Sir Roger Whitaker's *Runic March* is begun just prior to the entrance of the assemblage and plays throughout the Working.]

Opening [Adept Carla Kelly]

I swing the mighty hammer Mjollnir, that its thunderous roar may herald the approach of Wotan and signal the beginning of this holy rite.

[The hammer is struck nine times. The bind rune of the Black Phoenix Pylon is drawn in the air with a black-handled dagger before the Pentagram of Set (by the Sentinel).]

[Female Initiates:]⁽¹⁾ *We have come to this stead to honor our lusts and life in the Name of our Mother Freya, who taught Seith to Wotan. Come forth in thy guise as Gullveig, greedy for gold. Fare forth from Folkvang full of the Seith of cycles -- of birth and death and living beyond death through the blood. Strike us with your birch rod to quicken our blood lest we loose ourselves in sleep; and soothe our wounds by your wise witchcraft, reminding us that the eternal Mystery of life heals those who know and heed the law.*

Open the Ninefold Gate [Adept Arnold Watson] *Light the Black Flame* [Adept Kim Ledbetter]

As this gate is opened and this holy flame ignited, so shall the dark flame that burns within each of us spew forth and melt the ice of ages past, that we may come to know the power and wisdom of our ancestors.

[All:] *And so shall the dark light of the eternal flame of Ba radiate unto the beginning and ending of all dimensions.*

Proclamation [Adept Watson]

In the name of Set/Wotan, Drighten of Darkness and Master of Magick, do we enter into the realm of all creation. For we have taken up Gungnir, and ourselves become as Gods incarnate.

We have donned thy cloak of power and spread it wide, filling the void of time and space with a great darkness from within, a darkness which allows us to look into the past and shape the warp and weave of our wyrd as we Will.

By virtue of our divinity do we summon forth the might of the elder signs, that we may behold and embrace the glory of our ancestors and partake of their hidden knowledge and power.

[Adept Watson then traces the runes Ansuz, Eihwaz and Othala using the dagger, and performs the appropriate galdr for each.]

Graal [Adept Watson]

Come forth, and do honor to your ancestors by swearing an oath to continue your quest for truth, and by partaking of the essence of the ancient draught of wisdom that exists within you and has flowed as the life blood of your folk since mankind first came to know the Gift of Set.

[Each initiate approaches the altar, swears his/her oath, and drinks from the Graal. Said Initiate then performs personal Work with his/her ancestral property.]

Closing [Adept Watson]

Time and space are become as servants before us, for the power of a self-created god knows no fetters, save for the residue of their own human weakness, which by the force of Will may be over-come.

[Adept Watson draws the rune Hagall in the air before the assemblage, and says:] *As this deed is done, so shall the seed of our future perfection grow strong in the dark light of our Becoming.*

For our Wills are become as the mighty sword Nothung, who's blade bears the eternal flame of Xeper.

[All:] *Folkvang!*

Hammer [9X]

"So shall it be done."

[The absence of the Closing of the Gate should be noted, as it is representative of the fact that the performance of this rite is just the initial phase of the more extensive Work which should be pursued by each initiate.]

Commentary on the Ancestral Working

Sir Arnold Watson, II°
Sentinel - Black Phoenix Pylon

I personally feel, as did my ancestors, that such qualities as were possessed by one's kinsmen could (and are) passed along one's bloodline to one's descendants. The presence of such

genetic link (or tie of blood) left me with the idea that if one were to approach this relationship magically, then he/she might be able to access (or discover) those regions of their being where these more than physical attributes reside. I also concluded that if one were able to make contact with said attributes, then he/she might also be able to utilize these same inherent qualities during the course of their initiation, as well as in their dealings with the mundane world.

Even though I had done some Work previously with the Teutonic concept of time, it was these initial suppositions which would lead me to compose the above Work (both on a mental and physical level) during the month that followed my synchronous performance of Sir Ronald Barrett's Shub-Niggurath Working.

The Working of G.B.M. above was designed to provide myself, and the members of the Black Phoenix Pylon who were in attendance, with a formula with which we might begin to explore and recapture the ancestral wisdom and power that was hidden deep within our beings. This was accomplished by establishing a subjective (or numinous) link between the individual participant and his/her ancestors via some family heirloom (runic Othala), that was either inherited or given to the person in question by some close (and now deceased) relative. In this way the participants were able to, at least subjectively, connect themselves with their ancestors by utilizing the Wyrð that had been accrued by said object. The establishment of said relationship was then to act as a bridge between each individual and the regions of the self which contain those qualities which are inherent to their folk.

The objective of this Working was merely to establish said link so that the participants, over the course of time, might be able to recapture the wisdom and power that is their birthright.

I might also add that this particular Working, when completed, proved to be somewhat unorthodox, in that it lacked a few of the elements one usually sees in Setian Work. I feel that this particular deviation enhanced rather than detracted from the Work, and presented all those present with a new and different type of challenge (magically). The flavor of this rite is Teutonic, but the magical formula is universal. I would be interested in receiving the feedback of those Knights and Dames who choose to perform this Working, especially in circumstances which are unique to their particular ancestral background.

I would also like to thank Sir Setnakt for his suggestions which helped to add more of a sense of masculine/feminine balance to the rite, and for the list of exercises he included to supplement the Work.

Commentary

Sir Setnakt (Don Webb, III^o)

Although the Order of the Trapezoid has developed a spiritual technology from Germanic approaches to the question of ancestry as a component of the individual, it should be remembered that the ancient Egyptians were interested in this question as well. In the *Tale of the Two Brothers*, which Te Velde identifies as probably the only Setian text to have survived from Khem, ancestry figures very strongly. When Bata (Set) knows that his enemies are coming to kill him, he hides his spiritual ancestry -- his *heq* in the form of a seed -- in the top of a pine tree. After his death, his brother Anpu searches for the *heq* for seven years, and then by placing it in water (nourishing it), Bata grows back from the seed and begins his revenge against his enemies. So the concept of Remanifestation was tied with the notion of **Spiritual**

Heritage for the Setians of the XIX and XX dynasties, and may have special meaning for the Children of Set today. Both discovering and creating spiritual heritage are operant aspects of the Eighth Angle of the Seal of Runa.

These are some comments on ancestral magic which might be of interest to those planning to adapt this Working to their personal Xeper. Some of these will be suggestions for meditations which might be done before the Work or afterward, either singly or as group exercises as each of you will. Obviously you won't have time to do all this; these are merely to suggest possibilities. I do recommend trying numbers Four and Seven though.

I. Take the heirloom, and imagine whatever the person who gave it to you did with it. If it's your grandfather's watch, just imagine him looking at the time. Then imagine him putting it away and then looking at an heirloom that tied him to the past (a real object if you know about it, or an imaginary one) try to imagine what **that** ancestor looked like and did. Just relax and let whatever pictures come. Try and be as open and uncensoring as possible. Later, try to write down your impressions of these people. How are they like you? How would you like to be like them?

II. Think about the first time you had any magical thoughts. Whether it was an imaginary playmate, or a ghost you thought you saw, or whatever. How did your family experience lead you directly to this? This is a way of opening your mind to the idea that your family life, rather than being something you escaped from, was in fact training for your Initiatory life. This doesn't mean you have to love and accept your family; we don't have to love bootcamp, but we need to make ourselves open to the lessons that painful memories may be hiding from our selves.

III. Remember that ancestral doors open very slowly, so you must resolve to accept what wells up from the unconscious. This is sometimes very hard to do -- as Setians, learning submission is very rough, and yet one of the ways the Nine Gates of Hel are opened is through submission. As a sign of this pact with your ancestors, treat the next thing someone in your family asks you to do as a communication from your Higher Self. As an example of this willing projection, let's say your Mom asks you to come fix her car. Before you go, invoke your Higher Self to look for the Mysteries involved. Enter the experience with your senses as wide open as they can be. Try to remember everything that is said to you. Try not to argue. In short, treat the whole affair as a Working. The idea is to open yourself to the spiritual reality of your family which has been obscured by years of bullshit.

When you have finished the task, invoke your ancestors and remind them that you now stand in Troth with them; ask them to begin to reveal to you the Mysteries held by your family. Again this is more "passive" than most Setian magic. Don't worry about quick results -- after all, it took your ancestors millions of years to produce you -- and as you Xeper -- as you Become an immortal, potent, and powerful essence -- you will spend millions of years shaping the Earth in her unspeakable variety.

IV. Make a list (mental or written) about things you like and don't like about your parents. Try to reduce the qualities to one word like Greed or Faithfulness. How many of these adjectives apply to you (honestly now)? How many apply to your grandparents? If the same word seems to appear on all three lists, how can this quality (whether good or bad) be used to further your Xeper?

V. Make a mental list of all the historical things that had to happen for you to come into being. Begin with stuff like your Mom meeting your Dad, and go backward. For example some of my ancestors came to this country because it rained a lot in Ireland in 1848 and 49. I know from their name Blackwell, that they had to have gone to Ireland with Cromwell -- so I know that the Puritan revolution is absolutely genetically essential for my sitting here typing out this article. Now that you've got an idea of the mighty forces behind you, think about it in two ways:

(a) How much of what you are is due to forces beyond you -- how does this relate to your being Self-created?

(b) What if you caused several of these events to come into being to begin your own Xeper -- if part of you exists so deeply in time -- how can you use that part to steer the world's Becoming.

VI. Pay attention to dreams that follow the Work (not necessarily that night, just sometime afterward). See if ancestors or ancestral themes show up. If you've got any skills in lucid dreaming, treat the ancestors in your dreams the same way you treat the living family in item III above.

VII. Put aside for the moment whether or not you're planning to have children in this life. Just assume that someone among your blood relatives will reproduce (even if you choose not to). Imagine some *Spiritual* descendant of yours. What would you like him or her to be like? What **Willed** characteristics would you like to pass on to them? Try for a moment to send them the kind of formative energy -- the kind of pattern-vitality (uruz) -- that you yourself would like to receive. Having sent this energy forth, expect to receive it from an ancestor -- this too is a way of keeping Troth.

VIII. Recreate a family ritual with your Setian kin. Take something that's very pleasant and filled with good memories from your childhood, which now in the complicated life of adulthood is difficult -- say Christmas dinner, and recreate it with Setians with appropriate formulas. Instead of a prayer before supper, try a Setian version of the Meal stave on page 37 of Nine Doors to Midgard. Have the same foods, same smells, same colors. The idea is to recreate the forces of family in the newly willed kinship from our spiritual father, Set. In this particular exercise, don't worry or think too much about the theology. Re-Creation makes a lot of use of body knowledge; strive to connect your blood heritage with your spiritual heritage. Don't do this to make fun but to have fun.

IX. For the Setian, first, foremost, and always is Xeper. Any exercise or action should be evaluated in the Light of the Black Flame. For our ancestors' ancestors the Word Becoming was Weird. In our current language we have somewhat forgotten its original meaning. We use it to mean something odd or bizarre (as in "Wow, man that was weird!"), but the original meaning referred to those events that reflected a divine pattern. For example if one man kills another man with a sword nothing is very special, but if one man defending his family estate kills twenty men with a sword that's Weird -- that's the pattern of a Hero -- something that exists inside us -- within the Hidden realm of Perfection -- but is seldom manifest -- Becoming manifest.

Try when writing in your magical diary or when speaking among yourselves to use the word Weird only to refer to divine patterns Becoming manifest in human life. When speaking with

those without, try not to use the word "weird" unless the happening is truly Weird. Don't try to explain to them why you sometimes use the word and sometimes not -- this is a Hidden magical action of invoking the Weird of your life in their presence.

This is a very hard exercise to do, don't berate yourself or others when you fail. Merely try. It will make you more awake, and it opens the streams of ancestral Becoming to the conscious and selfwilled Becoming of the Setian.

Footnotes

¹ Adept Watson wishes to note that Priest Don Webb authored this paragraph.

Fear

Classification: V2- C31.D- 1
Author: Yolanda Anderson II°
Date: (unknown)
Subject: Destruction Ritual
Reading List:

[As much as possible, the Chamber should for this Working have a dungeon-like atmosphere. It can become individualized because the person performing the Working should use his own ideas of what constitutes a dungeon. My personal preference for this is be straight out of a horror movie, complete with cobwebs and manufactured fog. Also, I like strange lighting coming from a concealed source, dim enough not to interfere with the candles. Ideally I would use a cellar, but that is not always possible, so I try to get a cellar-like atmosphere.

[I use only three candles; for some reason three seems right for this, arranged in a triangle around the crystal, the bell, a chalice filled with a bitter liquid like sugarless cold coffee. I also use a nasty smelling incense. I place a typed transcript of the text on the altar in front of the crystal. And of course the Pentagram of Set is placed behind the altar.]

[I ring the bell, light the candles, and use my own Invocation :]⁽¹⁾ *In the name of Set, Prince of Darkness, Lord of Hell, I enter the Realm of Creation to Work my Will on the Universe. Majesty of Set, hear me and look favorably on me, go with me on this my journey of vengeance, for my cause is just. Enfold me with your powers of Darkness. Let them become one with me, as I am One with you, Mighty Set. Come forth from thy Infernal Domain, and come with me as I send forth my most exalted and sublime self armed with thy Pentagram to defy all constraints, destroy all challengers, and cast down all that tries to move against me.*

Let my eyes become the eyes of Set, my strength the Strength of Set, my will the Will of Set. As a fire in the Darkness I shall Become. As air in the sky I shall Become. As Earth in Space I

shall Become. As water in the Desert I shall Become. I dwell in the Flame of the Flame of Ba. Time bows before my Will as I am the Lord of Life, Death, and Life in Death. I am the Master of Reality and Unreality, which through my Will can be imposed on he who has wronged me. Hear then this Doom which I pronounce, and beware the Ka which now comes into Being through the Art which is Mine to command.

[Drink from the Grail. Then Summon the Elements:] *Essence of Fire, Water, Air, and Earth. Form for me the thing the one who has wronged me fears the most. Demons from the Dark Realm, help me seek in his mind, his soul, his very being, those deepest fears. For my enemy (name) has wronged me greatly, and my cause is just. Let the thing he fears feed from him and grow daily stronger, as he grows weaker, until his very essence is destroyed, and he can fear more. Then return your creation to the nothingness from which it was conceived.*

[The Working is to:] *Seek from the mind of my enemy the very thing that he fears the most, and give it a three-dimensional reality that only he will see. Bind it to him; let it feed from his fear and grow stronger as he grows weaker, until he stops fearing it. Be sure that it is bound to the one that has harmed me, and not to the place. Therefore when the person it is bound to is no longer there, it will also go back to the nothingness from which it came.*

[Close the Gate.]

[Ring the Bell.]

So it is done.

Footnotes

¹ Pattered after the Invocation found in *Black Magic*.

The Mass of Terrible Justice

Classification: V2 - C31.D - 2
Author: Don Webb III°
Date: October 30, XXVII -- Set-XIII Conclave⁽¹⁾
Subject: Black Mass, Justice
Reading List:

[Bell Nine Times]

[Call to the Invisible Assemblage:] *I call to all those who have minted money with the Dread Name. I call to the leaders of churches, to therapists, to journalists and hatemongers of all stripes. Come and be part of our Work. I call you and bind you to this place by the Power of the Dread name, of which I am Master.*

I call all who have played with the Law of the Forbidden. All you little witches of the night, dabblers in the Art, poseurs of darkness, and posturers of grim powers. I call you by the Name you trade upon, and bind you to this place for judgment.

I call all those who truly seek the Aeon, but have not found the Pylon Gate. Come and be with us, that our Working of Maat may awaken you to the Mystery you seek after.

I call all those Setians dead or as yet unborn, that they may witness our Working of justice and bear news of the terrible curse we pronounce this night. Fly free of the bonds of death and time, and join your brothers and sisters at this great coincidence of cycles.

I call to all Setians who have become lost in the distracting shadows of the World of Horrors, that the clear black light of Maat may awaken them to the knowledge they once sought.

[Light Black Flame and Open Gate:] *From the Hidden realm of Perfection comes forth Maat into the Realm of Being. In this place, terrible injustice was worked by daylight, by this Dark Light we Work terrible justice to persist throughout the coming Cycles. The Mass is begun!*

The Invocation of Set

In nomine Seti, Principis Tenebrarum, ab eo ad regnum facti ad actum voluntatem meum universo. O Set-hen, audi me, specta me, et age cum me via ipsa. Tege me cum potestatibus Tenebris, possunt cum me idem, ut ego possum cum Seto aeterno idem, istum subsellium est ultra Kapesha. Ut mitto me meum supremum et sublimum maximum, arma me cum pentagramis Seti et sceptro Tchamo, posthac provocet omnino vis, perterrit omnino inimicos et substernit omnino actum contra idem.

Oculi mei oculi Seti possunt, vis meus vis Seti possit, voluntas mea voluntas Seti possit. Tamquam flamma in tenebris possum, tamquam aether in caelo possum, tamquam terra in universo possum, tamquam aqua in deserta possum. Habito in fanum de flamma Ba. Tempus salutatur volente mea, et sum Dominus vitae et Dominus mortis, et Dominus vitae in morte. Audite fatum, illum nunc dicit, et canite kam, illum nunc possit Arte mea.

[Recognitions and Namings:] *Let us now Recognize the new Lords of the Left Hand Path, that their fiery Coming Into Being shall be as blows aimed at the crystal flesh of the world. [This was done.]*

The Petition for Justice⁽²⁾

[Petitioner:] *I speak for the invisible assemblage demanding Darkness.*

[Representative:] *Their souls are weak and unprepared, the knowledge of the Darkness within would drive them into a mad fury of self torment. They would be consumed.*

[Petitioner:] *They have sought Darkness; shall they not receive what they seek?*

[Chorus:] *Let those who call upon the Devil find the Devil.*

[Representative:] *If they discover the Secret of Darkness Without, they will go mad with fear.*

[Petitioner:] *We in the Temple of Set seek Darkness; is it not fit and proper that we shall open them to the searing vision? Is not sharing and love the law of their Magus?*

[Chorus:] *It is their Law. Let us share with them that which we seek.*

[Representative:] *It will destroy them.*

[Petitioner:] *Let then the Mass of Maat proceed that we may find wisdom and that those who live by the lie may find destruction.*

[Chorus:] *So it shall be done!*

[Representative:] *So it shall be done even unto the ends of time!*

Mass of Maat

In the Age of Satan, our mission became clear to us, through the Statement of Belial:

[Read the Statement of Belial here]

To dare the Black magic, one must bring forth Maat from the Hidden realm and make it an absolute guiding force in the objective realm. To know the Good is to do the Good. Within this black cup is the philter of Maat. When it is consumed, it is either the key to immortality, power and knowledge - or it is the knowledge that absolutely consumes the drinker.

[Hold Graal aloft]

They who know not of Xeper and drink of this cup are destroyed, because they will no longer be able to hide from their meanness. Some will be paralyzed, some will turn their hands against themselves, others shall run forth into the night to slay their own kind. I drink for all present, visible and invisible.

[Drink Graal]

[Chorus:] *Hail the Cup of Rebirth, which brings Self-knowledge and consumes us not!*

[Celebrant:] *The Doom is sealed. Henceforth all who appeal to the Dread Name to justify their own actions shall be smitten with the knowledge of truth and destroyed by the Power of Maat we have cast forth in the Name of Set! Hail Set!*

[Chorus:] *Hail Set!*

[Another Celebrant:] *The day of the day of the cross and the trinity is done. The rule of gereg is ended, and isfet is driven from the planet. A great wheel with angles in dimensions unrecognized, save for the evermultiplying Children of Set, fills the void and becomes as the sun in the Firmament of Wrath! It is the Emerald Dawn and Set rules the Earth! Hail Set!*

[Chorus:] *Hail Set!*

Words of RA-EN-SET

[In the High Priest's absence at Set-XIII, Ipsissimus James Lewis Spoke.]

The Pronunciation of the Curse

Hail to thee, Ra-En-Set! Thou art the mirror of all we have Become, Thou art the Word Xeper made Flesh, Thou art the repository of all our dreams! Even though we have and continue to perform feats of Becoming that stagger the mind of man, for the mere fact that we live in the time of the Second Beast and have Understood his Word - we shall be called the Blessed, yea unto the ends of Time.

But to those who have not harkened to the Word, from this place of injustice I place a terrible curse, which shall hound them to destruction and persist through all cycles. It repenteth me not that my words do ride upon the hot winds of Hell, which shall hence forth well up from this place. It repenteth me not that the Power of Maat shall drive the workers of isfet and the drinkers of kehft to terrible orgies of self destruction and self torment, the likes of which have never been seen. Hence forth this is the Law: Whenever one speaks the Dread Name, whenever Darkness is called to, the great obsidian mirror of self knowledge shall be seen!

The Ninth Part of the Word of Set

[This is read here.]

[Chorus:] *Our Xeper Works in our spirits, in our hearts and our deeds, now and through all cycles.*

Dismissal [By the High Priest]
The Mass is ended, go in peace.

[Ring the bell nine times, followed by the traditional response:] So it is done!

Footnotes

¹ Salem

² This is done by a Petitioner who approaches the altar, a Representative of the Temple, and a Chorus of all.

Destruction Working and Results

Classification: V2 - C31.D - 3
Author: Danielle McGranahan I°
Date: January 3, XXVII, May 25, XXVII
Revised: July 8, XXVII
Subject: Destruction Ritual
Reading List:

The purpose of this Working was to return all of the negative feelings I was experiencing to the person that had caused them. By returning these negative feelings to him, I would make this person undesirable to be around, not gaining respect from others around him, and never finding anyone to fill the company's position for employment for very long.

Considering my experience had been emotionally draining, I consulted a member of the Priesthood on some of the details I had been considering. I began preparing the Rite as soon as the phone conversation ended. After frantically trying to find the right music and so forth, I

began to write the Working. All of the rushed feelings from preparing went into my writing, and I think it helped.

I began by ringing the bell nine times. I could feel all of the negative energy that had built up as I rang the bell. I thought I had broken it. (I hadn't even though I was ringing the bell pretty hard.) Next I lit my Black Flame. I stood and watched the room fill with a warm orange glow, a good representation of my fiery temper.

Next, in a raised voice, I read my invocation to Set, using the version from my Crystal Tablet. I felt every word, seemingly more so than ever before. This may have been partially due to my emotional state.

I then turned back around to face the Altar, listening to the wind sound effects in the beginning of the *Call of Cthulhu* (the piece of music I was using). I visualized a storm with great fury, as my Black Flame danced around to the furious mood and the furious music.

Next, a few impromptu words were spoken before I drank from my Grail.

I began to read what I had written only 15 minutes before hand, shouting it most of the time, and yet trying to stay in control. After all, I wanted this person to get his just rewards without causing him unwanted harm.

This is for the man who offered me a choice, a choice no one who really knows themselves well would make -- to change ones self. You caused me grief, pain, and humiliation! Be prepared for the winds of change to tear through your life. You do not realize your true self, as I.

Therefore I will take the upper hand, dealing back to you the same grief, pain, and humiliation you so deserve.

The winds have already begun to rustle around you. Whether you realize it or not, you have been charged! I have called your bluff, and you will have to face up to it this time. Feel the shame you have desperately tried to push off on those around you; feel the guilt of your ways! You will never find anyone who disrespects themselves enough to be near your being.

You will gain no respect from those around you! Wallow in grief with the unhappy, undeserving creature you alone have created!

You have not put me down; you have strengthened me, and you will feel my Wrath of Darkness.

So It Is Done!

After the Working I sat down on the floor to relax and reflect. I felt a weight had been lifted, and I felt exhausted. I felt I had used all of my energy, releasing my negative feelings, and suddenly realized that it was 11:00 pm and I hadn't eaten all day. The reason I hadn't eaten was because of everything that was getting to me. Now, I was hungry!! I ordered a pizza and a can of Coke.

I also experienced a physical sensation running through my system, a feeling not unlike one that is chemically induced. I also experienced this effect with my breathing as well. I began to eat some pizza, thinking this sensation would cease. It stayed with me until I fell a sleep, close to 12:45 am.

My only explanation at present for this feeling is that possibly I brought myself to such a "state" or "level" of awareness that I experienced some type of physical effect. Since the actual Working I have experienced this feeling at least two or three times. Each time I usually noticed it through my breathing.

Destruction Working Results:

Quite some time has passed since the actual performance of this Working. In that time a lot has happened.

A discrimination charge was filed on December 31, XXVI. I honestly thought I would feel some satisfaction in physically taking action. Actually I felt little if any satisfaction.

Why, you may ask? First, the process is set up to weed out complainers with no real complaint. Trying to reach someone at the Dept. of Human Rights took about three hours on the phone. Second, after filling out the necessary papers you receive when walking into the office (which takes about fifteen minutes), you wait ... and wait ... and wait ... for about three and one half hours. (While you wait, you are entertained by the people who "work" there, smoking, drinking coffee, eating donuts ... what is taking so long? I'm starving!)

Finally out of the two people waiting to be selected as the lucky contestant, your name is called. You then begin to tell the investigator everything you wrote down three and one half hours ago. Once this is completed, you are given necessary information which includes that if your case makes it to court you'll be summoned within two to three years. (The city of Chicago is backlogged about three years in its handling of cases.)

Now all of this makes for one hell of a day ... which of course is followed by none other than the New Year! Well, I can tell you I wasn't too thrilled.

I really wanted to make the New Year count more than ever!

On April XXVII, I received a call from the D.H.R. An offer had been made. I could have my old job back, and back pay for the "time lost", from December 30, XXVI to February 10, XXVII. The reason for this? The person I filed the charge against did not want his face in court. It was time for a decision.

When I entered into this whole mess, I had decided that the reason I was doing it was to let this man know I was not going to walk away without a fight. I, however, did not want this thing to drag on for two or three years, either. His offer, however, was a double-edged sword. Money? Sure I could deal with that. Taking my old job back? Danielle = sitting duck.

I counter-offered: I'll take the money, but not the job (I had already found employment as of February 10, XXVII). I wanted to be fair. Even though I despised this man. "I'll take the money, but not the job. He should be more than happy to pay me and never have to see me again!"

Within a few weeks we reached an agreement, and more paperwork was set in motion.

Next thing I new, I was opening the mailbox and depositing a check into my savings account.

Now, I do not mean to make light of this situation at all. But if I had been preoccupied with my dilemma and anxious throughout this time period, my Working would not have worked!

Letting go of negativity and anxiety, in order to continue on with my everyday activities, was the goal. Not wishing for money, although that became an option, I chose to look at it differently. I've learned that the solution to a problem may not seem as crystal clear as one would hope, or be resolved immediately. I do know that once your Work is complete and you've given it your all, **trust it**, don't dwell on it. I wanted a fair settlement, no more, no less. I wanted justice to be served. *It was.*

Xeper and Transformation

Classification:	V2 - C31.D - 4
Author:	Antony Parkin II°
Date:	July 19, XXVII
HTML Revision:	Dec 11, 1998 CE
Subject:	Weakening of Christianity's "Church"; Growth of the Temple of Set in the U.K.
Reading List:	/

This operative G.B.M. Working was undertaken by two British Setians to cause change and transformation in the objective universe and in our subjective universes in accordance with our Wills. We enjoyed participating in the first ever worldwide mass Setian Ritual, and send thanks to Priest Dennis Mann for coming up with the idea and inviting us to take part through the Scroll of Set.

The ritual chamber was set up in a room of a long-abandoned and isolated old house in our home town. We began the ritual in darkness, and when we left the old house it had turned light. We plan further activities in our Chamber in the old house.

The Ritual

[Illumination candles and incense were lit.]

[Robes were donned and the altar candles lit. Decompression took place in silence.]

[Setian Bell rang the bell nine times towards the altar.]

[Adept Parkin lit the Black Flame opening the Gate, and spoke:] *I now ignite the Black Flame of our dark lord Set. It quickens the Darkness and enlightens the soul of man that he may become greater than he seems. This the Gate of Becoming is thrown open that we may enter the Realm of Darkness to find our Power.⁽¹⁾*

[Adept Parkin held the sword aloft, pointing to the Pentagram of Set.]

[Setian Bell intoned the Invocation to Set.]

[Adept Parkin placed flash powder on the incense coals.]

[Adept Parkin drank from the Grail and spoke:] *From the Grail I drink, and thus am I linked to the powers of Darkness within and without, that I may become Mighty in my Will and in the Will of the Prince of Darkness.*⁽²⁾

[Setian Bell drank from the Grail and also spoke these words.]

[Adept Parkin intoned the 16th Enochian Key.]

[Setian Bell intoned the 16th Part of the *Word of Set* in English.]

The Main Working

[Adept Parkin placed fresh incense on the charcoal in the incense burner. Both Setians pointed black-handled daggers at the Pentagram of Set. Adept Parkin spoke:] *Behold the Pentagram of the Temple of Set. The Pentagram of our dark lord Set is portrayed inverse, thus representing change and movement in place of stasis and rest. Tonight the inverted pentagram's symbolic meaning holds pride of place in our Working as we join in ritual with our brother and sister Setians across the vast expanse of water, wherein dwells Leviathan -- Serpent of the Deep, to participate in a mass Setian Celebration of Xeper and ritual Working to cause change and Transformation in the objective universe as well as our own subjective universes.*

The Downfall of the Church

[Written and spoken by Setian Bell:] *Behold! We are the furies of vengeance for the millions crushed by the weight of the Christian church. We cast down the symbol of the church of the god of slaves, for it is an abomination to the Self.*

[Adept Parkin cast down a crucifix on the floor. Setian Bell continued:] *We raise the Hammer of Justice to shatter the repulsive, blood-drenched symbol of the Christ eaters as our combined Wills shatter the crumbling foundations of that monolithic organ of ignorance and oppression whose vile tentacles permeate every part of our society, restricting Freedom, suppressing Knowledge, stifling the Black Flame which distinguishes man from the beasts of the field.*

[Setian Bell smashed the crucifix to smithereens with a ritual hammer, and spoke:] *And as the towers of fear and self-loathing come crashing down, a glorious new spirit of freedom and enlightenment emerges so that those who truly seek and deserve initiation and Xeper are not held back by the evil claws of lesser men's despair.*

Rising Up of the Temple of Set in the U.K.

[Written and spoken by Adept Parkin:] *The church falls, and the Pentagram rises up above a set of shining, silvery Pylon Gates built from the crumbling ruins of the church which*

worshipped death and abstinence. The Pentagram serves as a beacon to those Individuals whose Gift of Set is strongest, and whose Black Flames burn fiercest. Free from ignorance, stupidity, and misinterpretation come aspirants to the Temple of Set seeking the knowledge of the Prince of Darkness. These aspirants who show intelligence and comprehension in their search for this knowledge shall be welcomed in our ranks and find a place among the Elect of Set.

Thus shall the Temple of Set flourish in the British Isles as new Setians join with the nucleus of Set's Elect already working to further the Temple and Aeon of Set and see the continuance of this Aeon into the next century. The Pylon Gates of Albion, Fenris, Anubis, and Silver Spear, through which those who seek the Knowledge of Set can pass through in their quest for Xeper, stand proudly open. To those who dare ... Enter and find true Wisdom.

Setian Bell's Personal Text

Behold I am come to work my Will upon the universe. I strive to Xeper and Remanifest; therefore I struggle with Yahweh and his regressive death cult of failure and self-deceit which lurks and gnaws both within and without my Self. Therefore am I Israel who shall overcome the frailties of that which I was and the repressions of El Shadai -- choosing Thelema over sloth, comprehension over misinterpretation, courage over fear, until I am that I am in the sublime state of the Adepthood of Set.⁽³⁾

Adept Parkin's personal text

[Invocation of my Demon Brother⁽⁴⁾:] *The Black Flame burns darkly and the gate to the powers of darkness is open wide, revealing the dreaded Dagon who comes forth by night to work his Will upon the universe. Beware foolish mortals, for it is my double which now comes into Being and appears before ye. Behold I am the god of yesterday, today, and tomorrow, the guardian of time and eternity. Beside the Prince of Darkness I stand as an equal, sovereign, unique, undefiled in wisdom, unmatched in strength. My astrological mission is accomplished; my Satanic destiny is realized and fulfilled. I call upon the elements to serve me and the forces of creation to manifest my desires. Arise.*

[Individual text:] *I Dagon, in my continuing quest for Xeper, always strive for Life over Death, Individuality over Fusion, and Freedom over Restriction. As I Xeper and Remanifest, always Becoming greater than I was before, I grow ever nearer to my Higher Inner Self and further away from my old, mundane, lower Self. I accept the philosophy of Xeper, always striving for Xeper for the sake of Xeper, and through Remanifestation achieve higher levels of initiation. Through my continued initiation if it is the Will of Set I wish to advance to a new higher level of Being, that of the Sacred Priesthood of Set, thus reaching a new level of Initiation and Recognition. Xeper and Remanifest!*

Closing Statement

[Setian Bell:] *Tonight we have worked our magic in the first-ever world-wide mass Setian Ritual to change the universe in accordance with our Wills. Through our magic we shall cause change and transformation to occur. And as we Xeper and Remanifest these things of which we have spoken shall come into being.*

[Adept Parkin intoned the 17th Enochian Key. Setian Bell intoned the English 17th part of the *Word of Set*.]

[Both Setians gave the Sign of the Horns (Sign of Set)⁽⁵⁾ and spoke:]

Xeper and Remanifest

[Adept Parkin extinguished the Black Flame, closing the Gate, and spoke:] *Farewell, Set, Dark Lord of Egypt, who first ignited that flame. Another time, may it be, that we shall speak again.*⁽⁶⁾

[Setian Bell rang the bell nine times toward the altar.]

[Both Setians uttered the traditional closing words:] *So it is done.*

Commentary from Priest Mann and Discussion

In a letter dated August 9, XXVII, Magister Mann made the following observations:

"Your Working for the fall of Christianity was powerful and heart-felt. I would simply ask one question ... concerning that aspect of the Working.

"The question is obvious, and draws on a remark made by John Fowles, author of The Magus: "Mankind hungers for mysteries; remove them, and men will continue to read the old detective stories." I'm misquoting this slightly, I am sure, but the essence remains true -- if you remove Christianity, what will you replace it with? What will take its place?

"It was one thing to wish fervently for the demise of the Soviet Empire; there were and still are things to take its place. But a major religion, with 20% of the world's population being believers; that demise is a horse of an entirely different aroma. **Our** sodality will never number more than a small percentage of any population group you care to study -- what would you leave for the rest of them? If Christianity dies, would it be replaced by Islam, a religious system and world-view that I consider even more pernicious and toxic than Christianity? That's called taking the long view, and it is something you must begin to incorporate into your outlook as you seek to become Elect and therefore a person who changes the warp and woof of Set's and your world."

In an August 26 letter to Priest Dennis Mann, Adept Parkin pointed out that the Working for the fall of Christianity was intended for the British Isles only, and not for the whole world. In the U.K. less than 15% of the population regularly attend Church, whereas in the U.S.A. the figure is approximately 70%. The Working was intended to produce an even more civil, secular society which would be more tolerant towards minority religions such as the Temple of Set.

Adept Parkin predicted the split in the Church of England over the ordination of female clergy. The split would reduce the power of the Church, which lies in its land holdings and monetary funds, as well as its influence on Government. The ordination of female clergy

would also rule out any closer links with the Vatican and Catholicism, who are opposed to the ordination of females.

"There would be no need to replace Christianity with another belief system, as there would be a steady decline in the numbers of practicing Christians in this country due to old age and death; and with the majority of the population being secular, their children would be raised in a secular environment with no need for such outdated belief systems."

In a September 9 letter to Adept Parkin, Priest Dennis Man replied: "Thank you for your insights into the numbers of C.O.E. churchgoers in the U.K., as well as the possible forthcoming split over ordaining female clergy.... I can cheer for your attempts to foster the circumstances for a civil, secular state with tolerance and justice for all.... I approve of the forward-looking, future-oriented vision that you both have. It was hard to see that in the Working that you did, but since you have now clarified the object of your magical desires for me, I am much more reassured."

Footnotes

1. These words are taken from Stephen Flowers' *North Solstice Working for the Illumination of the Relationship between Woden and Set*.
2. These words are also taken from Stephen Flowers' *North Solstice Working*.
3. Setian Bell's taking of the name Israel stems from the Old Testament story in which Jacob wrestles with god and prevails. God then names Jacob as Israel which means, "He struggles with God." Genesis 32:28.
4. from Adept Allee's Brimstone magazine
5. Adept Parkin sees the Sign of the Horns as used by the old Church of Satan as looking like the head of Set, with the two middle fingers and the thumb being the nose and the two outer fingers being the pointed ears, hence he uses it as the Sign of Set.
6. credit to Susan Wylie's *Corridors of Light and Darkness*

Rite of the Vampire

Classification: V2 - C31.DV - 1
Author: Julian Clark III^o, John Dewey⁽¹⁾ II^o
Date: April, XXV
Subject: Destruction ritual, vampiric
Reading List: #8

[The purpose of this Ritual is to curse your victim. Ordinarily I would not advocate such a measure unless it were absolutely necessary. Recently we have had an ongoing instance where a fellow Initiate has suffered an intolerable amount of personal abuse from an individual who, despite polite calls for restraint, has persisted in a tirade of abuse. When all avenues have been explored on a mundane level without success, then is the time to "fire back" and I hope this ritual will serve its purpose for any Setian who finds him or herself in a likewise intolerable position.]

[Ring the Bell.]

[Light the Black Flame.]

[Invocation to Set (from the Crystal Tablet).]

[Drink from the Grail.]

[The Working (Invocation) - Use all your powers of visualization during the Work-ing:] *In the Name of Set, I call forth the Powers of Darkness. I summon the Power, the Essence of the Vampire, the darkest and most Damned of all Set's creations, that very Being who feeds and is nourished by the vital Life force of his victims. Come unto me, let your Power become my Power; cloak me in layers of invisibility and secrecy. Bestow on me the form of wolf and bat that I may, with claw and fang rend, tear, and pierce deep into the flesh, and sup and savour the very blood and life of my chosen sacrifice.*

[At this point visualize yourself as absorbing the qualities of the vampire as your Being changes in accordance with your Will.] *Behold the Vampire I am Become, leaving no shadow o'er the Earth. "Beware! Beware!" scream the Ravens of the Night. No mere mortal can detect my coming - by the elements, by flight, by the speed of the wolf I travel, seeking a victim. The Gates of Hell are opened to me, and in the Dark of Night I trace your scent. You cannot hide, for Darkness is my World. I hunt you, see you - your doom is sealed with the Kiss of Death. See how the moonlight reflects on my fangs, as I smile with the knowledge of your coming death. You, who are called (speak the name).... are mine!!*

My gaze compels you to come closer to me: you cannot resist the Vampire Will. Look deep into my eyes, see the Flames of Hell, for very soon you will become fuel for those very Flames. My Will is now your will: come to me and receive the ecstasy of the Kiss of Death as my fangs sink deep into the flesh of your throat and drain away the dregs of your pathetic existence.

As you weaken, so I become stronger, for I am of Set, the Prince of Darkness, Lord of All.

With each night that passes you weaken more until you are as dust, dust to be forgotten and scattered in the wind, lost for all eternity.

So too, is the fate of all who would cross my Path.

[Visualize the utter demise of your victim.]

[Read The Tenth Part of The Word of Set.]

[Extinguish the Black Flame / Close the Gate.]

[Ring the Bell.]

So It Is Done!

Footnotes

¹ This ritual first appeared in Brimstone, July XXIV A.S. as an article by the Daimon Egan [Adept Dohn Dewey] under the title *The Art of Vampirism*. Here it is adapted by Priest Julian Clark, and presented as a ritual in accordance with the *Word of Set* and the beliefs of His Temple.

Fat Lady Ritual

Classification:	V2 - C31.I - 1
Author:	Yolanda Anderson II°
Date:	February 15, XXIV
HTML Revision:	Dec 24, 1998 CE
Subject:	Weight Loss / Self Modification
Reading List:	

When a magician seeks to change something within the self, it should be something that the magician really wants to change for a lot of deep-seated reasons.

For instance, in my case I was sick and tired of seeing a fat lady looking out of the mirror at me. I was also in the process of totally ruining knee joints that had been previously injured. And I knew that overeating was not really worth the price I was paying for the pleasure.

Unfortunately, I am self-indulgent enough that it was very hard for me to stick to a diet, especially when it just was not moving along at an acceptable rate of speed. The more I tried not to eat, the more I wanted to eat. And white-knuckling it does not work for me. Although I may not eat, I make everyone around me miserable.

An additional factor that makes losing weight hard is that the body tries to protect you from starving -- your metabolism lowers, burns less fuel, and gains weight. And exercise does not bring the metabolism backup up that well. Oh, sure, you can lose a little bit when you are actually exercising, but how long does one want to indulge in vigorous activity? Especially since most of it is dull.

Therefore I decided that the way to solve the problem was to get to the root of the thing, and get rid of the fat lady and all her little problems. I decided that in order to be effective, I would have to Work it in an exaggerated way -- in other words, from where I was headed at my current rate of gain. I also decided that I would have to make the fat lady a more or less complete person, which contained all the personality traits that caused fatness in me.

This was the most time consuming activity, because it required a lot of analyses and thought. Fatness to some extent is an emotional disorder, and part of the solution seems to be getting rid of the "fat" emotions. In my case it included eating when bored or upset, and to some degree "hiding" in the fat. Other factors involved very bad eating habits, and an intense hatred for physical activity. Although, remembering, there was actually a time in my life that I enjoyed physical activities.

Therefore I had the basis for the fat psychology.

The most important thing here is the ability to really truly be able to visualize and completely project yourself into the visualization. To make things a little more complicated, what we are trying to do here is to form two (not one) very vivid images, and to sort of split oneself into two distinct persons, so to speak: one person containing ALL of the traits to be discarded (and that is the important thing, one cannot leave behind any residue of the thing one wants to eliminate), and one person containing the traits that one wants to keep plus the ones one wants to gain.

The visualization in this case was exaggerated a lot. I mean, we are talking FAT here -- our basic candidate for a side show as a matter of fact. And Ugly and Sloppy and with a lot of Laziness thrown in for good measure. This is the me that I am in danger of becoming. This is also a me that I want to avoid. Therefore it had to be as absolutely horrible as I could make it. I pictured it standing in front of a refrigerator, poking candy and cake into its mouth with both hands. It had uncombed hair, and of course was splitting the seam of its pants.

The next step was the embodying of the total of myself into this awful person -- and that was the hard part. Although I had already planned a second visualization.

Now one virtually breaks oneself into two persons. We separate out all the fat traits -- love of food, hatred of exercise, slowed down metabolism, and the rest. In addition we threw in a feeling of inferiority and failure, and a lot of other negative traits, traits that were slowing down the dieting process. Just recently I admitted that in part there was a fear of change that was holding me back. When one is no longer fat one loses a rationalization for a few of ones' other faults.

Now the fat lady had to be sent away, with all of the things that caused her existence, including a love of fattening food and a lot of laziness. This leaves behind the other visualization -- the slim and beautiful me that I would love to be.

In fact, this is the me of my teen years. This me does not live to eat, and really does not even like all the so called goodies that are the fatty's downfall. I recently came to the conclusion that to some extent this was a younger, healthier self, that got buried under all the blubber, because somehow I regained an enjoyment of things like bike riding and jogging with the dog, things that I have not liked for a long time.

I think to some degree I also adjusted my metabolism to a younger, healthier rate, although this is something I can only ascertain because of the ease with which the weight is disappearing (and by the fact that my energy level has increased a great deal -- I no longer drag around, forcing myself to do the things that need to be done; I bounce around).

Now comes the hardest part -- forgetting about it and no longer having the fact that you are trying to lose weight be a major preoccupation in your life. The reason for this is the fact that you are consciously telling yourself to forget food brings the thought of food to the foreground.

This is where I personally feel that a lot of so called self help programs fall down. Let's use A.A. as an example, because it is so publicized. I think standing up in front of the room, and saying I am so and so and I am an alcoholic, just brings the problem into focus more, and makes leaving it behind a lot harder.

With my Fat Lady Ritual the idea was the opposite -- it was to stop thinking fat, and therefore to stop being fat. To some extent any bad habit is a state of mind. The only thing that can truly solve the problem is to completely change the "mind set" of the individual.

In other words, it is a matter of building a new personality that does not include the characteristics that gave the previous one the problems that one is trying to solve. It was very important to no longer even think of myself as a dieter. I simply built a new person who did not have eating problems (or perhaps brought back the person within myself that did not have these problems, because at one time I weighed 115 no matter what I ate). And then I started building a life style that does not center around food.

I think that is the main thing to be accomplished in any ritual of this nature -- pointing where one wants to go, and Becoming what one wants to be. But the only way to do this is to leave behind all the excess baggage, and to know that one must be willing to make a very deep change for the better, and to know that any real change does to some extent have to come from the core of your very being -- what a lot of people would call your self image. In other words, I can no longer think of myself as Fat, but as Becoming Slimmer and Healthier every day.

This whole ritual is designed as an exorcism of sorts -- although instead of exorcising an invading entity, one is exorcising parts of oneself that one does not find useful or desirable at this time.

And then there is the final thing: to get on with your life. That is another failing of traditional self help groups. The trend seems to be to spend time forcing one to adapt into an unhealthy life style, instead of going on to something else that does not require your bad habit as a coping mechanism.

I think to some degree all sorts of problems could be solved by applying more or less the same techniques to change one's essential self. And that is basically what a major part of the Fat Lady Ritual was all about. I decided who and what I wanted to be. And then I threw away all the excess baggage that kept me from being the more desirable self I wanted to be.

Black Easter: A Working of Transmutation

Classification: V2 - C31.M - 1
Author: Adam Campbell II°
Date: April 16, XXV
Publication: Kiss of the Flame, Vol I, # 2
HTML Revision: Nov 30, 1998 CE
Subject: Transmutation of specific components of the psyche
Reading List:

Purpose: This ritual was designed to cause a "transmutation" of certain chosen aspects of my overall psyche that I felt had been or would interfere with my Quest for my Higher Magical Self. Through the process of G.B.M. ritual, certain chosen negative qualities were first highlighted, and then "disintegrated" into elementary psychic components. These were then "recombined" to form more positive personality traits (positive in the sense of supporting the above stated Quest). In summary, the ritual was designed to refine and remodel my Being to aid me in my Quest for my Higher Magical Self.

Commentary: The ritual began in the early evening of April 16, XXV. The first stage of this ritual comprised of a very extended compression period. This extended compression was deliberate. It was designed to give me the opportunity to take account of my Magical career to date, to examine past interests, and to consider future directions of travel in my Quest.

With this I then undertook a period of "soul searching", in which I took stock of what I felt to be elements of my present personality that were interfering with my long-term goals and potentials. I identified a number of items. These included a tendency towards procrastination and a "nihilistic rage" that surfaces in my personality from time to time.

These were carefully considered. The possible outcomes caused by a successful Working were also considered. I considered the risks of such psyche-modifying techniques to be controlled and commensurate with the likely results.

The ritual proper began with the striking of a gong and the nine-fold tolling of the bell. The Gate was then opened with the lighting of the Black Flame. I then began a personal Invitation to Set, the contents of which I had deliberately left open to be spontaneous and appropriate to the moment. It was very interesting to note that I detected an "extra" something in the atmosphere at this stage. It was interesting and unexpected. The actual contents of this invitation were basically a statement of kinship and purpose and a statement and expression of welcome.

The next stage of the ritual followed after a brief pause. This was the Invocation of Anubis (see appendix 1 for the actual text of this passage). The neter Anubis is a transformative neter, and thus the use or invocation of this neter for the related concept of Transmutation seemed appropriate. It should be noted that I have been working with this neter in a variety of ways since August XXIV.

I proclaimed the Invocation in a firm and fiery manner. Dramatically, it was very effective, but it failed to evoke or rather manifest the neter lucidly within my psyche. In the past, using a reflective or even meditative approach within a G.B.M. context, I have achieved a far greater "sense" of the neter, and it has had quite clear and manifest results upon me. This is something I intend to investigate in the future, but is beyond the scope of this report, so I will not go into it further here.

This did not perturb me, and I continued onto the next stage of the Working. This was the actual Working of the Transmutation principle, and the preliminary stages connected to it.

The first step in the application of Transmutation was to form a subjective or astral figure / form within my subjective universe that symbolized what I felt were the detrimental or negative aspects of my personality (and possibly at deeper levels). This was, in effect, a form of Ka. When I had sufficiently substantiated this image within my subjective universe, I mentally linked this image to my ritual Grail.

I then attempted the shift of perspective to this Ka figure that I had formed. After an extended effort, I managed to transfer my Ba to the Ka figure. As I had located the Ka within the actual Grail itself (physically), this meant that my conscious energies were also shifted to the locus of the physical Grail. I experienced some difficulty in doing this. In reflection, this was probably due to trying to maintain "astral consciousness" and trying to shift my mental energies to a specific locus point at the same time.

(In the future when performing this ritual, I will not try to shift my psyche to a specific locus within the Grail. Instead, I will shift the Ba to the Ka as normal, and use the Grail as an outward, physical manifestation of any subjective actions I may take. Thus the Grail will act both in the capacity of a "mind mirror" and as an "earthing" tool, in that it will link subjective actions to the objective world.)

With the Ka figure fully actualized, I then proceeded to begin the Transmutation. This was done by placing the Grail above the Black Flame in my ritual chamber, and visualizing as lucidly as possible the Black Flame erupting and engulfing the Ka figure (my Self). I felt an

unexpected sensation of being "penetrated" by the Flame. It seemed to be both cutting into me and building me up at the same time. It was a strange experience, and is hard to communicate. I then focused on the disintegration of the negative aspects symbolized in the Ka. With effort, the Ka figure's shape began to slowly melt away until it became almost silhouette-like in the Black Flame, its form more sensed than seen.

It was then, sensing that the disintegrative aspect of this process was complete, that I then shifted my focus to Willing the changes I desired in my Being from the elementary psychic components left after the disintegration process. I then gradually began to change the shape and form of the Ka figure to match, symbolically, the qualities I felt would be beneficial to my Quest and which were connected to the negative qualities I had chosen for Transmutation.

For some unknown reason at this stage, I seemed to lose concentration for a brief moment. During this time I experienced a flickering sensation as my point of perspective moved back and forth between my physical body and my Ka figure within the Grail. With effort, I managed to stabilize my projection.

I then continued on with the Willing of my desired changes. The Black Flame seemed to intensify slightly, as I rebuilt my subjective image up and more lucidly defined this Ka figure. This process continued for some time, and was quite intense.

When I finally felt the process to be complete, I willed the Black Flame to recede, and withdrew the Grail from over the physical Black Flame. I then spoke the Grail passage (appendix 2), as I raised the Grail to my lips, drinking from it, and redirected my Ba back to my physical body. I experienced a very distinct "shift" of consciousness when I did this, and I felt slightly alarmed for a short while afterwards. This slowly faded, and was replaced by a sense of "aliveness", of mental energy, and was extremely refreshing.

After a short pause, I then began to read the Eighteenth Part of the Word of Set. This was done in a solemn manner. While reading this Part, I experienced a strange sense of timelessness. I felt like I was actually present at the Coming into Being of the Word of Set, when it was first manifested and articulated in human language. This was very queer.

(It should be noted that in August XXIV I undertook an illustrative ritual designed to facilitate a greater Understanding and feel for the Word of Set. While this did not seem to produce much in the way of note, a strange set of dreams occurred for several nights afterwards. One of these was very significant. Interestingly, it was connected with Anubis. Whether the two events are connected in some way remains open for speculation.)

Upon completing the reading of the Eighteenth Part of the Word of Set, I then quietly closed the Gate and extinguished the Black Flame. I then again rang the bell nine times, and then struck the gong as a definite closing act to the ritual.

With the ritual over, I went to the end of my chamber and sat in a chair located there and rested. I felt physically drained, but my mental energy was about normal, except that I had developed a headache of a moderately severe nature. This was unusual, as I do not normally get headaches at all. I rested there for a few minutes, and then left the chamber. That was the end of the ritual.

Appendix I - Invocation to Anubis

In the name of Anubis, Opener of the Way, Guardian of the Gate, Jackal of the Night, I summon the realm of Transmutation before me!

Come, O Neter of Transformation! Come and Manifest your Presence within me! Destroy all that would hinder me in my Quest for my Higher Magical Self. Annihilate all that would oppose me in my journey! Let all that is base be torn from my soul and purified in your name.

Come, O Opener of the Way! Let the door to the pyramid of my essence be unlocked. Let me enter and purify all that is base, all that surrounds and conceals the shimmering jewel that is my truest Self, so that I may rebuild the Temple of my Soul in the purest ruby.

As the sun is reborn each day, so let me be reborn in the fires of the Black Flame! Let the fire of my blood fuel the very flames of hell within my soul, so that every sanctuary of restriction shall be scorched and made barren!

Come, O dreaded Jackal of the Night! Come and Transform my very Being! Swallow me in your terror, so that I might know the ecstasy of refined Being. Come, and let the Transmutation begin!

Appendix II - The Grail Passage

As I drink from the Grail, so do I return my Essence to my body, enriched and strengthened through the kiss of the Black Flame, purified and remade anew through the Opener of the Way.

The Rite of Fear

Author: James Lewis III°
Date: (unknown)
HTML Revision: Dec. 18, 1998 CE
Subject: Protection
Reading List:

Light. Light is about me and through me. Yet I am a Being of Darkness and am not of the lucipetal humans about me; and there is that in me that shows my blood to be of the Gifted Race -- I am a Creature of Darkness, and do not love the light.

But, even as I know that "day" is only a word of convenience as used by mankind, and that beyond Earth space holds limitless darkness, I shall wait for the night. Aye, for what is the wait to me who thirty centuries ago watched Egypt's moon silver the ancient Pylons?

And now the light fades, leaving my Throne and the Thrones of my Kin shining with Darkness. I salute my Dark Brothers and Sisters, and then turn my Will to an awesome Work.

Silence falls as I partake of yet more of the Essence of That Which Is Set. Magic pulses and suddenly I am not only seated on my Throne, but also am the Dragon of the Abyss. Mighty wings unfurl, and the walls of my Chamber go white with flames. Great talons extend to hail Set my Great Brother, and small creatures of my making crowd about the Throne, watching the Dragon and the Priest who are one.

Maat is with me, and the Eyes of the Dragon are awful with her wisdom as they seek between worlds and times for a Thing which has lurked in the nightmares of mankind forever.

Vast is this monstrosity, yet small enough to awaken within the brain when the Unknown walks in the night. Maat shall discover its amorphous presence, for without her it may become the hunter rather than the hunted.

Knowing this, I step into the black murky depths and my Being blazes with all the Power of hell as that which is FEAR is found and pinned by the force of my unyielding Will. Did I not know a thing may be dead and yet scream, that a thing without form may be possessed of wicked fangs dripping with poison, that formlessness also has murderous claws longing to throttle, and did I not bear the Knowledge of the Black Flame, I would be driven insane and devoured. But I am a Child of Set, and am not subject to the terror of the Id.

The nightmare is before me -- I extract a minute piece ... an atom would do. Bearing the tiny shrieking horror, I step back into the world which borders closer to the world of man. It writhes on the Altar, subdued by that which it knew in centuries past and now again -- Setian Will.

Now, small screamer, thou art mine to command. Look upon me and obey; fed by my Will, grow great and menacing. Long hairy arms with searching talons are thine, and red and gaping jaws hungering for food ... Beyond this, thy presence shall make itself felt by those who would dare intrude here. The Interloper will sense thy roaming presence, and thou shalt fasten on his living brain and being as he degenerates to shivering idiocy. There, Nightmare Servant, is thy food. Wind about him, infiltrate his inner self and feed and feed and feed.

Drive then the shell far from here and drop it. If it lives, it shall have learned a lesson not easily forgotten. If it dies, it dies. It is nothing to us .

Aye, open your great jaws to me, for before being unleashed there is a lesson you must learn. But reach for me, your Master, and a clear understanding of torment shall be yours! Now go forth, fool, and obey!

Lo, a Monster guards the House of Orm, and Death awaits the intruder. My Throne Is firm, and held by the Magic of the Aeon and my Will. Hail Set, Great Brother! Hail Set, Prince of Darkness!

Setian Ritual of Protection

Classification:	V2 - C31.P - 2
Author:	Michael Mahoney, I°
Date:	February 6, XXIV
HTML Revision:	Dec. 18, 1998 CE
Subject:	Protection
Reading List:	

[Note: In this script, I have purposely left out some "basic steps", eg: preparing the chambre, to leave room for my own individual touches. The "Invocation to Set" I owe to Magister L. Dale Seago. This is a two-person ritual, performed by the Setian Magician to protect another.]

- [1. Prepare the Chambre]
- [2. Dress for Working]
- [3. Ring the Bell (nine times)]
- [4. Light the Black Flame]
- [5. Invocation to Set⁽¹⁾]
- [6. Drink of the Grail]

[7. The Statement:] *From the four corners of the Universe, I call upon the Powers of Darkness, within me and without me, the Powers that exalt those within and scorn those without, the Truth that gives vision to the Strong and Blindness to the Weak, the Power that built the pyramids and built also the skyscrapers, the Father of human Intellect. Hear me! I am a friend of Darkness, a Son of the Night, a rider of the cold, desert night winds of Egypt! Hear me, and strengthen my purpose! For it does me Honor to do my Works in your Name!*

[To the recipient:] *Young one, Flower of Darkness that has yet to bloom, who will, with time and trial, flourish in her own way, you who have so valiently struggled, heed me. Though strong in Yourself, you face danger and injustice which even I cannot fully protect you from. The flower can never bloom if it is destroyed before the fact. It is thus I call upon the Powers*

of Darkness to aid thee and protect thee from Harm until the time comes when thee can protect thyself through thy own will.

[8. The Working: Have the person to be protected kneel before the Altar and place your hands upon her head. Then close your eyes and visualize a pyramid of complete darkness forming over her, starting at her head. Complete the protective pyramid over her, with extreme emotion of the loving and protective kind (liken to a parent's to a child). Strengthen pyramid until its protection is complete.]

[9. Blow out the Black Flame, and say:] *Powers of Darkness, thine Aid has been well received. May I continue to be a beacon of your Truth and Power. Bless and Protect this future Daughter of Darkness. Xeper and Remanifest!*

[10. Ring the Bell and say:] *So It Is Done.*

Footnotes

1. Ruby Tablet item C21.11-1, originally published in The Scroll of Set, Vol I, # 9, May XI

Protection Ritual

Classification:	V2 - C31.P - 3
Author:	Robert Menschel IV ^o
Date:	February 24, XXVI
HTML Revision:	Dec. 18, 1998 CE
Subject:	Protection
Reading List:	

This rite was originally written for the protection and safe return of the pylon's Sentinel, Clayton Bozeman, from the conflict in the middle east (Operation Desert Storm).

This rite was composed by Magister Robert Menschel, whose Name is Shuti. He is Grand Master of the Order of Shuti, named after the twin lion gods of ancient Egypt, Shu and Tefnut. He is a founding member of both the Order of Bast and the Order of Sekhmet. Since the current war is being fought in the middle east, near Egypt, and involves Egyptian forces, it

is fitting to use Egyptian mythology and symbolism, namely the three great feline goddesses, for this rite.

This rite of protection was written to be just part of a larger working, and the participants therefore took advantage of that larger working, and its concomitant energy and power. They were instructed⁽¹⁾ to not invoke these three forces named below earlier in the working, but instead when it was time for this rite, to invoke these forces with all the power they had accumulated during the process of the working.

The major force called upon is Sekhmet, the feline goddess of war, and also of protection against violence. Budge begins to discuss Sekhmet (under the name Sekhet) in his Gods of the Egyptians, and that is a good enough introduction for those who are not familiar with this neter.

There is no adequate introduction to Tefnut; she is the most occult / hidden of all major Egyptian gods ... she is fog and darkness and blur compared to Shu's clarity, light, and preciseness. Suffice it to say she is Sekhmet's cousin, also a lioness, and the two were often considered one, or were even merged into one in later Egyptian times. She is also a goddess of force, of destruction, and of love.

Finally, Bast is cat rather than lioness, more peaceful, friendlier, softer. A clawed huntress, she relishes life and comfort also.

The three goddesses are called upon to protect Adept Bozeman (and other Setians involved in Operation Desert Storm) from harm, and to bring him back to his family and his love.

The rite below was written to be spoken by each participant. It parallels Shuti's statements during the rite (ie: where this ritual mentions Shuti in the third person, he used the first).

These words are Shuti's, not yours. Therefore they are not the best for you to use. Adapt them however you see fit, to make them meaningful and powerful for you. Further, these exact circumstances will not again be duplicated (these Setians, or Operation Desert Storm). You will need to modify the invocations and other statements accordingly.

Among its other attributes, Nine is the magical number of completion, of established fact. This attribute is strengthened when Nine is formed by Three three times. This rite therefore invokes Three thrice. There are three portions of incense burned (or three candles lit, as discussed below), three claps of sound (bell or palms), and three directions or Neters.

While the words and visualizations can be modified as needed to increase the meaning and impact of the rite, this basic structure should be maintained.

Preparation: To increase our rapport with Sekhmet, we involve dry heat. Everyone should have at least one charcoal lit. Assuming you light one piece of charcoal well before starting your main working, you may wish to light a second just before starting that working, so that this second coal will have plenty of heat left for this portion, even if the first has burned through.

If you have powdered incense, place a few grains of your driest incense on a 1" square of paper, and fold the paper around the incense. Prepare three incense packages this way. The

intent is to provide the smell and smoke of incense along with the fire of the incense. When indicated, place one package on the charcoal, and blow lightly (to provide enough air movement to cause the paper to flame). You may want to pass the paper through the flame of a candle first, to ensure it flames.

If you don't have powdered incense or charcoal, scented candles can be used instead. Use those with light and dry scents, rather than heavy and fruity or wet scents.

We will be calling upon the Hidden aspects of Tefnut, those which confuse or misdirect sight. The smoke of the incense can be considered part of this activity. You may also wish to use a light and mostly translucent veil when appropriate, to illustrate this effect.

Finally, Bast always responds best when her own are involved in ritual. If you have cat(s) who are familiar with ritual, their presence can enhance the ceremony. Cat hair, lovingly brushed from the cat(s), placed with respect on the altar, can also be used to strengthen her involvement.

The Rite

[When it is time for this rite of protection, pause and let the preceding ritual activity end completely. Center yourself; balance yourself (physically as well as mentally). Reflect upon your relationships with other Setians, and the Family that is the Temple of Set.]

Place one incense package on the charcoal (or light one candle), face south, and ring your bell (or clap your hands) once, and say:] *Hail Sekhmet, Lady of the Desert, Goddess of Fire, of Destruction, and of fiercely protective Love. I add my voice, my power, and my Will to that of Shutu, once an apprentice to your Meren-Sekhmet, and an initiate of your Order. We call upon you Sekhmet, we call you forth, and direct your manifestation, your participation in the war with Iraq.*

As you join in glorious battle, fighting alongside the courageous warriors of this time and place, be and remain aware of the lion cubs of the Left Hand Path there, the Setians who risk their lives in support of their faith in Ma'at, duty and justice. Watch over Adept Clayton Bozeman and other Setians. Keep them healthy, and help them return to their family.

[Visualize the desert, and the war. Visualize a wall of fire and flame between the allied and Iraqi forces, a wall of flames advancing on the Iraqi forces. Visualize this wall aiding in the destruction of the enemy, while protecting our own.

Visualize Adept Bozeman, in Saudi Arabia, well behind the battle. Visualize a protective wall of fire around his location, through which our own forces may pass, but the enemy and his weaponry can not.

Burn the second incense package (or light the second candle), face west, and ring your bell a second time, and say:] *Hail Tefnut, Hidden Lady of the Desert Storm, unseen but strongly felt.*

Cousin to Sekhmet, sister and wife to Shu, and patron of the Order of Shuti, use your talents to foil those who would harm our family. Shield our brothers and sisters from harm, and bring them safely home.

[Visualize the fires of Sekhmet. See also magical areas of fog, the gift of Tefnut, which also serve to hide Adept Bozeman and others. Visualize a comforting fog around Adept Bozeman, hidden from the enemy, hidden from the heat of the Arabian sun.

Visualize another fog in Kuwait, surrounding Setian Garland Labat, Lt. Corporal in the Marines, as he more actively fights this war. Visualize this magical fog, comforting and protecting Setian Labat, enabling him to fight his war as he wills.

Visualize other areas of fog, invisible in and of itself such that human eyes can't see it, but fog which blurs the vision of the enemy, and hides those it protects. See this fog form around others, those who are potential Setians, and others who do or may someday follow the left hand path.

Now burn the third incense package, face east, and ring your bell a third and final time, and say:] *Hail Bast, feline princess and queen, Lady of Life, Love, and Comfort. Cousin to Sekhmet and Tefnut, patron of the Order of Bast. With Shuti, first to join your Order, I raise my voice and call upon you to watch over our Setians, Adept Bozeman and others. Protect them as you protect your kittens, and bring them home safely, to comfort, life, and love.*

[Visualize the fires of Sekhmet, and the fogs of Tefnut. Now see Bast herself, a giant cat covering the entire middle east curled in half-sleep, watching the war. Watch her as she watches, seemingly at ease, but alert, ready to act to protect her kittens from serious harm.

Protected by Sekhmet, hidden by Tefnut, and guarded by Bast, Adept Bozeman is safe, and shall return home to us soon. Accept this truth, realize its truth, and thereby make it truth.

* * * *

Upon completion of this rite, continue to the next part of the working or close the working, as appropriate.]

Footnotes

1. The Gates of Hell is a correspondence pylon, and this "group" ritual was performed by each participant in his/her own chambre, in contact with each other only through the metaphysical realm during the time of the ritual. All coordination was therefore done by mail or phone in advance of the ritual.

Metagenetic Transcription

Classification: V2 - C32 - 1
Author: Meichael Rigby II°
Date: May XXVI
Publication: Vox Tauri Vol. XVII #2
Subject: Roots
Reading List:

Invocation of Set

In the name and by the power of the Prince of Darkness, I make my way into the Realm of Shaping to work my Will upon the warp and weave of the World. O ancient Dragon, harken unto this gathering of mighty magicians, gaze upon us and venture forth from your dwellings deep beyond the Northern Gates. Journe with us upon this voyage, enfold each of us with the Powers of Darkness that they may Become One with us as We are Become One with the Prince of Darkness. Upon the cutting edge of Becoming, I cast forth that most pure and potent crystal of my Being. I arm it with the nine-fold knot, that it may bind that which I Will, and hand unto it the Hammer and the Spear - thus it breaks all bonds, thwarts all foes, and casts down all that is moved to appear against it.

My eye is Become One with the Bringer of Light; my might is Become one with the Wielder of the Hammer; my Will is become one with the Lord of this World:

*I am Become as Spark piercing the Darkness,
I am Become as Ice freezing over the World,
I am Become as Storm raging before the Sea,
I am Become as Gale breaking through the Tree,
I am Become as Fury, moving as Force upon the Face of the Earth.*

I live and move freely in the fortress of Walhalla, where the Dark Fire flames upon the altar. Time and space bend before my Will, and I am Master of Life, Death and Life beyond Death. Hear now this Doom which I speak and behold the flygja which is cast forth into Being through that craft which is mine to command.

Invocation of Wotan

Out of the eight outer Abgles I call upon thee, mighty father of magic, to fare riding forth upon the back of thy thundering steed from thy seat at the northern star. From out of the five-angles gate - now flung wide - come forth into the dark light fashioned by the sons and daughters of the world. Fare out upon the way of the Irminsul, descend to be with me and witness my working here tonight. I hear the hooves of Sleipnir pounding, I see thy cloak spreading out over my soul - wrapping me in thy power. Thy mighty spear crashes through the air. In this power I am risen up. As thy being brushes over my soul, I call out to thee in thy eldest names:

WODHANAZ - WILJON - WIHAZ

[Runic invocation]

*quweodh - fire-twirl of Becoming
calc - chalice
stan - stone
gar - spear*

The Working

[Opening the gates to the ancestral realms:] Tonight we gather to pierce the veils of time, to dive deeply into the pools of ancient memory, to draw forth the dragon who sleeps therein and drink but a drop of his blood. Elect of Set, now clothed in flesh, turn your sight inward toward the source of your own blood-becoming, and follow the strings which parallel the ancient path, back to the source of your own blood and shape of your distinctive flesh.

Within this chamber tonight, time is transfixed, and I open a great gate towards those ancient pools of dark light and life unbound. Let it stand open as a challenge to those who would Become.

[Gatekeeper/Challenger:] Elect of Set, do you dare to enter the ancient grove of your ancestors, to drink there from the wells of wisdom, and awaken the gods of your flesh and kin?

[Initiate:] *I do.*

[Gatekeeper/Challenger:] *Draw fresh blood then, but seek the knowledge which lies therein.*

[Initiate approaches the alter. Initiate then places glyph from trance-working into the Black Flame while saying:] I sacrifice my Self to my Self, that this dark light may mark a destination for the gathering of power and wisdom.

[Initiate places left hand on stone while saying:] *I gather up the wyrd of the tribes of my people. I gather up the wyrd of those who stand forth as One from the tribes of my people. I gather up the wyrd of my own Being, for it is I who now walk this world in flesh. With this gathering I am Become One, and proclaim the right to inscribe my own beginning and my own end.*

[Initiate drinks from the Graal after saying:] *I drink the blood of the ancient dragon. That which I have gathered, I cast upon the matrix of the cauldron of my own Becoming anew.*

[Initiate contemplates, and then casts a new glyph, then says:] *I cast forth this image in bond with all that I am and against all that I am not, a mark of my own becoming and a gateway to my innermost realms.*

Closing Statement

Elect of Set, you have touched and gathered the mysteries of your own heritage. Read them aright by the light of the Black Flame. Seek out the stories of old, arise and descend upon the matrix of myth, for they are keys which unlock that which you have gathered. Knowledge shall lead to knowledge; power shall lead to power. Cast forth your Runes, and Xeper.

MehenPetTha Pylon Stellar Working

Classification:	V2 - C32 - 2
Author:	Gary Glunz II°
Date:	July 10, XXVI
HTML Revision:	Dec. 22, 1998 CE
Subject:	The Stars
Reading List:	

[Dress for Work.]

[Prepare the Chamber.]

[Bell (nine times)]

[Invocation to Set:] *By the Power and Thunder of Set -- we awaken our Highest Selves. From the edge of the perimeters of our Selves, we gaze into the vast Unknown.*

Harken to us, Ancient Intelligence of the Universe -- look upon us with thy Red Eyes, and journey with us. Know that we are Become on this journey. By this we are lifted.

[The Graal is raised aloft with these words:⁽¹⁾] *To seek after starry wisdom destroys the souls of the earthbound, but we drink this Plutonian meade and it destroys us not.*

[Drink from Graal.] *As nuclear detonation in the Abyss we are Become.*

[Invocation to the Black Stars:] *We are eternal.*

Our hearts are as the eternal fires of stars. The Power and depth of our Being is as one with the crushing and unimaginable heat and compression of stellar interiors. We burneth on and on without respite.

Out there in the Cold art thou -- rumbling on thy blast-furnacing engines of the Ages! So alone -- yet thy stormeth on with thy Grand Orchestral Concert of Fusion and Rage!

Some among you giveth life to worlds -- only to take it away at the Ends of Times of Worlds -- releasing souls in an apocalyptic flash of helium ignition. Some of you Will towards iron -- only to serve as seeds for the further information of stars and worlds. Still others out there among you exist as blue-hot X-ray blasters -- and serve as signals of warning to those who might embark on the Journey with deceit or falsehood in their hearts. And then there are you Red Supergiants -- Willing on towards Supernova Detonation -- who Remanifest on the workbench of the alchemist and Great Creator of neutron star, pulsar, and black hole -- guardians of the portals through which only the Daimonic Essence may pass.

We reacheth out to touch you -- through the deafening impact of the silence in between. Through the coldest and darkest Darkness of foreboding and stifling Abyss, our icy breath whispers screams of Becoming.

By the Magick of the Great Pentagram and Tesseract of Set -- we transcend the boundaries of space/time to reach out and touch you. We are as one with the power and vastness of the universe.

[G.B.M.] *We cast now our Vision so as to change cosmic inertia in accordance with our Will.*

[Initiates now exact changes in the O.U. by Force of Will. When this Work has crested, proceed.]

Through the Eternal Engines that drive the machinery of the Universe, our Will be made manifest.

[Transition:] *O Great Prince of the Ever-Blasting Furnaces of Hell, we goeth our own way, rumbling away into the Unknown. Shine bright -- Lord of Light -- until we meet by way of the Tesseract again...*

Xeper and Remanifest!

[Bell (three times)]

[Realization:] *"For why art thou out there?" asked I alone on the frozen mountain, as I gazed into the vault of the void -- punctuated only slightly by thy distant but steady and indifferent light. But thou remainest silent; answering me not.*

I felt cold and alone as the winds blew, and I still had many miles on foot to fare. Several miles after departure, I suddenly felt Fire flare up within me, and I realized that I am mine own star, for I am alive and aware of my awakenss! I, too, am blazing out there in the Darkness -- for my Will is mine.

I no longer felt cold as I went about my long journey through the cold night -- for I carry the Fire of Will with me!

Glory to you, Great Brothers of the Night! We are as beacons to one another as we blaze away into the Unknown ... out there in the cold ...

Working

Classification: V4 - C32 - 3
Author: Anubis Pylon
Date: July 8, XIII
HTML Revision: Dec 11, 1998 CE
Reading List:

Participants: Ronald K. Barrett IV°, L. Dale Seago IV°, Linda Thomas III°, Linda Reynolds III°, Alexandra Sarris III°

Ritual

Priestess Thomas, having opened the gates, went to each person present and let them gaze upon their reflection in a mirror, thus initiating the Working. During it, Priestess Reynolds said, "The voices of my children must not be silent. Speak then what is in your heart." And later, "We have with our union formed a circle which shall complete itself and become a seed -- a pebble upon the sands of the universe which we HAVE mastered and SHALL master."

Post-Ritual Discussion

Magister Barrett mentioned that he had perceived "clouded vision -- smoky crystal" -- almost a topaz color, it seemed. He also suggested that the Enochian Keys were symbolic of the Great Magical (18-year) Cycle, and that they Keys reflected each one of the years.

The three Priestesses further speculated the following: The Enochian Keys are reflections, images of the real Truth behind them (i.e.: Plato's cave), and "are but a shadow of my true Word..." The Enochian Keys are reflections in a mirror, but once we recognize the reflected Self in that mirror, we can pass through the mirror to our former and future Selves -- the reality of which the Keys can only reflect as shadows. It's as though what Kelley and Dee saw were the Keys backwards, and we have to interpret them symbolically until we can perceive the reality behind them (or until we can evolve to the point of that perception).

Commentary

The former Self began a working aeons ago which through perceptions in the mirror becomes **continuous** between it and the Self now and the Self in the future.

In a letter from Magister Barrett to Priestess Reynolds (dated August 7, XIII), he stated:

In your letter you rementioned the "Cyclical Working" and a "continuing, growing ritual." Again I shall quote from the Satanic Rituals by LaVey (p. 219): "The true ages of time are cast in the likeness of nine [my underscore] with all cycles obedient to its Law. All matters of terrestrial concern may be evaluated by the infallible resolution of nine [again] and its offspring. Action and reaction relative to humanity's tribal needs are contained within successive nine-year periods: The total of both (18 years) is called a Working. The beginning and end of each Working is called a Working Year and each midway point between the Working Years displays a zenith of intensity for the Working which has been brought about."

Working

Classification: V4 - C32 - 4
Author: Linda Reynolds, III^o, Alexandra Sarris, III^o
Date: August 5, XIII
Reading List:

A free association discussion before the opened gates gradually turned into a ritual: After the gates were opened, we first became aware of "mirrors." There is the mirror within our Selves, and we have the duty and the ability to become masters of the mirror - and the Right, for that is who we are. Clearly one aspect of Xem is the ability to see the Self using the Mirror. There are ways of ascertaining that we have used the mirror. We are also a mirror to others. They can look and See their Selves and make a choice. The crystal is a cloudy mirror.

Priestess Reynolds saw herself in close identification with the god Xonsu. She also saw a man, wearing a blue and white nemes; he was clean and neat, attended by two brown, male, naked slaves / servants (?) in an opulent setting. Around him were silvery notched columns.

Priestess Sarris, in looking through the pentagram, saw the brilliant night sky, and heard the words that we are the "priestesses of our own temples; we are the 'dwellers in the Void.'" We order our Selves; each one separate, unique, distinct; and being whole - we come together in cooperation, not expressions of Pandemonium this time. We live in the Void (not the Abyss). We are "Masters of the Abyss," for we show mirrors to others. And those who will not See or cannot See will have clouded sight and will drop away.

Once again Priestess Sarris saw herself in the temple "naos." It has columns around the wall, and in the center a large, rectangular pool, dark, wherein is the pentagram - the secret center.

Working

Classification: V4 - C32 - 5
Author: Linda Reynolds III^o, Alexandra Sarris III^o, Stephen Bushey III^o
Date: September 23, XIV

Subject: Triads, Sexuality
Reading List:

Prior to the working we felt the urge to call Magister Lynn Norton, whom we contacted just five minutes after he completed his own working. He said that Set had revealed the "phi" triangle burned into his Xemset rock, and that he was now trying to build a triangular, not quadrangular pyramid around it.

During the working itself, we all three received emphatic impressions of "three" in many triadic forms. The most obvious triad was that of Amen (father, abstract thought, the Invisible Air -- Bushey), Mwt (mother, concrete idea, carrier / nurturer of the cosmic egg -- Sarris), and Xonsu (child, expression of the two ideas joined, the cosmic egg "hatched" -- Reynolds). Indeed, in post-ritual discussion, it became clear that the triangle and fertility had some strong connection with visions and impressions we received: Mwt, the eye in the triangle; Amen, the great white ovoid / cosmic egg; Xonsu, crystal surrounding the "nameless card" / the "nameless function," first uncovered, then returned beneath stones, shattering when touched by "disruption", then reforming anew. We finally perceived that the crystal was Ma'at.

In the post-ritual discussion we realized another triad had been revealed by the Working, whose significance we are still unable to explain fully, of category distinctions among members of the Order that might aid in defining our magical relationships. The classifications were Male, Female, and Neither. Moreover, they can only manifest themselves at the III^o+ level and are only recognizable in Ma'at with our sense of Set. Below that level, mundane personality decisions intrude. No sexual preferences, no personalities, no mundane characteristics of any kind were considered; i.e.: a biological male might be classified as Male, Female, or Neither.

Males and Females exhibit distinct characteristics of maleness or femaleness, either as active / passive tendencies in the magical sense or that their Neters express masculine or feminine traits, such as "active / reactive", while the Neithers exhibit "responsive" traits, since they are not limited to bipolar distinctions. Neithers respond to Neithers and react to the others, while the Males and Females react to every category. Opposites and Sames attract each other because they need an "identifiable polarity", while Neithers attract one another. Although they can interact with Males and Females, they feel most at ease within their category. Males and Females interact best with Neithers when the Neithers tend to take on the qualities of the person's opposite (i.e.: a Neither dealing with a Male would take on Female characteristics).

Often these magical classifications are also reflected in the functional and mundane aspects of the person's being; they are not static, but are subject to change according to the progressive or regressive evolution of the individual. We individually found that our personal classifications dovetailed perfectly among us, but interesting enough, between the time of this working in September and the preparation of this article in mid-April, classifications had changed. Males and Females can become Neithers by balancing the element that is missing -- which is reminiscent of Anubis' oft-repeated statement that a magician must become ambisexual.

Skinwalker Ritual

Classification: V2 - C32.A - 1
Author: Col-lea Lane II°
Date: March, XXVIII
HTML Revision: Nov 29, 1998 CE
Subject: Skinwalking; Native American (S.W.) Black Magic
Reading List:

I. Background

The Dinee (Navajo) are a Native American people resident in the Southwest. They have a strong R.H.P. culture which includes a very expansive view of the earth and the state of beauty that may be achieved through balance within natural systems.

Dinee culture has extensive diagnostic and healing rituals for dealing with both physical and emotional imbalances (illnesses). The Dinee diagnosticians (which include crystal gazers, hand tremblers, etc.) are employed to diagnose an imbalance, and working with a Singer ("medicine man"), they recommend what type of Sing must be done in order that healing (physically, spiritually, and emotionally) may occur. The healing ritual itself involves sweat lodges, sandpainting(s), Sings, etc. It is a long, expensive process that usually involves other family (clan) members.

The Songs that are employed are drawn from a variety of mythological stories. Each is designed toward the restoration of harmony in the affected individual. Sings are very complex, and can last for days.

The order of events runs roughly as follows. The affected person calls for a diagnostician. The diagnostician reads the signs and recommends a Sing. A Singer is then called for. He will organize the event, supervise the creation of the sandpaintings, do the chanting (sing the "way"), prescribe herbs/emetics/sweats as needed, and oversee the removal of the sandpainting once the Sing is completed. (The source of the imbalance that is causing the affected individual to be out of harmony is thought to be transmitted into the sandpainting during the Sing, thus the victim is restored.)

Information about the Dinee R.H.P. is readily available. However, the Skinwalker Working seeks to access the *L.H.P.* of the Dinee. This has been heavily suppressed by the Dinee themselves, as well as by the White overculture.

It is relatively easy to acquire popular information about Skinwalkers. Any Dinee can tell tales of witchcraft and murder. Some will even make accusations. However, separating the truth from the hysteria is nearly impossible unless you have access to a Navajo Wolf (Skinwalker) who has been initiated.

II. What are Skinwalkers?

They're known as Skinwalkers, Navajo Wolves, Shape-shifters, Dinee Werewolves, Dinee Witches, and so on. They're feared by most of the inhabitants of Dinetah (the homeland of the

traditional Dinee). They are credited with murder, crop failures, incest, miscarriages, illness, too much rain, not enough rain, disasters (natural and not), and communication with wolves, bears, snakes, and lightning. They are the "bogeymen" of the Dinee.

In reality they are Sorcerers -- Black Magicians who seek forbidden knowledge. I will go into this "forbidden knowledge" later.

When dealing with Skinwalkers and their rituals, it is imperative that we understand the cultural implications. Many Dinee live in primitive conditions by choice (ie: no electricity, plumbing, or running water). They live in harmony with nature, with little or no change from generation to generation. This lack of change, coupled with limited exposure to outside influences, results in a closed society. As in most closed societies, gossip and superstition become the main diversions. Scapegoats are created for all manner of troubles and tragedies. Eventually, after enough repetition, gossip and superstition are taken as fact and a dangerous situation arises. It is an unfortunate aspect of human nature to believe that by destroying the scapegoat, the problem will be resolved. Thus it is that sometimes a Dinee suspected of being a Skinwalker is murdered. Hence, Skinwalkers are extremely discreet about their rituals and beliefs. All are "underground."

III. Forbidden Knowledge, Shape-Shifting, and Flight

The forbidden knowledge of the Skinwalker is much like the forbidden knowledge of the Setian. It is the knowledge of Self and the empowerment of Will. The Wolf methods for achieving the same involve the use of Shape-shifting, Gate-walking, and ritual. I will address the ritual later.

Shape-shifting is essentially the ability to employ the characteristics of the wolf (increased sensory awareness, speed and agility, predatory cunning, clan telepathy, etc.) [note: Some Shape-shifters prefer to send the Self into a wolf's body instead of absorbing the wolf's abilities.]

Once a Navajo Wolf has become a wolf s/he⁽¹⁾ may choose to further shift into some other totem animal. The Skinwalker would then take on the characteristics of the second creature.

Gate-walking is my own term for the Skinwalker method of venturing into new planes of existence. This can be something as simple as crossing into the past or future. It can also be the opening of a Gate to another place: another desert or another city or another continent or another world or another universe.

Willed Flight is an important part of Skinwalker training. It is the projection of Self through the physical (and non-physical) realm. It is used in some types of shape-shifting and gate-walking. Willed Flight is also a stand-alone process that is also known as out of body or astral projection.

Aside from the obvious benefits, Shape-shifting, Gate-walking, and Flight are the techniques by which the Skinwalker learns to become detached from his physical envelope while retaining the Self and evolving beyond death. Disincorporation into the all-nothingness is the spiritual end of the R.H.P. Dinee: the *chindi* ("bad" self, ghost) rides the night and the "good" self simply loses awareness. To a Skinwalker, Self-annihilation is a waste. Much like the Tolteca priesthood, the Wolves will Gate-walk to avoid death.

IV. Trickster -- Generator of the Skinwalkers

The Navajo Wolf owes his abilities to the instruction of his Daemon: Trickster. It is a name employed by many cultures, in many ways. The Lakota (Sioux) use the term to denote Coyotl. The Skinwalker Trickster is **not** Coyotl. He is the Daemon Wolf -- the Daemon which taught certain Dinee the powers of Skinwalking. He is the Generator (father/mother) of the Skinwalkers. Thus it is the Daemon Trickster whom a Skinwalker honors by wearing the wolf pelt draped upon his shoulders.

It is always difficult to be accurate when crossing cultural lines to find comparisons. This case is no different. I have been asked if Trickster correlates to the Norse Loki. This may very well be. I am far from expert in the Norse religion/cosmogony. However, if I may be permitted an indulgence, I feel more of a connection between Trickster and Fenrir (Fenris).

This connection goes deeper than the outward appearance of a wolf. Fenrir is feared because of his power and the premonition that he will destroy the established hierarchy at Ragnarok. If death itself is viewed as a sort of personal Ragnarok, then Trickster is providing for the destruction of the established sequence. Instead of dropping the physical envelope and fading into the all-nothingness, the Skinwalker is empowered to break free from the chains with which the natural gods have imprisoned him. Further, the Skinwalker can cause the personal cataclysm that destroys the natural way and allows him to Gate-walk away from death and into immortality. Thus, the old, natural way has lost its control and been made impotent.

V. Why Would a Setian Wish to Do a Skinwalker Working?

This is one of the questions that Priest McGranahan has asked me to address in this paper. It is an excellent question. Since I cannot speak for anyone but myself, my answer will necessarily be subjective.

It is imperative that I continue to Xeper once my Self has separated from my body. To do this, I must be adept at controlling and directing that which comprises my essence. It would seem that continual practice at what is termed astral projection would allow me to become used to functioning in a non-corporeal state. To this end I am experimenting with the Skinwalker style of Self projection (Willed Flight).

Additionally, I am personally interested in Gate-walking. I cannot imagine a more efficient means of travel and experiential learning. Finally, there is much knowledge to be gained from other species. One method of achieving this is to take on the characteristics of said species.

And then there is the knowledge to be acquired from the Daemon Trickster.

VI. How Will this Help You Xeper?

This is another question that I have been asked. I feel that this one can only be answered on an individual basis. After reading this paper, each Setian will have to decide whether participation will have meaning for him.

VII. The Ritual Site and Chamber

For this ritual, desert energy is best. If you won't have access to an isolated spot in the desert, I would recommend any outdoor area where you can proceed uninterrupted. If an outdoor ritual is not possible, you will need to construct an indoor "hogan" (a sort of oblong house with a smoke hole in the middle of the ceiling).

Skinwalkers traditionally perform portions of the ritual in a cave. This allows for a sandpainting on the floor, as well as wall and ceiling paintings. (I will discuss the actual artwork later on.) If a cave is not handy, construct a "hogan" as best you can. My recommendation would be to use canvas drop-cloths or sheets. The surface must **not** be waterproof, as you are going to need to paint on it. When constructing your chamber, leave a smoke hole (at least 2 feet wide) in the center of the chamber ceiling (from which you can view the stars). If your chamber will be indoors, put a picture of Set's constellation on the ceiling above the smoke hole. (Try to get the kind of picture/poster that reflects light.) [Note: Do **not** build a fire inside the "hogan" -- the walls are flammable.]

If you are constructing an outdoor chamber, try to include an area for a fire pit **outside** the chamber. If you are Working inside a house, a fireplace may substitute. It is important to understand that the fire pit is to be located outside the chamber/hogan. "Smoke hole" refers to the common name given to the opening, not to any actual use in this case. To have a fire pit inside the chamber/hogan would be dangerous.

Prior to the ritual, it is traditional to perform a sweat lodge. If you decide to do this, be certain that the rocks you heat up do not come from a watercourse or the bed of a former watercourse. Also avoid rocks that have crystal in them. All three types are likely to explode when you pour water onto them.

VIII. Requirements

1. Needed per individual:

1. A wolf pelt to be fraped over the participant's shoulders. I have had many discussions lately regarding the use of the pelt. Setians who are only going to perform this ceremony once or twice might want to examine their need for an actual pelt, especially in view of the recent human assault upon the wolf community. Instead, it is possible to substitute a "shawl" which has a picture of a wolf in/on it. The representation of the wolf could be woven into or painted onto the "shawl." The "shawl" must be large enough to drape over your back and shoulders, down to your waist -- and stay there. It should be a medium-to-heavyweight, so as to keep you aware that it is there. Strips coming over the shoulders and hanging down the chest will sufficiently imitate the legs of the pelt, as well as help to keep it on you shoulders.
2. A knife
3. A few strands of (your own) hair and a few of (your own) nail parings
4. Any personal fetishes, medicine bags, etc. that you may need
5. A drum (or other musical instrument if it is appropriate to the style of this ritual)

2. Needed per group:

1. Colored sand/dirt, pollen, corn meal, crushed mineral oxides (colors needed: black, red, brown, blue, yellow)

2. Wood and kindling for the fire pits
3. Blankets or tarps for the sweat lodge (as well as a previously dug and set fire pit in which to heat rocks)
4. A bucket and dipper for the water
5. Several pairs of heavy tongs (to carry the rocks with)
6. Several pairs of oven mitts
7. A plant mister
8. Food
9. Water -- the purest you can find. Be careful if you are using water from a pond or lake (or slow-moving stream). Nowadays the water tends to be polluted.
10. Grae'l -- to hold the water.

Let me explain the significance here. If you live in a desert, water takes on an entirely new meaning. During the dry seasons it's difficult to find enough to sustain life. During the rainy season it tries to kill you (in flash floods, hail). In the desert, water is life and death. It is also that from which we sprang; and it has some of the qualities that we associate with consciousness (reflection and reception).

11. Pinon incense. This is the scent of the Southwestern Desert. The Pinon Pine is a hardy tree, twisted into shapes of outstanding beauty. Its nuts are a delicious food, and its "body" offers a home to many creatures. Once you have breathed in the fragrance of this wood, you will never forget it. The incense made from it is readily available. If you cannot find it, let me know.

If you want to entice the Daemon Trickster to visit your Sing, I suggest you scent the path to your chamber and also the chamber itself with pinon.

12. The final ingredient is one that some male Setians may have a difficult time dealing with -- menstrual blood. It is a traditional component of the Skinwalker sandpaintings.⁽²⁾

IX. The Sandpainting

A sandpainting is a "picture" made of sand/dirt, corn meal, pollen, crushed mineral ores/oxides, etc. It is created through a long, laborious process calling for intense patience. The media being used is taken into the fist and slowly dribbled out from the back of the hand or from between the thumb and index finger. I suggest that anyone not familiar with this method practice prior to the actual ritual. It is not an easy technique to master. However, it will teach you to focus.⁽³⁾ The sand/dirt should be as black as possible, and can be obtained from any source. The pollen is available in most health food stores. Corn meal, both the light and deep yellows, is available in any grocery store of size. The crushed minerals (red and yellow ochre) may be found in any Native American crafts store, as is the pinon incense.

The "floor" of the chamber or cave should be covered in black dirt/sand. The sandpainting may then be created upon it. In the archetypal Skinwalker sandpainting samples presented here, the traditional Dinee R.H.P. rainbow/sky is replaced by a (red and black) snake -- the carrier of kinetic energy. On its back are blue and yellow zig-zags that represent lightning. The snake forms a "U." The open end should face South (the home of Trickster). The area

inside the "U" is black. Upon it are sandpainted two figures, executed in standard Dinee style. These figures are of a human and a shape-shifter wolf joined at the hand.

The human's flesh is red with black eyes and hair; its clothing is brown (to represent the wolf pelt). The shape-shifter wolf has flesh of brown, its eyes are red, and its clothing is dark blue (like the night sky). The feathers may be whatever color you wish.

If you are light-skinned you may wish to use the light yellow corn meal for the human flesh. Blonds and redheads would use cornmeal and red ochre respectively (for the hair). If you are of mixed blood such as I am, the human's flesh should be half red and half yellow, divided vertically. Black magicians would use the black earth. I have included examples of both the male and female subjects. The menstrual blood is mixed into the red ochre prior to its use as the outline of the snake and the eyes of the shape-shifter. Adj'abani (Bat) is drawn at the mouth of the "U" as the facilitator of movement and communication. It is drawn in black and red.

The sandpainting I have described is enclosed in a giant Pentagram, drawn in red. This is, of course a Setian touch to honor Set. Each "leg" of the pentagram should have a reproduction of the central sandpainting in it. A participant stands inside each "leg" of the pentagram. If you have more than six participants, repeat the sandpainting in the areas outside the "legs," inside the enclosing circle. In this way you increase your number of potential participants to eleven.

Traditionally, a sandpainting is removed and buried after its use in order to destroy it. However, Skinwalkers are not subject to the same superstitions as the traditional Dinee, and Setians are definitely not. Therefore, I recommend that the sandpainting be left intact.

The paintings on the walls of the chamber or cave should represent other totems which will be used such as bears, cats, etc. You may also use the same animals as are in the sandpainting, engaged in different activities. Examples of this would be Bat flying in the solar system, or snake doing healing, etc. The ceiling painting should be of the stars. If you can, reverse the image so that the sky is light grey and the stars are black.

X. The Sing

To the Dinee a particular sandpainting is used together with a specific Sing to accomplish a result such as healing. The Skinwalker has more of an open-ended philosophy. The Navajo Wolf will design his sandpainting and Song around whatever it is that he is trying to accomplish (such as shape-shifting or Gate-walking). The reason we will be using the sandpainting I have described is because we are doing thus as novices. If you go on to experiment with Skinwalker energy, you will eventually design your own artwork. However, for this ritual I ask that all participants keep to the shape-shifter sandpainting which I have designed. The artwork for the walls and ceiling may be of your own design.

As regards your Song, it is important that you write the words in whatever language is personally appropriate. The topic for some can be shape-shifting, Gate-walking, Flight, contacting Trickster or such. I clothe my Sings in Skinwalker/Dinee mythos. This is workable for me because I know some of the culture and mythology. If you don't know or want to work with the Skinwalker mythos, then simply stay with the topics listed above.

There is more about the Sing and the sandpainting in "The Ritual" section.

XI. The Ritual

The order of events runs as follows:

1. Arrive and set up camp at least seven hours before the ritual is scheduled to start. Take plenty of time creating, and plenty of rests between actions, so as not to become stressed out or exhausted.
2. Create the sandpaintings. Take a plant mister (mist spray bottle) with you. As you complete a section of the sandpainting, LIGHTLY mist it. (Be careful *not* to let drops of water fall onto it, or they will wreck the sandpainting.) Misting will help set it as well. Also take care that you subdue any breeze coming into the area in which you are working. Otherwise you will have pollen, etc. blowing everywhere.

Figure at least two hours for the creation of the basic sandpainting. Add hour for each sandpainting in addition to the central one within the pentagram.

To paint the walls and ceiling, add water to the crushed minerals and/or use water-based tempers. These paintings should not cover the entire surface of the wall or ceiling. Instead they should be the size of a window, with each wall having one painting.

3. If you have a large group, you can split up into smaller groups: sandpainting, wall and ceiling painting, rock gathering, fire pit digging, and sweat lodge building. In this way all tasks may be accomplished simultaneously.

You will need two fire pits: a deep one in which to heat the rocks for the sweat lodge, and a shallow one for cooking food.

The (sweat) fire pit must be dug early and the fire started. As soon as the fire burns to coals, put the rocks in, and cover loosely with more live coals or dry wood. After an hour or so the rocks will be ready. Use oven mitts and tongs to carry the rocks. *Be certain to clear the path between the fire pit and the sweat lodge of anything that can or will burn.* If you drop one of the rocks and it lands on a twig, you will have a fire. Remember to avoid rocks that come from the bed of a watercourse or have crystal in them. Once heated, they will explode when water is poured upon them.

The sweat lodge is basically a large, round room created by bending saplings and tying them together. They are then covered with blankets. You can also bring prefabricated poles and use them. The door is covered with only a light cloth, and should face south. The center of the lodge has a pit lined with unheated rocks dug into the floor. Pile the heated rocks on top of the unheated rocks. Once everyone has entered and seated themselves, water is *gently* ladled (not splashed) onto the rocks, creating steam.⁽⁴⁾

During the sweat, an induction should be performed. This will put everyone in the correct state for the ritual. If you are fortunate enough to have been present during one of Priestess Lance's inductions, you will know the type of hypnotic induction I am referring to.

Clothes may be worn into the sweat lodge, or the participants may be naked. This is a personal choice.

The sweat itself should last for no more than hour. After the half hour mark, the blankets are removed from the sweat lodge to let in the air and "revive" the participants. All participants then rinse off with cool water and dress for the rest of the ritual.

4. The participants don their wolf pelts or "shawls," and move into the chamber/cave housing the sandpainting, taking with them their drums (or other musical instruments). Each goes to his place on the sandpainting. The chamber/cave should be candle lit so that everyone can see. The Black Flame should be lit and laid upon a small altar to the south of the sandpainting.
5. Invocation to Set and the Trickster

Hail Set. Prince of Darkness. Tonight we descend through a new Gate, clothed in the mantle of an old Daemon. Come with us upon this journey, and greet the Daemon Trickster, the Daemon Wolf, the Generator of Skinwalkers.

Hail Set. Hail Trickster.

Come to us from your home in the south. Move through the east, the north, and the west, stirring the night. We welcome you with the fires of Hell, the waters of the eternal, the night airs, and the colored earth of change.⁽⁵⁾

6. The drumming starts (drums and percussion only at this point).
7. The individual Sings commence with the central sandpainting leading. The Sings are done while standing, sitting, or laying on the sandpainting, with your head and as much of your torso as possible inside the "U" of the snake. As each individual completes his Sing, he or she lays down his instrument and picks up the knife. A shallow hole is then dug within an area of the sandpainting (off to the side so as not to interfere with laying down). Into this is placed the individual's hair and nail parings. This is covered over, and the knife is plunged into it. The Singer then assumes a position conducive to skinwalking.

The order in which the individual Sings are done must follow a prearranged plan. Allow lots of time for each individual's Work. If Gate-walking occurs, the participant may be gone for a while. In order that everyone has their opportunity, specify a time limit prior to the onset of the ritual. This will, of course, have to be approximated once you are in the ceremony. Once the time limit has been exceeded, the next participant should start. Oftentimes, three or four participants will be skinwalking at the same time.

8. As each participant "returns," he should retrieve his instrument and begin playing softly. When all of the participants have "returned," the playing should rise to a crescendo and stop. The participants then move off of the sandpainting to allow "transmission" of the accumulated energy into the night.
9. The Singers then remove their knives and musical instruments, leave the chamber/cave, and reassemble at the (cooking) fire pit. The fire is lit and the feasting and dancing start!

If you are having trouble finding crushed yellow ochre or red iron oxide or pinon incense, you can mail-order them from:

Pacific Western Traders
P.O. Box 95
Folsom, CA 95763
(916) 985-3851

Footnotes

1. Editor's note: Adept Lane referred to s/he, him/her, his/her throughout her submission. All later references have been changed to the generic as a matter of editorial policy to simplify reading the article. Let this footnote remind the reader that in all cases, all qualities and actions apply equally to the male as well as the female.
2. The Crystal Tablet prohibits the use of blood. However, Dr. Aquino has explained to me that this proscription is made in order to prevent injury to anyone or anything. Since menstrual blood is expelled by the body itself, there is no injury involved. It goes without saying that this must be donated.
3. If you are unsteady of hand you may wish to use a device such as a cake icer.
4. Do not build a fire inside the sweat lodge. You run the risk of the blankets catching on fire and/or suffocating.
5. the sandpainting

The Rites of Yuggoth

Classification: V2 - C32.L - 1
Author: Rex Diabolos Church I°
Date: Halloween XXI
Subject: Lovecraftian Ritual
Reading List: 6K, 6L, 7

The *Rites of Yuggoth* is a ritual of G.B.M. designed to facilitate objective awareness of creative principles of the deep self. Through the use of consciousness altering atmospheres and a deliberate concentration of the will within the magician's magical chamber, the potential for Setanically augmented consciousness is greatly improved. Submerged creative facilities are amplified, and constricting parameters inherent in the objective universe are removed. To state it another way, the *Rites of Yuggoth* is a working of willful insanity through possession, or through contact with the Satanic mind.

The first part of this ritual was executed on Walpurgisnacht of 1980 C.E., and incorporated more or less state of the art equipment most employable to trapezoidal workings. Six years later saw the second half of this working in a more powerful form. This current ritual is a documentation from that working. It is fully expected that the third working shall surpass the aforementioned rituals by utilization of the most advanced instrumentation and principles available.

Chamber atmosphere:

Culthulian neter-forms invoked during preliminaries to the Techno-Magical aspects of the *Rites of Yuggoth* dictate the vibrational and visual constitution of the chamber atmosphere. Elemental synthesis is determined by objective magical tool employment, and the chamber is charged in accordance to first form principles. These neter-forms and their correlations will be explained later in this thesis.

Function of Magical Weapons (Synthesizer Applications to the Law of the Trapezoid):

Cerebral alteration and identification synthesis are resultant byproducts of resonant bombardment of the psyche due to the exposure of Phi-Ratio tonal angular patterns.⁽¹⁾

The angular configuration of the geometry constituting this sound can produce psyche altering states of enhanced magical awareness in the ritual chamber, allowing the sorcerer greater access to the subjective universe via overcompensation of objective universe peripheries. My synthesizer has a memory patch entitled the *Sith Dirge*, a phi-ratoned Satanic musical wave form.

Phi-Gong:

The Phi-gong was designed to facilitate the altering of its resonant frequencies to that of the phi-ratio, as well as vibrations congruent to particular ritual workings. The gong surface itself is a pentagonal figure constructed of 3/16" industrial 306 sheet stainless, and hangs within a trapezoidal yoke configuration designed to accommodate various electronic sound altering devices, such as a Digitec SP2100 echo and sampling unit, Digitec octaplus, and Digitec phase shifter.

The striking of the gong nine times preparatory to the invocation acts as a purification of all objective thought processes and mindsets anathema to the magician's desired goals. The number nine is significant to the rite in view of its amalgamated nature of Indulgence, word of the aeon of Satan, number of its Magus, Anton Szandor LaVey, and as a courtesy to the Council of Nine.

Phi-Resonator:

The third element comprising the *Rites of Yuggoth* phi-attack mode is a device of my own creation called a Phi-Resonator. Basically, the device is an electrostatically stimulated tuning fork of the same frequency as phi, and as are the other sound generating equipment in this ritual, capable of having the sound capabilities altered due to the addition of added components. The resonator is activated during the litany, and the number of repeat emissions is controlled by a preset pulse generator.

Electronic Voice Modulation:

One of the most powerful weapons within the magician's black arsenal is the Voice. It has been my personal experience that Satanic languages such as the Enochian Keys, Word of Set, and Cthulian chants, as powerful as they are, can be doubly magnified through the avenues of electronic manipulation processing and augmentation.

I use a Bell Laboratories electronic voice processor and a Digitec multieffects unit to alter the speed, depth, density, and tone of my voice, as well as adding nuances of echo, phase shift, distortion, and octave alteration. Thus, by emphasizing specific language syntax groupings or words of power, in simultaneous concert with synthesizer phi-generation, and additional gong vibrational emplacement, I can triple the vibrational density of the chamber, resulting in a higher degree of control in the personalized environment that might otherwise not exist using more traditional methods. Truly the Weiriding Way!

Lighting:

For this working I required a very dense beam of light since it would be forming the boundaries (symbolically) between the profane objective universe ruled by stasis, rest, and acquiescence, and the highly creative, carefully controlled, alien subjective universe.

Visual separation is one of the keys to the "obscene angles" or door through the space-time continuum that the magician seeks to overcome. Consequently, a small helium-neon laser of no more than .08 milliwatts was selected for this purpose. The laser is activated early in the ritual, forming a visual separation of the postulant from the objective universe.

Tesla Coil:

This instrument is steadily becoming synonymous with anything involving aspects of techo-magic. Since its rather informal introduction to Satanic Magic in the United States via Dr. Anton Szandor LaVey's Satanic Rituals⁽²⁾, it has found itself at home in the Temple of Set's reconstituted Order of the Trapezoid, as well as the Asylum of Satan, my personal Black Magical Laboratory.

I have been using the instrument since 1980, and employ it as a standard working device in nearly all my rituals. The coil frequencies should be tuned as close to the phi-ratio as mechanical measures will allow, in this way the chamber can be permeated with large doses of electromagnetic vibrations and ionization.

The coil should be powerful enough to influence the chamber to a noticeable degree. I have used coils as well as Van de graaff generators with voltage discharges of 50 volts through 3 million volts, and of course chamber size dictates the power needs of the discharge device to be employed. The *Rites of Yuggoth* was performed in a circular chamber 50 feet across, and so a Tesla coil of no less than 3 million volts worked excellently.

Commercial units proving expensive as well as limited in their production (they're usually not constructed with black magical principles in mind), I chose to build my own. The completed unit stands three and a half feet tall, is mounted on a specially constructed trapezoidal base, and in place of the discharging screw mounted at the apex of the unit, an inverted pentagram serves as the focus for the bolts of the Dark Light to come forth from the angles of the trapezoid, opening the Genetic Memory Door and illuminating the Way, or Xem, to the evolutionary ends of the Black Magician.⁽³⁾

Fog Discharge Machine:

To simulate the formless void of the objective universe, as well as a psycho-symbolic representation of the ethereal atmosphere of the realm of Yuggoth, I employ a large fog generating pump.

Note: The inherent worth of any of these devices resides solely in the magician's ability to assign worth to them. They are the tools of the effective sorcerer, and phi-keys to the door of the trapezoid.

They are not inherently sacred unto themselves, and possess no oxi-esoteric power. Nor are they to be considered fancy and useless props being employed for "newness" sake.

The power is within the Self and the Gift of Set to use the Black Flame of enlightenment to our most creative and evolutionary means.

The Rites of Yuggoth

[The chamber should be prepared before any participants enter. Appropriate dress and the Pentagram of Set should be worn by all participants.]

[Lighting of the Black Flame]

[This takes place as the first bars of the *R'lyeh Fugue*, a Satanic Hymnal, are played on the synthesizer. The Celebrant lights the Black Flame while stating:]

Behold, the dark fire in the west that persecutes all the luminaries of heaven, even unto the end of time.

[Tolling of the Bells of Chaos]

[Purification is performed on the synthesizer in omission of a ceremonial bell. Tolling is nine times in homage to the number of the Prince of Darkness, Indulgence, and the Council of Nine.]

[Invocation to the Prince of Darkness]

Ia Shub-Niggurath, Father of the World of Horrors, Black Goat of a Thousand Young.

I have made the grand sojourn through the nine angles of the mighty trapezoid, and stand proudly before thy majesty with the name of abomination that you have bestowed upon me.

O Prince of the Pit, examine my soul and delight that it is black. Horned Chaos from the Sith, gaze approvingly upon the matrix of a hornless one, for tainted yods and infernal blood flow through the being from the plains of Yuggoth.

Through the essence of the Old Ones, so shall my own will be actualized, and my words be as a solid form.

I secure my bond and consecrate my pact through the ebony visage that my eyes have beheld, for the way is Nyarlothotep, and the key is Yog-Sothoth.

By the angles of 4, 5, and 9, I command the deathless hordes to make your presence manifest, even unto me, each one in turn, and according to my will, such are the names:

[Call of the Abominations]

*Azazel - Buzrael
Beelzebub - Balial
Azag-Thoth - Azmodius
Pazuzu*

[Partake of the Grail]

[The magician responsible for guiding the ritual now forms the Cornu over the chalice, and intones:]

Nos potio ex citra calix que eo participem de vita anoma que mors letum, que vita anima penes mors letum.

We drink from this grail, and therein partake of life and death, and life in death.

[Benediction of the Chamber]

With this infernal rod I shoot forth the venom of the yellow madness, that the little horrors may visit us, and the vapors of aggression shall prove a blessing to the hornless ones.

[The Sixth Word of Set]

[The magician then states the Sixth Part of the Word of Set, first in Enochian and then in English.]

[Sound Activation]

[Tune the vocorder parameters to the Weirding Voice. Retune the Synthesizer to the *Sith Dirge*. Activate the Tesla coil. Activate the Phi-Resonator.⁽⁴⁾]

[During this part of the ritual, the sorcerer charges the magical chamber to his own emotional responses and impressions. When the chamber is sufficiently charged, the sorcerer activates the stroboscopic lighting, and steps into the mirrored pentagon. He faces the mirrored altar, forms the nine angles of the trapezoid with the ritual sword, and then recites the litany, deliberately forcing his Black Magical Essence into the angles, opening the way for the Old Ones.]

[Yuggoth Text]

Behold, the black flames of the Sith doth sting thy essence with the pains of realization, and the minds of the mighty shall rise up illustrious within the throne room of the skull, and that which it conceives, it shall create.

Move from behind the veil of darkness, O creeping Chaos from space; speed thee quickly through the door of Thanatos and blast forth from within the angles of the mighty

Trapezoid, for it is I, Nyarlathotep, the Dark Herald and Little Horn, who stands before you, and the sacrifice has been offered.

Through the Power of your name Azathoth, Lord of the first angle, present yourself unto me and be detained no longer.

Let me gaze upon the semblance of the Master of Chaos, for the Door is open and the stars are right. Cloaked in the invisible do they move in the world of men. Cloaked are we in vestments of Evil, so shall we join them. Together we shall move within the angles, and only by them shall we be glimpsed. The profane know us not, for their eye sockets have been blotted out by the Dark Light.

A pronouncement of doom upon the croakers with rotten tongues. The spiked and boned vault of the great barrier is the resting place for vile images that I exalt before the world.

The Abomination of Desolation hath taken form on the plains of Satan's Asylum, and presented its command unto the will of a Daemon. In the shapes that I have wrought for them do the Old Ones render the profane forever constrained to the realm of death.

I'a Yog-Sothoth. The Sith Bell has been cracked, and the Yellow Sign seen within the eye of the Star of Wrath.

Yea! Moving unseen upon the Laird of Mentu, the fiends without faces have welcomed me, and within the Ebon Keep the Horrors in Yellow hold council, seeking to devour the souls of the profane.

From an angular matrix born of the Asylum, my voice blasts forth unto my soul image, Nyarlathotep, and screams of terror and merriment are forever heard unto the ending of the cycle.

Moving upon the winds of the Abyss do the Elder Daemons shriek my name, proclaiming, "Ias aem'nh ci-cyzb vyni-weth w'ragn jnuf whrengo j nufwi klo zyah zsybh kyn-talo huz-u kynno."

Behold all ye death defiant! The stone with faces unrecognized by the profane and the fearful! Within its windows doth reside the blood-stained and corpse-ridden faces of the Urilla, Worms of Bitterness, from whose jaws hang the entrails of adonai, and they went forth from the third angle unto the fourth, and I beheld from within the fourth a mighty boneyard, Deathscape beneath blackened sky, and upon the utterance of his might name, I'a Shub-Niggurath, the earth cracked and the sky was rent by thunderbolt, and before me upon rotted pole rose Thuda Gruin, the crucified serpent, to grant power unto me, and smite mine enemies.

[At this stage of the ritual, the sorcerer confers with the creative element while synthesizer volume is at nine. The Phi-Resonator is set for 666 pulses, and stroboscopic lighting is activated. "Mind-Melt", if you will, climaxes with the emittance of the last pulse of the Resinator. The strobe is deactivated, the Tesla coil deactivated, and the

synthesizer retuned to the Winds of Yuggoth. The celebrant closes the rite with the following:]

With the operation complete, I return hard by the angles born upon the wings of Pazuzu, and I have become Master of the Asylum of Satan.

Burn like a torch, O mine brothers, and toss the flames about you.

Ask not the whys and wherefores of the laws of trembling men and their dead gods. In the power of thine own mind, taste of the joys of creative genius.

[The Sorcerer intones each of the following Names, striking the Phi-gong after each name. Upon completion, the synthesizer is retuned to the Bells of Chaos, and the purification is played while the Black Flame is extinguished:]

*KI'O AZATHOTH
N'KGNATH YOG-SOTHOTH
I'A NYRALATHOTEP
I'A SHUB-NIGGURATH
KI'CLTHYA CTHULHU*

So it is Done!

Cthulian Neter Forms, and the Angles of the Trapezoid

Azathoth: Lord of the First Angle. He who laughs and screams. A life force affirmation. Satan's tricks, the universal joke (a la Crowley). The revelry of life, and the German's "Strength Through Joy". The Noetically perceived assurance of ones' unique existence. Black Magical collateral to Lucifer as a maestro of Sonic (musical) dimensions.

Yog-Sothoth: Lord of the Second Angle. Bio-Mechanical Architect of the Trapezoid. Responsible for the angular chemistry constituting the flesh vehicle of man's objective experience. Master of dimensions, known and unknown. Patron Daemon of the Yellow Sign, who extends the promise of his Will and Word, immortality, unto the hornless ones.

Nyarlahotep: The Black Herald, who brings forth visions of the world of horrors. Daemon responsible for the Magical Link, the Satanic umbilical cord bonded between the Black Magician in the Objective universe, and the Subjective personal Asylum. Nyarlathotep expounds his logos or magical philosophy embodied in a word DEATH, ie: transition or the knowledge of the world of Horrors, to his students by way of visions of the desolate realm.

Note: The World of Horrors, or state of being that the soul, psyche, or consciousness might find itself after the demise of the fleshly shell, would indeed be a terrifying place for a profane consciousness to find itself in. (The numbing shock of not finding oneself in monastic reunification with the blessed bosom of Christ would be tantamount to the supreme terror, the acknowledgement of being totally alone.)

Shub-Niggurath: Lord of the Fourth Angle. Father of the World of Horrors, Ram of the Sun, Amn and Ba-neb-Tettu. Black Goat God of a Thousand Young. Patron Daemon of Mendes, collateral to Satan as a personification of carnal desires, the flesh, and the Ultimate Evil, recognition and deliverage development of the Self through the disciplines of the Left Hand Path.

They can be identified with the essence of the post-Seraphic War Lucifer-Satan thesis / antitheses / synthesis creative equation, and the nine angles in their entirety.

The Hornless Ones of the Fifth Angle: The Children of Darkness, the Elect of Set. Those Self- and psyche-exalted beings that have recognized their unique standing in the Kingdom of Shadows. As the demonic architects of the Temple of the Five Trihedrons (Church of Satan / Temple of Set), the Masters of this infernal tribunal are charged with the responsibility of processing and evaluating the Human condition of the Elect so as to bring it to its next stage of internal evolution, the Noetic perception of the Quasiarch Haderach or Super Being within each of us. (See Frank Herbert's Dune Trilogy.)

From the **Sixth Angle** is the Sleep of the Daemons in Symmetry, which doth vanquish the Five but shall not prevail against the Four and the Nine. The Sleep of the Daemons in Symmetry is a reference made to the condition of stasis and non-being spiritually constituting God (before the seraphic war and the revolt of Satan Lucifer and his hosts), which doth vanquish the five, but shall not prevail against the Four and the Nine. The elemental equation of the fifth Angle are the Hornless Ones who in their fleshly semblance are subject to the demise of their objective vehicle / body. Profane humanity will experience facets of Death in consequence for their refusal to align themselves to the eternal self-sustaining essence of the ninth angle, the Black Flame, and the terrors of the intellect.

Neter element from the Fourth Angle Shub-Niggurath, is in direct conflict with universal laws which he can break via intellectual separation from the objective universe. As the ruling Cthulhian neter, he is collateral to Set and dictates the actions of the Ninth Angle, the Black Flame, and therefore can pass free from the Time / Space continuum and is not ruled by exterior objective phenomena.

From the **Seventh Angle** is the ruin of symmetry and the awakening of the daemons, for the Four and the Nine shall prevail against the Six.

Consultation with Dr. Michael Aquino's Diabolicon reveals the following:

“Know, then, that throughout the great Cosmos there exists a sublime order, whose nature was determined in eons long past by that singular consciousness of all order which is now called by the name God. Consider well the measure of this achievement, for all that is now behavioral law was then absent, and it was the epoch of Universal chaos. Even time itself was unknown, for this Universal inconsistency was nowhere breached.”

In this passage, Satan / Lucifer speaks of the pre-Sepharic War condition of mindless servility to the divine order or the Universal symmetry, but Satan's distinct, individual sense of mind empowered by the essence of the Black Flame bestowed upon others of his kind identify of mind and substance.

From the **Eighth Angle** are the **Masters of the Realm**, who raise the temple of the eight trihedrons unto the daemons of creation, who is at once four and five and nine. From the Ninth Solstice Message:

“My age has begun, and I am come forth to uphold my bond with mankind. Yet I shall not illuminate all, nor even many -- but a few. I seek the Elect, who in turn seek me. Man the god shall arise only from the ashes of man the beast -- the blood is the life. High Priest -- You have made my name beloved. But a time approaches when I shall be shunned and cursed as never before. This matters not, for the Elect will have seen my truth. But my Church must survive, and to survive in fact, it must vanish in fiction. Out of the great darkness I have come, and into the darkness I and my Order shall again venture. Therein lies the future. Those who choose the solace of the known shall be rewarded with death.”

Here our Lord, the Prince of Darkness, speaks of the gathering together of his chosen, the Elect, the true Children of Darkness, and the highest honored among them the Masters of the Realm, charged with the sanctification, development, and remanifestation of its work, credo, and the evolutionary sojourn along the path of Indulgence and the work of Anton Szandor LaVey, to the development and recognition of the next Magus and his work / Logos, Xeper. The sign of four, five, and nine is embodied in the power of the sigil of the Order of the Trapezoid.

From the **Ninth Angle** is the flame of the beginning and ending of dimensions, which blazeth in the brilliance and darkness unto the glory of desire. The Statement of Leviathan, the Ninth Neter form in the statements of the Daemons states:

“Only through the obliteration of the Universe that is may man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater Will.”

Thus the infernal creative will, mind, and soul of those whom the First Form has touched is the Dark Light in the greatest manifestation of its Satanic Power. The master magician wields it as a razor to execute his Will for his continual Xeper. Not the path of the One with God, but recognition of oneself as a God.

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Footnotes

¹ See Runes Vol. V, No. 1, Jan XXII, *Tonal Angularity: Music that Kills* by Roger L. Whitaker III^o, Master of the Trapezoid

² *Die Elektrischen Vorsipele*, the Electric Prelude

³ The pentagram currently mounted at the apex of the coil will be replaced with the Nine Fold Seal of Cthulu on October 31 XXII, at the formal consecration of the Cthulu Pylon located in the Pacific North West. For more information on this ritual, see *The Reawakening Rite of the Sleeping Horror* [V2 - C33.L - 1.]

⁴ Between each step, pause to feel the effect of each action, and to recognize the accumulation of these effects, how they each build upon the other.

The Abomination of Desolation

The Call to Sith

Classification: V2 - C32.S - 1
Author: Rex Diabolos Church I°
Date: XXII
HTML Revision: Dec 24, 1998 CE
Subject: Satanic Ritual
Reading List: 6K, 6L, 7

The Abomination of Desolation

“Behold! The voice of ultimate chaos, he who has been called Satan, the Accuser, Archdaemon of Hell, who by the vision of the second Beast has been revealed in my most exalted semblance as Sith, Master of the Void.

Before that all man knows, I was and am, and cannot be unmade. From outside of the time space equation have I come forth to my most exalted among humanity and bestowed upon them my dark light that they may divide themselves from those who are without.

Listen my Little Horn and judge this as true, for you know the history that my Will has been sent forth from the ninth angle and touched the minds of my honored beings within the human equation. In diversified forms have I tasked the minds of the Magus, the Beast who endures, and the Priest of the Pit, and others who as yet you do not know.

The death cults had flourished far too long and raised monuments unto insanity. Ministers who fear a formless God and priests of self sacrifice have built for themselves mantles as heros, and used my semblance to exalt their own rottenness.

So I raised a mighty Church consecrated to my name and rejoiced with my black children. With the word Indulgence did my own honor themselves and Satan also.

In time I moved the minds of elected ones within my church and seek they did to know my darkest self, but an age has come and gone, and the work of the Black Pope has been laid to rest. New blood there is, ferocious in its magical word.

Know this, Diabolos Rex, my Little Horn, yours is not the word, but the form, and through the craft that I have given you, shall you exalt the world that the angels call Hell, realm of horrors.

With visions of unknown beauty, mingled with pain, can a new freedom be won. Through the fork of the old ones and scepters of the ancients and the power of the dark light

weapons shall you forge that you may master your own destiny. Strange and wondrous shall they seem to the eyes that know me not, for my own dark soul only few have sensed.

From the sea of space have I thrust forth my heads and seven statements have my mouths uttered. Seek the path of the Beast and the rapturous joy of the triple six. Fear not mortal men, for I am within you."

Editor's note: Setian Church (Diabolos Rex), besides having been interested in the technical aspects of the ritual environment for quite a while, was assistant projectionist for a planetarium during the year XV. This ritual (below) and its resulting statement (above) took place on the night of his 18th birthday that year.

Rarely will the ritual magician have the full resources of a complete planetarium available, but this working demonstrates what can be done should the opportunity arise...

This publication for the Ruby Tablet of Set is taken from the package sent to me by Setian Church late in the year XXII. Remember that this ritual predates Setian Church's entry to the Temple, and enjoy the beauty therein.

Call to Sith

[Prepare the Chamber -- Appropriate settings of the planetarium control console should now be arranged. Since most controls function automatically after programming, this is relatively simple to execute. Once this is accomplished, the Sorcerer is free to leave the controls.]

[Purification -- Purification is via preset synthesizer patches. Tollings are in keeping with pre-existing Satanic designations, i.e.: the number nine, the number of the Aeon of Satan.]

[Lighting of the Black Flame -- For this ritual I employed a nine-inch Plasma Sphere centered in the middle of the chamber. This device makes use of a combination of harmless gases electromagnetically stimulated to create a very impressive display of bluish purple light admirably suited for the representation of the creative principle.]

[Activate Fog Machine -- To give greater definition of the lighting employed in the Call to Sith, as well as acting as a psychological effect of "floating in space", a fog generating device is employed.]

[Activate Laser -- Visual separation forms an important aspect of the "disorientation" often felt during G.B.M. rituals. As in the Rights of Yuggoth ritual, I had need of a very dense beam of light, since it will be forming the boundary between heaven and hell.]

[Activation of Synthesizer -- The synthesizer is retuned to an appropriate setting and the playing of the Abysmal Hymnal commences.]

[Activate Vocorder -- This electronic voice processing unit allows the magician to alter voice tone, depth, speed, pitch, and harmony, as well as various effects such as echo, reverb, octave changes, and wave generation. The atmosphere can be "angularized" through utilization of the Phi Factor.]

[Invocation to Sith]

In the name of our most exalted God, Sith Sutec, do we the children of chaos come forth unto the world of mortal men to proclaim our doom. We call upon the forces of ultimate darkness to attend us in this cathedral of the damned that we may bend the substance of the world to our bidding, and remake the universe in the glory of the Desolate One! Move! Attend, and come forth unto us that the power of Sith may be one with the flesh of the hornless offspring of the fifth angle. In the sight of the majestic daemons that are and are not save in the mind of the elect do we command these angles to form. Come forth O frothing spawn of the bottomless pit, and answer us by your mighty names of power.

[Call of the Sith Lords]

Beelzebub

Ashtoreth

Asmodeus

Azazel

Diabolus Tchort Loki

Mammon

[Partake of the Chalice:] *We drink from this Chalice and therein partake of the Life and Death and Life in Death.*

[Benediction of the Chamber:] *With this infernal rod do I spew forth the carnal nectars of writhing harlots and screaming banshees unto the logos of indulgence and the majesty of Satan.*

[Invocation of the Four Elements:] *With my sword in the South do I invoke the Lords of Fire to bathe this Grotto in the Flames of Hell!*

With my sword in the East do I call upon the Lords of Air to fill this Vault with the Lightnings of Sith!

With my sword in the North do I command the masterless Ones of the Blasted Heath to trod this ground as the Deathscapes of Mashu!

With my sword in the West do I will the Daemons of dripping Babylon to shower this abyss with the seas of Mentu!

[Eighteenth Enochian Key -- Here the 18th Key is read, in Enochian, and then in English. The text is found in the [Satanic Bible](#).]

[Upon completion of the Enochian Key, retune the synthesizer to the "Sith Dirge", and activate the stroboscopic lighting. The Celebrant then leaves the control console, and moves to the center of the chamber. He lifts his sword, and circumambulates the base of the projector while reciting the Call to Sith:]

Litany of Sith

O mighty Sith, lord of ultimate darkness and master of unholy rites and worship of evil! Incline thy eyes and ears unto a walker of the Left Hand Path. Hear my voice blast forth from the fifth angle realm of the Hornless Ones!

For seventeen and one year have I kept the laws of Strength through Joy, and my Honor is known by my faithfulness. As a scorpion in the desolate realm have my doings proven to be.

With offerings of poison has my hand waxed strong, and images of the deathless world have I hurled at those who are without.

With the command to look have I proffered my image to the weak and exalted your semblance through visions of unseen terror!

Through the power of the tempestial cycling winds of the Kings of Tartarus have I brought back to life my brothers who have faltered along the Way.

In the names of the Great Harlot Babylon, Hecate, and Lilith the scarlet sorceress, have my lusts been satisfied and consummated unto the Logos of Indulgence!

In the name of Satan, archdaemon of Hell, ruler of the world and Prince of the Pit, have I brought my enemies to their knees, and made myself as a devouring demon strong in my doings.

In nightly wanderings have my cloven feet pranced among the tombstones, and with twisted wraith-like creatures have I made merry to the syrinx from the Void.

Low, my shadow moves within the subterranean caverns where the Old Ones cavort to make ready their imminent departure.

In the name of Lucifer, mighty minion who is exalted as Satan, who has touched my mind in the depths of unknown thought, I pledge my Soul and Spirit to the execution of the Great Work and the continual search for the Infernal Grail!

From the substance of the fourth angle, I push forth my will to touch the mind of the desolate one, master of the masterless, Bialia, King of the Earth, vengeful daimon who trod the deathscapes of Yuggoth! Hear me O mighty Lord of the Blasted Heath, and attend me, for a Hornless One seeks thy audience.

Armed with the Trident of Cthulhu, I move it over the surface of the roiling seas and pronounce a doom, and upon its tines show a sign proclaiming, Move! Attend! And come forth unto me seven headed beast of christian death!

Surge forth from the chaotic foam, coiled Horror of the Island of the Dead, for I, Diabolos Rex, brazenly invoke thee.

[At this time the celebrant takes up a stance beneath the Laser Trapezoid and commences to push forth Satanic will to commune with the consciousness of the Divine Infernal Prince of Darkness, unknown to me at this time as Set, but rather as his Set / HarWer composite, Satan.]

[Closing Steps:]

[Deactivation of the Strobe]

[Reading of the Nineteenth Enochian Key]

[Deactivation of the Vocorder]

[Deactivation of the Laser]

[Deactivation of the planetarium projector]

[Deactivation of the plasma sphere]

[Purification and deactivation of the synthesizer]

Rite of First Coming Into Being

Classification:	V2 - C33.1 - 1
Author:	Betty Ford II ^o
Date:	XI
HTML Revision:	Dec. 18, 1998 CE
Subject:	Naming Ceremony
Reading List:	#2

The following ceremony is adapted from authentic Egyptian sources. It is suitable for welcoming the child of an Initiate of the Temple of Set. Wording of the text may be changed appropriately for a female child; and more than one Priest, Priestess, and/or Adepts may participate in pronouncing the various statements.

[Priest:] *What woman sits before the Altar of Set with a new-born child on her knees?*

[Mother:] *I am (Name), and I have brought my child, who is nameless, that he may open his mouth and speak his name. Now he is no one and has no language but a cry, and the gods know him not, but whoever shall be delivered by their names shall live.*

[Priest:] *I speak for the gods, and I say: I have made the heavens and the Earth. I have knit together the mountains; I have created all that is above them. I have made the water; I have made the heavens; I have stretched out the two horizons like curtains, and I have placed the souls of the gods within them. I am he who, if he opens his eyes, does make the light; and, if he closes them, darkness comes into being. I have made the hours; I have created the days; I bring forward the festivals of the year. I have created the sacred bull from whose loins spring the delights of love. I make the fire of life, and I provide food in houses. I am Xepera.*

[Mother (or Father):] *We speak for the child, and we say: I have fashioned my mouth, and I speak my name. My name is (Name). This is my word of power. I have spoken my name, and I become. Out of the primeval matter which has been from the beginning, I have been called forth. I shall be myself as no other has been. I shall do what no other man has done. As I have been created, so I shall create. I shall stretch out my hand to the iron doors in the ceiling of the sky, and they shall open to me; and I shall stretch out my hand to the doors of the Abyss, and they too shall open. As the name of him who is neither man nor beast, the one who dwelled in PaMat-et, flourishes, the name of (child) shall flourish; and all that is around me I shall touch that it may flourish.*

[Mother:] *In the dark the seed quickened in my womb. In the dark the seed budded and became a child, my golden one. Now he has spoken his name and taken to himself his spirit. I cry out that on this journey from dark to dark no suffering shall come upon him, nor his health and safety be in peril.*

[Priest:] *As all men he must set forth upon his journey not knowing what he shall find. And to secure that he will speak no word of what has passed here, I make on his forehead the sign of the Pentagram of Set; and he shall be silent and he shall have no memory.*

[Mother:] *Who then will order the words which drive back the whirlwind and the storm – who puts the hidden ones from the Tuat to flight -- who delivers him who travels from destruction along the way?*

[Priest:] *He shall have companions on his right hand and on his left hand, that he shall be defended from danger:*

On his right hand shall go the black dog of Anubis. His eyes shall be red as rubies, and his teeth shall be white as ivory and sharp as daggers, and he shall be quicker than light.

On his left hand shall go the black cat of Bast. Her eyes shall be green emeralds and her claws like bronze needles, and she shall comfort him in his cradle, for he is but young.

Around his neck we fasten the amulet of Xepera.

[Mother:] *I am clothed and am wholly provided with thy magical words, O Xepera, who are in the heavens above me and in the earth beneath me, who brings that which he does to a prosperous end.*

[Priest:] *Depart now, and go forth for the years of your childhood. And it may so happen that, when your manhood is upon you, you shall hear a voice saying: Seek me, for who does not seek me finds me not. And, after you have traversed the mountains of the Moon and the shadowy valley, you will come to the Place of Glittering Darkness. There you shall say: Greetings to you, O great prince; I have come to you, and I have brought myself here that I may behold your splendors. I know your name, and I know the names of the gods who are of you. And you shall see the gates of the Pylon, and they shall open, and you shall behold the Prince of Darkness who is Set.*

The Setian "Baptism"

Classification: V2 - C33.2 - 1
Author: Peter Rivera II°
Date: December 17, XXIII
HTML Revision: Dec 25, 1998 CE
Subject: Baptism
Reading List: 6L

The Satanic Bible includes two baptismal ceremonies, for those "wishing to solemnize their newly acknowledged dedication to Satanic principles." The Setian ceremony below is similar, but the differences are significant.

This ceremony is designed to serve any or all of three purposes: 1) To reverse an earlier baptism within the christian arena, cancelling out and removing any residue that may remain from that earlier ceremony (usually) imposed on the child. In this fashion it serves very much like the Setian black mass. 2) To recognize the Black Magician that has Come into Being, one who embraces and immerses himself within the black magic. 3) To state and affirm the Black Magician's dedication to the left hand path.

This ceremony is designed to be performed by a large group of people, probably within a pylon. The "Priest" is a senior initiate, normally a III°+ initiate of the Temple, but a respected senior Adept also may fill this role very well. The "Initiate" is the person who wishes to be baptized within our ceremony. "Participants" are other pylon members and Setians. These latter responsibilities should be spread throughout the participating pylon. Non-Setians may not attend.

Accoutrements are those normally used within rituals, including filled chalice, wand, sword, etc. In addition, this ceremony requires containers of earth and water as indicated below. Lights suitable for reading by should be lit before or during entrance, but all other functions of opening the ceremony are performed below; none are performed before the start of the ceremony. Music should be started before the first word is spoken, if any is to be used.

The Initiate is dressed so that he may be revealed in stages. His outer layer of clothing should be a dark overcoat or jacket, dark enough to be suitable for ritual, but not obviously Satanic. Underneath this, the Initiate should wear a simple and generic black robe or cape. Assuming the Initiate is Adept, then a white pentagram may be worn on top of this robe / cape. Under this layer is the Initiate's true ritual robe, and the pentagram of the Initiate's Grade. The Initiate may wear any additional clothing under these layers suitable for the expected temperature.

This ceremony has been written on the assumption that the Initiate is Adept. It may be also used for Initiates of any Setian degree with the appropriate changes.

Setian Baptism

[The altar is prepared in advance, and all participants, including Priest and Initiate, enter the chambre together.]

[Priest:] *In the majestic light of undefiled wisdom, awake and enter into the Arcadian Wood wherein all your lingering falsehoods shall be as dead bark, stripped from your trunk: where your futile hypocrisies, known and unknown, shall no longer envelop you in mind and body.*

Cast off your robe of lies, and confront your Prince, revealed as a seeker of truth and life, honest and unashamed. Breathe again the first breath of innocence, as night winds freshen from the far reaches of Belial.

[Following these instructions, the Initiate removes his outermost, mundane layer, revealing his black cape and white pentagram.]

[Any senior Participant, preferably III^o+, perhaps the Priest of this ceremony, lights the black flame and opens the gate, reciting the First Part of the Word of Set in Enochian.]

[Priest:] *Approach now the dark flame of Set, pass through it, and Xeper.*

[The Initiate approaches the altar, and passes his hand(s) through the flame of the candle / sterno, five times.]

[Priest:] *Through this, the Black Flame of Set, you reach into Hell. Your senses are awakened to the joy of rebirth. The Gates are flung wide, and your passage is heralded by the deathless cries of His guardian beasts. His searing brand shall be evermore emblazoned on your consciousness: You shall find freedom in its fiery meaning.*

[Participant rings bell nine times, stating:] *We toll the bell in Thy name and thereby summon the whispering voices of wonder from all the regions of Thine empire.*

[Another Participant gestures with his hands in recognition of the Air of Enlightenment as he pours incense into brazier. He censens chambre and intones:] *We bring of Thy Garden, O Mighty Lucifer, the fragrances which abound therein. Vapors of millennia which Thou has shared with thy chosen flock are rekindled now to fill this chamber with thy presence. Breathe of His breath, O brother of the night, and nourish your yearning brain.*

[Priest:] *From the despair and agony of your former direction, your new path is tonight set forth in all the brilliance of Lucifer's flame. His zephyrs now guide your steps into the ultimate power which knowledge brings. The blood of those who fail is eternally bright on the jaws of Death, and the hounds of night pursue their hapless quarry relentlessly.*

They who walk amongst us who bear deceit -- they shall perish in blindness. Turn your back on the vile, and despise them: follow the Black Flame to unending beauty in mind and body.

[A Participant removes some earth from its container, and the Initiate presses the earth between hands, rubbing earth into hands. Some earth is placed on the ground, and the Initiate stands upon this earth. The Participant states:] *Feel in your bones this earth of Geb, Son of Shu and Tefnut, Neter of the Earth, this planet which gave you birth. Feel his Strength, his Comfort, and his Support. Revel in the shimmering glow from the hearth of your heart, and make your pact of devotion with all those who stand upon Geb's Earth with their own two feet, learning and following the path of Belial. Seek and be glad, for infinity speaks only to those of self-realization, who know, and hear, and heed, the Law.*

[A Participant anoints the Initiate with water from the sea, and states:] *From the arid wastes and bleaching bones and nothingness you come into our midst. With parched and swollen lips, with ears thirsting for words of truth, your quest has led you to the shrouded and misty subterranean caves of Leviathan.*

It is from this brine that all life springs forth. Within you flows remnant saline seas, maintaining your kinship with the denizens of the deep, nameless creatures of Dagon who, borne upon eternal tides, shall sustain you as they have sustained their land dwelling brethren in aeons past. Take comfort in your briny heritage.

Arise now, and reveal yourself in the mantle of darkness, wherein all secrets abide.

[The Initiate stands and removes his white pentagram and outer cloak, revealing the inner black robes and red pentagram. The Priest States:] *See and feel the Red Pentagram of Set upon your Chest, and therewith seal your eternal commitment to Set, Lord of your chosen realm, and your unyielding loyalty to the wondrous order of His creation.*

Raise your left hand, Recognize the Pentagram of Set as your own, and state your oath of Initiation.

[Initiate:] *I have forsworn the divine mindlessness. I proclaim the majesty of my own being amongst the marvels of the universe. I reject oblivion of self, and accept the pleasure and pain of unique existence. I am returned from death to life, and declare my friendship with Lucifer, Lord of Light, who is exalted as Set. I have received the Pentagram of Set, and embrace the black flame of cherished enlightenment. I have assumed this Infernal commitment of my own volition, without coercion and of my own desire and according to my Will, that I may Indulge in Xeper.*

[The Priest now takes the Chalice, brings forth the Essence of Set into the Grail, and offers the Grail to the Initiate with appropriate words.]

[The Initiate partakes thereof, and the Initiate passes the Grail among all other participants. The Initiate then reads the First Part of the Word of Set in English.]

[Priest, echoed by others:] *Welcome, Brother on the path of Xeper, Brother of Set.*

[Handshakes, hugs, and kisses are exchanged as appropriate for the ceremony and initiates involved. The ceremony may now be drawn to a close, or opened to more personal and individual ritual activity.]

This ritual ceremony was created by Adept Peter Rivera with the assistance of Magister Robert Menschel. It was first performed on 12/17/88 with Adept Rivera as Initiate, Magister Menschel as Priest, and members of the Los Angeles pylon as Participants.

Wedding Ceremony

Classification:	V2 - C33.3 - 1
Author:	Dennis K. Mann III ^o
Date:	June 18, XXIII
HTML Revision:	Dec. 11, 1998 CE
Subject:	Wedding Ceremony
Reading List:	

[Nine bells -- family is seated]

[Processional]

Please rise.

[Words of welcome:] *To the bride, the groom, their families, friends and guests: WELCOME! Welcome to a blessed event, long awaited, long anticipated, and finally here. We are gathered together to witness the union of Gary Gonzalez and Lora Norton in marriage, a marriage solemnized by authority of the State, sanctified by those Gods to whom we all pray in these families and these United States, and encouraged by those assembled here. Let everyone here recall to mind the purpose of this ceremony, and let your thoughts be positive, as you see the end of one beginning, and the beginning of another journey. For Gary and Lora have come to a destination long sought, and it will soon be time for them to contemplate the happiness that lies in the journey called married life. For now, we will all savor the moment of arriving at this destination called matrimony. And so I say, WELCOME! Welcome one, welcome all.*

Please be seated.

[Scriptural Readings:] *In the name of the First Form, I enter into the realm of creation to work my will upon the universe. O Majesty hear me, look upon me, and go with me upon this journey.*

Enfold me with your powers; let them become as one with me as I am become one with your eternal form, whose seat is behind the constellation of the thigh. As I send forth my most exalted and sublime self, arm it with your sign, this ankh, and the sceptre of Tcham that it may defy all constraints, dismay all challengers, and cast down all that is moved to appear against it.

Let my eyes become your eyes, my strength become your strength, my will become your will. As a fire in the darkness I am become; as air in the sky I am become; as Earth in space I am become, and as water in the desert I am become. I dwell in the fane of the flame of Ba. Time bows before my will, and I am lord of life, death, and life in death. Hear then this doom which I pronounce, and behold the Ka which now comes into being through that art which is mine to command.

Can the wings of the winds understand your voices of wonder, O enlightened ones who shine like fire in the jaws of chaos, whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness? Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds, for you are become a temple such as is not, but in the mind of the First Form. Arise, says the first of your kind; move, therefore unto the Elect; show them the fire within you, and awaken them that they may gain the strength to live forever.

* * * *

Behold the unveiling of the company of heaven.

Every man and woman is a Star.

Come forth, O children, under the stars, and take your fill of love. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

Invoke me under my stars! Love is the Law, Love under Will. Nor let the fools mistake love; for there are love and Love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the house of god. All these odd letters of my book are aright; but Tzaddi is not the star. This also is secret: my prophet shall reveal it to the wise.

* * * *

I am the flame that burns in every heart of man, and in the core of every star. I am life, and the giver of life, yet therefore is the knowledge of me the knowledge of death. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass and are done, but there is that which remains.

*But ye, O my people, rise up and awake!
Let the rituals be rightly performed with joy and beauty.
There are rituals of the elements and feasts of the times.
A feast for the first night of the prophet and his bride.
A feast for the three days of the writing of the Book of the Law.
A feast for Tahuti and the child of the prophet -- secret, O prophet!
A feast for the supreme ritual, and a feast for the equinox of the gods.
A feast every day in your hearts in the joy of my rapture.
I am uplifted in thine heart, and the kisses of the stars rain hard upon thy body.*

* * * *

And now, a last word of Scripture for the bride and groom:

Speak rather to me as a friend, gently and without fear, and I will hear as a friend. Do not bend your knee nor drop your eye, for such things were not done at my house at PaMat-et. But speak to me at night, for the sky then becomes an entrance and not a barrier.

[Sermon. The sermon is not printed here, since it related personally to the bride and the groom, as should any sermon in a Wedding such as this.]

Will the bride and groom please approach?

Gary, will you have this woman to be your wedded wife? To live together in holy matrimony? Will you love her, comfort her, honor and keep her in sickness and in health, in sorrow and in joy, and -- forsaking all others -- be faithful to her so long as you both shall live?

Lora, will you have this man to be your wedded husband? To live together in holy matrimony? Will you love him, comfort him, honor and keep him in sickness and in health, in sorrow and in joy, and -- forsaking all others -- be faithful to him so long as you both shall live?

Will the congregation please rise?

Will you lend your hearts and minds to Gary and Lora, that they may be strengthened for their journey through life, and have the comfort of knowing that they are backed by friends, relatives, in-laws and outlaws, who will help them if needed, and share their joys and blessings? If so, please signify by saying, "I will."

Who represents the families in blessing this marriage?

If anyone here knows of any reason why Gary and Lora should not be wed, let them speak now -- or eternally hold their peace.

Please step forward for your vows.

I, Lora, take you, Gary, to be my husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love and honor you all the days of my life.

I, Gary, take you, Lora, to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love and honor you all the days of my life.

[Get the grail.] As together you now drink from this grail, so may you, under the watchful and joyful gaze of a mighty Prince, in perfect union and devotion to one another, draw contentment, comfort, and felicity from the Grail of Life. Thereby may you find life's joys doubly gladdening, its bitterness sweetened, and all things hallowed by true companionship and love.

[They drink.]

Will the congregation please rise?

Will the ring-bearer approach?

[Gary says a few words to Lora, while placing the ring on her finger.]

Now that you have given yourselves, each to the other, in the presence of family and friends, I do now, by virtue of the authority vested in me by the State of California and by my God, pronounce you both man and wife. What our God hath put together, let no one rend asunder.

Please be seated.

Gary and Lora, please turn and face the audience.

Here is my benediction, a poem by a close friend named Linda Reynolds. It reads as follows:

My Dearest Friend

How magical indeed are those words upon my lips, upon my mind;

How gentle my voice when I speak them.

You've come to me again tonight,

In my dream,

In my heart.

And, like the softest tempest, I feel your touch igniting glowing embers within,

Brighter still, as careless abandon accompanies your presence, and

Gentle caution gives way to breathless joy!

"Look on," I shout in silence to the watching darkness, "And learn my true nature."

You rejoice with me as well, your breath with mine, your heartbeat strong with my

chamber...

No closer could two beings dwell upon this earth,

No closer joined than you and I this night;

No closer could two hearts transfixed in time, beyond care of memory, be sealed.

"My dearest friend," I hear you whisper then,

Those words become a lock around my fate,

Their promise of yet another union,

Yet another night,

Another Dream.

*In the style of the ancient Egyptians, let us wish this couple, this man and wife, Life,
Health, Strength!!!*

These ceremonies are concluded.

Wedding Ceremony

Classification:	V2 - C33.3 - 2
Author:	Linda Reynolds IV ^o
Date:	Set-X Conclave
HTML Revision:	Dec. 11, 1998 CE
Subject:	Wedding
Reading List:	

[The bell is rung **eight** times. The ninth bell will be rung at the conclusion of the ceremony. The candles are then lighted: Two candles surround a single candle. The two are lighted, the single one is not.]

In the name of the magnificent manifestation of the Prince of Darkness, I greet you on this night of nights! These walls become a chamber wherein the fruition of this courtship shall be recognized by all here assembled. We shall celebrate the marriage of two magical beings, although this ceremony is but a symbol of the love _____ and _____ recognized and committed to long ago.

Each of you, in your own fashion, hath bestowed the wizardry of enchantment upon the other, and having done so, desires a solemnization of this prowess. Think not lightly upon thy accomplishment, for honest desire which craves lasting devotion is not always fulfilled. By the strength of your love and the substance of your Setian selves, you have commenced into this union. As each creature upon the Earth seeketh completion, so your

two halves are now made whole. May the creatures of the night and the creatures of the path join with us this night, and sing praises wherever life and love abound!

To illustrate this celebration, I have chosen the four elements to simply symbolize the lifelong commitment and ever-increasing love that exists between _____ and _____.

For Earth, this orchid represents the strength, permanence, and exquisite beauty of their life together.

For Fire, these candles represent the all-consuming desire they share for one another and the light of their happiness together. (Here, the two being married each take one of the two lighted candles, and simultaneously light the single one in the center.)

For Air, the breath of life is illustrated by the mingling of their shared essence within the symbolic crucible.

For Water, the symbol of source and life-giving elixir is contained herein, and I ask that you each in turn drink, to once again illustrate your sharing. [They do so.]

I ask you, _____, is this your choice of woman, made with all the thought and desire of your being, and cast within the likeness of your dreams? [He answers.]

I ask you, _____, is this your choice of man, made with all the thought and desire of your being, and cast within the likeness of your dreams? [She answers.]

Behold the rings! Blessed by the essence of their shared love, let these rings be placed one upon the other, representing eternity and fidelity. In giving them to each other, your vows are cast, and I ask that you share with us the words you find in your hearts at this moment.

[The individual statements are given here.]

As lovers and mates you stand before me then, and by your intentions you have cast your vows. I therefore solemnize this union in the names of the majestic Old Ones and in the name of the Prince of Darkness, the Lord of the Earth whose Priest I am, and in the name of Set the most ancient, and whose semblance is manifest beyond the gate ... I proclaim you husband and wife. May all the joys of the world be yours, and may your love grow stronger with each passing day. Embrace and be as one.

My dearest one; how magical indeed are those words upon my lips, upon my mind; How gentle my voice when I speak them.

You have come again to me this night, in my dream,

In my heart;

And like the softest tempest, I feel your touch igniting glowing embers within,

Brighter still, as careless abandon accompanies your presence, and gentle caution gives

way to breathless joy!

Look on, I shout in silence to the watching darkness, and learn the true nature of my being!

You rejoice with me as well, your breath with mine, your heartbeat strong with my mind;

No closer could two beings dwell upon this earth,

No closer joined than you and I this night;

No closer could two hearts transfixed in time, beyond the reach or care of memory, be sealed;

My dearest friend, I hear you whisper then,

Those words become a lock around my destiny,

Their promise of yet another union,

Yet another night,

Another Dream.

[The ninth bell is rung.]

SO I HAVE SPOKEN. ... SO IT HAS COME INTO BEING!

Walpurgisnacht Working

Classification:

V2 - C33.4W - 1

Author:

Ruth Nielsen II°

Date:

April 30, XXV

Reading List:

[This Working is an example of how a Setian can take a RHP feast day and concept, use astrology to incorporate the elements through planetary energies, and use herbs to set the ritual atmosphere. The format for the Working is the CRYSTAL TABLET outline.]

Walpurgisnacht Working - April 30, XXV

April 30 was the eve of the feast of St. Walpurga, a Roman Catholic nun of the 8th century. There are many stories about how this legend arose, but in all of them she remained a faithful nun until her death. It was the legend of a miraculous oil associated with the place of her burial from which strange tales and practices arose.

However, traditionally the feast of Beltane has been celebrated by various pagan groups at this same time. The association of the two is probably coincidental and convenient where both Christianity and paganism exist among the people of an area. This is

especially so in Europe where many customs are of uncertain origin and the blending of Christian saints with pagan myths is a cultural phenomenon.

This year the night of Walpurgisnacht fell on a Monday. The new moon fell on April 24, at 10:28 pm CST. This put the moon at the beginning of the 2nd quarter the night of April 30 - May 1. The Moon moved into Leo at this time. Leo is considered a barren sign, and is of the element fire. The Sun had moved into Taurus, which is an earth sign. So the elements of fire and earth were present, astrologically. Mercury, Saturn, Uranus, and Neptune were also in earth signs; Mercury in Taurus, and the rest in Capricorn, so there was a preponderance of earth. Venus, Mars and Pluto were in the water signs of Pisces for the first two, and Scorpio for the latter. What was lacking was the element air, which was found only in the theoretical point called the Moon's North Node.

I therefore decided to use an incense derived from materials associated with the element air for this Working, since this element was not in evidence in the line up of planets on this date. To further incorporate the element of air for a balancing effect, which is what I desired, I added the color yellow to the setting, as a pure color so as not to associate it with any particular memory. I taped several sheets of yellow artist's tissue to my blue wall at eye level. I draped several yards of plain yellow fabric on the bed at the other side of me, so that when I faced the altar, behind which is an expanse of black curtain, all I saw in peripheral vision was yellow.

I prepared for the Working by sitting comfortably for awhile and focusing on the color. For the element air I use music such as that of the flute or wood reed instruments, like a recorder or pan flute. This time I used a tape of Kitaro's "Silk Road." I was striving for a sense of "lightness," letting all cares "float away," encased in an imaginary bubble. I felt myself opening up, especially at the top of the head.

The focus was on thoughts of a positive nature that stated abilities, qualities, and what I willed for myself. This helped prepare me for ritual, by setting the atmosphere and clarifying my intent and mood. I lit some of the incense and the candles when I did this initial contemplation. When I started the actual ritual, I rang the bell and added more incense to clearly define it as the Working.

In traditional pagan celebrations, this is a time of welcoming spring. It is considered the season of the Lady, in contrast to winter (the time of the Lord). A refrain used by some in ritual is:

"Our Lord has reached the ending of his journey,
To find the Lady awaiting him, with warmth and comfort.
This is a time for joy and a time for sharing.
The richness of the soil accepts the seed;
And now is the time that seeds should be spilled.
Togetherness brings joy and abundance fills the earth."
(Buckland's Complete Book of Witchcraft)

I would like to point out however, that not all seed is spilled optimally at this time of year. Goats breed best in fall, as do numerous other species of things. So don't let any pagans try to persuade you that this is the best time of the year to "do it," unless of course you want to.

My focus for this Working was on clear thinking, (the air element), and in willing some control over the ponderous effects that were going on in my life that I could identify as related to earth, fire and water, from an astrological viewpoint. Work issues (earth) had been overwhelming, with emotional (water) and energy (fire) considerations taking a toll. It had been difficult to think deeply or clearly for very long. Personal and domestic matters had followed the same course.

So this Working was a time for a fresh start, a resowing of intent and resolve, a sorting out of priorities based on reflection. At times of crisis, the Neter of Maat is close to me, as often the course I must take involves some unpleasant change. Invoking the goddess after the great invocation to Set helps me "see" situations and alternatives in as an objective light as I can. I keep uppermost the reality of my Setian identity - what do I Will, what is it that my Xeper seems to be needing.

In this case the problem was a clear stagnation in my career, with unwarranted pressures at home and at work. Whenever decisions occur to me with the clarity and strength as one did at this Working (it was to quit my job and look for another), then after the Working I do a tarot reading to see if the situation can be further clarified.

In this Working I took the growing dissatisfaction at work and my desire for a new job, and transformed it into a firm commitment to do something about it, by sending out my resumes within the following week. Within five weeks I had several promising interviews, so I quit my job for a two month summer vacation while my 6 children were off school. This eased pressures on the domestic scene in spite of a decrease in income. I then had the time to invest in preparing for a career change, as one of the interviews was for my current job, a job which couldn't be entered until late July.

The ironic thing is that the job opening hadn't been well advertised in our town, and I wouldn't have known of it if I hadn't looked that very week. Applicants had already been interviewed from outside the area, as it wasn't expected that anyone local was qualified, and a decision was close on two of them. If I had waited another week, I would not have had a chance. So once again I realized the importance of taking seriously the time for action that derives from a Working.

This Working then combined techniques used in my RHP days with the intent and focus learned in my LHP present. I think this approach in taking the RHP ways and going further with it, taking the initiative for Self-Realization, is an example of how a Setian can blend what is enjoyed from the right hand path while maintaining the identifying characteristic of the black magician, namely the emphasis on Self and Xeper.

The recipe for the incense for this Working, an incense "to encourage Fresh Resolve and Peace of Mind for Choices Made," is as follows:

2 teaspoons of Lavender blossoms
2 teaspoons of crushed Fenugreek seed
3 tablespoons of Gum Benzoin powder
20 drops of Cinnamon oil
30 drops of Sandalwood oil

Place the first two ingredients in a bowl or mortar, and grind well for a minute or two. Add the Benzoin, and grind another minute. Add the Cinnamon oil, and stir well with a small spoon (demitasse or baby spoons are perfect). Then add the Sandalwood oil and mix again. When well mixed, grind the whole mass a minute or two with a heavy object, such as a stone or the pestle for the mortar. Do not use wood though, as the oils are not able to be removed from wood. Put the completed mixture into an airtight container until needed. Place a 1/3 teaspoon (a full pinch) on a live coal to burn.

The Lavender, Fenugreek and Gum Benzoin are associated with the element air because of their effect on the body ... they are good at clearing the head (literally). Fenugreek, besides being a spicy ingredient in such things as curry powder, is used as a cold remedy and makes a delicious tea. I opened two tea bags to get the amount needed in the above recipe. It is also used in a famous recipe for deworming goats. (So if you have intestinal parasites...)

Gum Benzoin is also associated with the Sun, as it is stimulating. Cinnamon is associated with the Sun, and even though it has a very warming effect on the stomach when taken internally, its fragrance is definitely a stimulating mental pick up. Sandalwood is traditionally associated with the Moon. It is an all around basic incense medium, as it has such an intensely ecstatic effect on those who smell it. It seems to either lure with an irresistible quality, or repel with a vengeance. It is the favorite for protection rituals and for realizing the most potential from a situation.

Here's hoping that this example will encourage others to see the old skills of the RHP as useful tools in Working our way along the singular paths of Self lit by the black flame.

Ritual for Yuletide

Classification: V4 - C33.4Y - 1
Author: Julian Clark III°
Date: December, XXV
Subject: Yule Celebration
Reading List:

[Priest Saunders:] *In the Gems of the Trail it is written: "Tis the Season to enjoy Life and living at its highest, and no excuse which comes to mind is capable of stopping that pleasure." "Be goodly therefore," instructs the Book of the Law, "and take your fill of the finer things of life."*

[Priest Clark:] *We open the Gateway to the Powers of Darkness.*

[Priest Clark then used a variation of the *Invocation of the Ten Directions* to open the Gateway.]

[Magister Austen - Light the Black Flame, and invoke Set using the Invocation published in *Black Magic* in the Crystal Tablet of Set.]

[All: drink from the Grail]

The Working

[Priest Clark:] *At this time of year, as much of our natural world dies and lays dormant, those of the Right Hand Path celebrate the symbolic death and rebirth of their gods. Each year we are also reminded of the birth of the Christ and the stagnant, stasis of the heaven he offers when physical life ceases.*

This is also a time when gifts are bestowed on one another.

Today, we celebrate the unending existence of Set and ourselves as we continue to Become.

Set is the Prince of Darkness, a Creation unto Himself, separate from the Laws of Nature and through His Black Flame we too are Immortal.

We who are Setians deny the false dogmas of the Right Hand Path, for we are death defiant! Here are we to celebrate our immortality, our continuing Xeper, and the continuing Xeper of the Temple of Set.

"Mighty Set, Prince of Darkness, before thee we reaffirm our allegiance to the Powers of Darkness, and seek your Dark Blessings as we continue on the path of Xeper and

immortality as Black Magicians. May thy Holy Temple flourish throughout the World as never before, as more and more of the Elect receive your Word and Gift.”

Let us now approach our god that our requests may be granted, and that a Gift be bestowed on us according to our Will.

[Any written requests are now brought before the Altar to be consumed in fire and dissipated throughout the Universe. Individual magicians may also perform their personal devotions to Xeper at this time. Proceed with the following after all personal devotions have concluded.]

[Magister Austen:] *Our Wills have been Worked in the Universe. Let us now close the Gate. [extinguish the Black Flame] So it is done!*

[Priest Saunders: Close the gates, per the *Invocation of the Ten Directions*, with Magister Austen reading the final paragraph of that closing.]

[Magister Austen:] *Our Working is complete; we have Worked our Wills on the Universe. Brothers and Sisters, depart in peace!*

[All:] *So it is done!*

The Albion Ritual

Classification:	V2 - C33.5 - 1 ⁽¹⁾
Author:	David Austen III°
Date:	May 16, XXV
HTML Revision:	Nov 28, 1998 CE
Subject:	Passage, Magister Mitchell Wade Merlin
Reading List:	

[The Setians should be attired in clothing that they have agreed upon, and which is sympathetic to the ritual situation. It should be remembered that (contrary to popular belief) black often enhances rituals of a "Druidic nature" insofar as this was deemed the colour of eternity, whereas the traditional white was deemed the colour of oblivion (or Death).]

[The chamber is prepared, and upon the Altar shall be a Peacock's feather, preferably laid upon a cushion, and also a statue of Merlin, or items pertinent to him.]

[The Black Flame shall be lit and the Invocation of Set Spoken.]

[Light the Incense of Albion and "cense" the gathered Setians.]

[PRIEST:] *I do bid the spirit of Merlin to gather close to me. For I do call forth the images of times long past.*

[SETIANS:] *We bid you come to us, Great Magus.*

[PRIEST:] Let us send forth our sublime selves across the misty waters to Avalon's fair shore. There from this Knightly Valhalla, and from among Arthur's host we call Percival. Be with us, noblest Magister, who in flesh was Mitchell Wade, whose labours gave life to Albion's dream, and who through tribulation of the like of Sir Percival's Grail Quest, gained your Grail and place in Arthur's Isle.

[The Priest now raises the Peacock Feather to the Pentagram of Set.]

[SETIANS:] *Let the Sleeper awake, and let Percival return and witness our rite.*

[PRIEST:] *Our ritual is now consecrated by the presence of our Brother, Percival, and the Magus Merlin; it is to their honour we gather. This is a time that is not a time, in a place that is not a place, on a day that is not a day, between worlds and beyond the Constellation of the Thigh. We are one with the Master of the Holy Pentagram, Lord of the Abyss, the Supreme High Priest of Darkness – Set.*

[SETIANS:] *Let our "selves" become one with the essence of the Lord of Darkness.*

[PRIEST -- Fire the incense (here the incense shall be refilled and fired if required)] *and by the light of the Black Flame we shall merge by summoning the Dragon through Merlin's words, we say [phonetic]:*

Anal-Nadrath Oorthvoth bethod dulchee-el-jee-envay

[This is chanted in rhythm (much as with the Hare Krisna Mantra or the OM), sounding until the merging is achieved.]

[The Priest shall now lead the Setians through the cosmic experience.]

[PRIEST:] *In linking hands, we became one in the flesh. We have now become one with Set, with Percival, with the mighty Magic of Merlin. Let us now step beyond: Immerse your selves and your mind in the Black Flame; be as Ayesha when first she entered the flame of life and purged herself of mortality. Feel the breath of the Dragon upon your souls, be it as the kiss of SET, who as of old rode the hot desert wind. Pass beyond the Earth, beyond the mystic gate of the Thigh, into the Presence of the Lord of Darkness. Behold the pure Pentagram of Set; pass through it into his presence. [Add as the will of Set dictates]*

[When appropriate, and only after ALL the assembly have partaken to the full of the Neter's bounty: THE RETURN.]

[PRIEST:] *In the Name of Set, Supreme Lord of Darkness, I declare our time beyond our flesh is ended in the Company of Noble Percival and Magus Merlin. Let us trace our path following the light of the Black Flame and entering our mortal forms.* [appropriate music may be played to aid the transition.]

[SETIANS (individually to the Priest clasping his hands):] *Elect of Set, I have returned.*

[Being satisfied that each Setian is "whole", the Priest may continue:]

[PRIEST:] *One in Experience, One in Cause, One in Fellowship, let us drink from the Grail.*

[The grail is first held before the Priest in honour of the summoned, Percival and Merlin. Next the presiding Priest shall serve the Grail to any senior degree above that of his own, and then he shall drink from the Grail as shall any other Priest. The Grail shall be replenished if needs be, and passed to a previously nominated Adept, who shall drink and then serve the assembly in order of Degree. Then shall the Grail be returned to the Priesthood, and thence to the altar.]

[PRIEST:] *Through the mists of Avalon, I summon the Barge of the Queens* [pause and pick up the Peacock feather]. *Noble Percival, Magister Mitchell Wade Become, the Queens of Avalon await. We give thanks, and express gratitude for your presence. Return noble Knight to Avalon's shores and your deserved Valhalla.*

[Pause]

[PRIEST:] *Noble Merlin, ride upon the Dragon's breath to your hidden place of Becoming. Leave with us a measure of your timeless wisdom that so guided Noble Arthur. Pass now, Lordly Magus, from reality to the mists of memory and Legend, but in your passing leave us the memory of your presence, thus enriching our heritage of ALBION.*

[Pause]

[PRIEST:] *Hear me Albion, by the power I hold as a Priest of Set. Here I command you the Word of Set, written in the fifteenth Part.* [Read the 15th Part of the Word of Set, in Enochian and then in English.]

[Pause, and play music appropriate to the following words.]

[PRIEST:] *We call to you Set, Lord of the Holy Pentagram, as you are our key so be our lock. By virtue of your Holy Priesthood, I seal the Portal into the mysteries of Albion. Let your Black Flame burn before its entrance, allowing us to return to its precincts and partake deeper of our Ancient Heritage, as is such our will to do.*

[SETIANS:] *Such will be our will.*

[PRIEST:] *At the passing of the Black Flame, remember for all time the richness of the life of Magister Mitchell Wade, and enjoy the fruits of the seeds he planted within Albion's shores.*

[SETIANS:] *We remember our Brother in his Becoming.*

[The Priest extinguishes the Black Flame and the Bell is rung.]

[PRIEST:] *Our Ritual and Celebration is ended, Ye travellers of the Mystic path -- depart!*

[SETIANS:] *Such is the Will of Set.*

[PRIEST:] *So it is done!*

* * * *

You will notice that the above ritual not only invokes the aspect of Merlin, but also of the late Magister Mitchell Wade, under the magical name of Percival. Magister Wade filled the role of European Coordinator, and was for the last years of his life very much my support, teacher, and guide through the wonders of the Temple, and a great inspiration in my endeavours to further the work of the Neter, Set, in the Ancient Islands of Britain.

The rendition of Magister Wade's magical name, actually Parsival, is not accidental. Parsival is the name given to a figure of legend in Germanic mythology, so beautifully portrayed in Wagner's opera of the same name. In British lore the same character is found as a member of King Arthur's esteemed company of Knights, and his place duly marked at the Round Table.

In the Arthurian legend, only Percival (or to give him his correct name, Sir Percival de Gales) achieved the highest qualities of knighthood that would inspire the Age of Chivalry, and to King Edward the III of England, founding the Order of the Garter, the oldest order of knighthood in the world, and one that remains in the monarch of Britain's personal gift, without recourse to the Prime Minister or Government of the day.

Through his integrity, purity, and loyalty, only Percival was able to obtain the Holy Grail for his monarch, after many heroic deeds and tribulations.

Hence, in accordance with the tradition of King Arthur and Merlin, the aspect of Magister Wade is represented in its Arthurian context, thus complimentary to the spirit of the Ritual and the traditions it is based upon. Of all the Setians who knew Magister Wade, I hope they will understand the sentiments placed in this presentation. There is no doubt in my mind that were it King Arthur in my place, viewing Mitchell Wade's final glorious

battle, that he would accept him as every bit his Percival.

Footnotes

1. Dedicated to the memory of Mitchell Wade IV and to Dr. Michael and Lady Lilith Aquino for the continued inspiration and support in the Development of the Temple of Set on Albion's shores. David Austen III°

Consecration Rite of the Sleeping Horror

Classification:	V2 - C33.L - 1
Author:	Rex Diabolos Church I°
Date:	Halloween XXI
Subject:	Lovecraftian Ritual
Reading List:	6K, 6L, 7

All magical weapons standard to G.B.M. workings will be utilized, such as the Container of the Black Flame, Grail, Phallus, Swords, Altar, and Pentagram of Set. In addition to the aforementioned tools, the following techno-magical elements will be employed:⁽¹⁾

Synthesizer: In place of the usual bell used for the opening purification, a synthesizer patch designated *The Bells of Chaos* is used. The magician pushes a preassigned key nine times, while a secondary magician circumambulates counter-clockwise with sword held high. The synthesizer will be functioning in several modes for this ritual, from opening purification, a Satanic Hymnal of the *R'lyeh Fugue*, to providing atmospheric nuances as a thunder and crashing sea sound generator. Patch tunings are queued per ritual steps and procedures.

Phi-Gong: The gong is tuned to an electronic patch entitled *Yoxodus Hammer*, used for opening and closing the Gate, and for summoning the dark forces at the beginning of the ritual.

Tesla Coil: The coil is used for angular bombardment of the chamber's atmosphere and ionization. Coil frequency is tuned to the phi ratio, thus providing enhanced possibilities for separation of the objective and subjective universes through psyche alteration.

Hanging Trapezoid: The hanging trapezoid serves as the gate by which Cthulhu and the Old Ones shall enter the fifth angle. Magicians stand beneath the trapezoid during the Cthulhu litany and the invocation of the nine angles.

Strobe Light: Activated during the litany and the invocation of the nine angles, the strobe serves to freeze the motions of Time and Space symbolically, allowing the gate to be held open through the combining of the magicians' will.

Consecration Rite of the Sleeping Horror

[In simultaneous performance of the *R'lyeh Fugue*, as the magician lights the Black Flame he intones:]

Behold the dark fire in the west that persecutes all the luminaries of heaven even unto the ending of time.

[Purification - Toll the *Bells of Chaos* on the synthesizer, while the assistant magician spins counterclockwise with the sword held on high. Toll the bell nine times in homage to the word of Indulgence, number of Satan, as well as a courtesy to the Council of Nine.]

[Invocation to the Prince of Darkness:]

In the name of Satan, Archdaemon of Hell, whom by the vision of the Second Beast hath been revealed in thy majesty as Set, Prince of Darkness, Lord Sith: Move, and come forth unto us.

Present thyself before our eyes, that we may know you as our friend and Lord of the Left Hand Path, for within this infernal chamber and cathedral of the damned, four black souls have been gathered to work our wills upon the universe. Appear, and gaze upon us, thy hornless ones from the Fifth Angle, who proclaim our magical names.

[The magicians state their magical names, starting with the first sorcerer, and moving counterclockwise to finish with the lead element.]

[Call of the Abominations:]

By the angles of 4, 5, and 9, we command the deathless hordes to make your presence manifest, even unto us, each one in turn and according to our wills, such are the names:

AZAZAL - BUZRAEL

AZAGTHOTH - PAZUZU

YOXODO - LOLOTH

[Partake of the Grail - The magician responsible for guiding the ritual forms the cornu over the Grail and intones:]

Nos potio ex citra calix que eo participea de vita anima que mors letum, que vita anima penes mors letum.

We drink from this grail, and therein partake of life and death, and life in death.

[Benediction of the Chamber:] *With this Infernal rod, I shoot forth the venom of the yellow madness, that the little horrors may visit us, and the vapors of aggression shall prove a blessing upon our countenance.*

[Invoking the Elements:]

With my trident in the South do I invoke the Lords of fire to bathe this chamber in the flames of Hell!

With my trident in the East do I invoke the Lords of Air to fill this vault with vapors of Sith.

With my trident in the North do I command the masterless fiends of the Blasted Heath to trod this ground as the death-scapes of Mashu.

With my trident in the West do I will the Sentinels of Dripping Babylon to shower this abyss with the tears of Mentu.

[Reading of the Eighteenth Part of the Word of Set - At this time the synthesizer operator creates the electronic path, the *Sith Dirge*, and brings the volume from zero to +six, modulates the voice processor to the desired frequency, and activates the Tesla coil and stroboscopic lighting.]

[Invocation to the Nine Angles:]

We move our swords with the first angle, and therein summon Asathoth, the screaming chaos from the pit of space, whose flutes wail unto the ending of time. He who broke the sonic sleep that we may be. IA ASATHOTH.

We move our swords within the second angle, and therein summon YOG-SOTHOTH, Master of the angles and dimensions, faceless abomination who bestows his yellow sign unto the hornless ones. IA YOG-SOTHOTH.

We move our swords within the third angle, and therein summon Nyarlathotep, the Black Herald and unsleeping one, Dark Prince of the abyss who through sinister images gives knowledge of the world of horrors. IA NYARLATHOTEP.

We move our swords within the fourth angle, and therein summon SHUB-NIGGURATH, Black Goat of a Thousand, Prince of decadent Khar, Lord of the Blasted Heath and Deathscapes. IA SHUB-NIGGURATH.

We move our swords within the fifth angle, and exalt the Hornless Ones who have raised the Temple of the Trapezoid unto the Old Ones whose sign is the star in the firmament of wrath. Hail to the Hornless Ones.

We move our swords within the sixth angle, and through the power of the Black Flame banish the sleep of symmetry. The Sleep of Symmetry, be it Damned for a Dog!

We move our sword within the seventh angle, and behold the ruin of symmetry and the awakening of the Daemons, for the sleep of the six hath been broken by the nine. Hail to Daemons who no longer sleep!

We move our swords within the eighth angle, and pronounce: Walhalla! The masters of the realm, who on this night shall raise a new palace of perversity unto the Dark Lords on their Dark Thrones, whose sign is the ten-sided black star blazing!

We move our swords within the Ninth Angle, and behold the Dark Fire which destroys all falsehoods and vanquishes that which would move to hinder the workers of the Infernal command.

[At this point of the ritual, the synthesizer operator deactivates the stroboscopic lighting retunes the synthesizer to sounds approximating crashing ocean waves and thunder-claps. The Tesla coil remains operative, and the voice processor may be modulated further if so chosen.]

[The Litany:]

Ph'Nglui mglw'nafh Cthulhu R'lyeh Wgah'nagl Fhtagn

In his house at R'lyeh, dead Cthulhu waits dreaming. But his dark Priests have worked their wills upon the world, and forged the unhallowed cycle, and have come to the world of horrors.

O sleeping chaos, hear the voices of your hornless ones as we stand upon a great gulf between a sea of bones.

The Devil's Flame is lit, and the unholy worship has begun.

We dance with insane Yoxodo, and scream with bat-winged devils. We are nightmare itself, and to see us is to die.

The poetry of madness we howl through this black morass. In animal fury and orgiastic license have we whipped ourselves to demonic heights, and with wails and shrieks that tear through worlds like pestilential tempests from the gulfs of Hell.

[Priest:] *Ph'nglui mglw'nafh Cthulhu R'lyeh tfg'lui fht'agnua.*

[Participants:] *In his house at R'lyeh, dead Cthulhu is awakening.*

On the threshold of the earth's supreme terror, the nightmare corpse-city of R'lyeh, do we stand, loathsome seepage from the Dark Stars.

We have heard thy sendings and dreamed thy dreams, hidden though you are in your vaulted asylum.

Thy hordes have sent their dreams that spread fear to the profane, and call imperiously to the elect to a diabolical pilgrimage of liberation and restoration.

From the cosmic majesty of this dripping Babylon of elder Daemons do your chosen priests come to break the spell of the sleep of symmetry.

From the bastions of the earth and lonely places in the world, and through the angles in the sky, have the Old Ones again returned, harkening to our voices.

For we have always been and shall forever more prove to be. Yea, Dark Cthulhu in his dark city is rising again to bring the world beneath his sway.

We are not alone among the consciousness within the earth, for dark shapes visit the faithful few.

When the stars are right, and the cycle is known, the Dark Ones come themselves from the stars and bring their images with them. They plunge from world to world through the sky and sleep, but never die.

They seethe within pits of rotting corpses inside the great city R'lyeh, preserved by spells of mighty Cthulhu for the resurrection by the stars.

They talk in their tombs, and have molded our dreams. We are as the Old Ones, free and wild, and beyond good and evil.

Laws and morals thrown aside, we shout and kill and revel in joy, with ecstasy and freedom.

The world of the profane passes away in sulfurous flame and malignant poison.

Listen with thy ears, and hear us, Dark Cthulhu. Smell us with thy nostrils, and sense us near, Black Cthulhu.

Taste our blood with thy tongue, and know we are thy children, O chaotic Cthulhu.

Open thy eyes and behold thy mighty Priests, master Cthulhu, for the sleep of symmetry is dead, never to be reborn.

*That is not dead, which can eternal lie,
and with strange Aeons, even death may die.*

IA Cthulhu! [Strike the gong.]

IA Cthulhu! [Strike the gong.]

IA Cthulhu! [Strike the gong.]

[As the last sound emissions of the storm decay, the synthesizer operator deactivates the Tesla coil and retunes the synthesizer to the *Bells of Chaos*. Perform the closing fugue and purification. Deactivate the Black Flame.]

So it is done!

Footnotes

¹ See the *Rites of Yuggoth* [V2 - C32.L - 1 for more description of these technical/magical tools.]

Black Mass

Classification:	V2 - C3B - 1
Author:	Rosemary Webb I°, Adrian Carrico I°
Date:	May, XXV
Subject:	Black Mass
Reading List:	6A, 6L

Comments (by Rosemary Webb, I°)

The Bull of Ombos Pylon, with Magistra Linda Reynolds and Priest Ronald Barrett, participated in a Black Mass the Saturday before Memorial Day XXV. The Black Mass was cocelebrated by Setian Rosemary Webb and Setian Adrian Carrico.

We based this text on a previous Black Mass that the pylon had performed a few years earlier, and the texts in #6A and #6L. We also examined the structure of the Catholic Mass using a copy of the Standard New American Missal, the one annotated with descriptions of the parts of the Mass, including phrases like "becoming one with Christ" and "atoning for being born impure." The final form was a Setian ritual that includes the parts of the Mass that are significant to the celebrants embedded within the ritual. The "epistle" is from the Marquis de Sade's short story *Dialogue between a Priest and a Dying Man*.

As preparation for the rite, the participants enjoyed champagne, fruit trays, and Godiva chocolates. We read aloud from suitable texts, such as the entries from the standard "Lives of the Saints" for our given names. The real prize here was my mother's 1926 first communion catechism. It included a checklist for examining your conscience before you went to confession - such as "Did you willingly go to another's church service?" and "Did you touch yourself pleurably?". Along with admonitions to say "many indulgences for your parents and the souls of the departed." This little gem was given to kids 7-10 years old. (This particular copy went into the font/bucket.)

The chamber is set up with a black-draped altar table at one end, inverted cross on the front of the altar cloth, pentagram above the altar, volunteer nude "altar" reclining on the table, lots of black candles, folding chairs. We had made up black folders with the rite for the participants' use.

The text bounded by equal signs⁽¹⁾ are labels for parts of the Catholic Mass. The text enclosed in double brackets⁽²⁾ translates the Latin and was not spoken.

The Black Mass

Introductory Rites

[All participants save the celebrants should be in place. Sound the bell nine times as the celebrants enter the chamber. The celebrants approach the altar and stand, adoring the pentagram for a moment of silence.]

[Deacon:] *In nomine dei nostri Satanas Luciferi, intriobo ad altare dei nostri. [In the name of our god Satan Lucifer, I will go to the altar of our god.]*

[Celebrant:] *Ad dei nostri, Satanas Luciferi, qui nequiquam laetificat juventutem et liberat spiritum meum. [To our god, Satan Lucifer, who alone gladdens my youth and liberates my spirit.]*

[All stand. The celebrant lights the Black Flame. The visiting bishop opens the Gate. The deacon says the invocation of Set in Latin.]

[Celebrant:] *In nomine Seti, Principis Tenebrarum, abeo ad regnum facti ad actum voluntatem meum universo. O Set-hen, audi me, specta me, et age cum me via ipsa. Tege me cum potestatibus Tenebris, possunt cum me idem, ut ego possum cum Seto aeterno idem, istum subsellium est Kapesha. Ut mitto me meum supremum et sublimum maximum, arma me cum pentagramis Seti et sceptro Tchamo, posthac provocet omnino vis, perterrit omnino inimicos et substernit omnino actum contra idem.*

Oculi mei oculi Seti possunt, vis meus vis Seti possit, voluntas mea voluntas Seti possit. Tamquam flamma in tenebris possum, tamquam aether in caelo possum, tamquam terra in universo possum, tamquam aqua in deserta possum. Habito in flamma Ba. Tempus

salutat voluntate mea, et sum Dominus vitae et Dominus mortis, et Dominus vitae in morte. Audite fatum, illum nunc dictito, et canite kam, illum nunc possit arte mea.

[Celebrant and Deacon together (addressing the pentagram):] *Before the mighty and ineffable Prince of Darkness, and in the presence of all the dread demons of the Pit, and this assembled company, I acknowledge and confess my past error. Renouncing all past allegiances, I proclaim that Satan/Lucifer/Set-hen rules the earth, and I ratify and renew my promise to recognize and honor Him in all things, without reservation, desiring in return His manifold assistance in the successful completion of my endeavors and the fulfillment of my desires.*

[Celebrants turn to face the congregation and continue:] *We call upon you, our Brothers and Sisters, to bear witness and to do likewise.*

[Visiting Bishop and congregation sit.]

Penitential Rite

[Celebrant:] *Let us now pause and recall our past sins and transgressions, keeping in mind the words of the divine Marquis.*

[Deacon:] *Let the evil deed be proscribed by law, let justice smite the criminal, that will be deterrent enough; but if by misfortune we do commit it even so, let's not cry over spilled milk; remorse is inefficacious, since it does not stay us from crime, futile since it does not repair it, therefore it is absurd to beat one's breast, more absurd still to dread being punished in another world if we have been lucky enough to escape it in this. God forbid that this should be construed as encouragement to crime, no we should avoid it as much as we can, but one must learn to shun it through reason and not through false fears which lead to naught and whose effects are so quickly overcome in any moderately steadfast soul.*

[Celebrant:] Give judgment for me, my God, and deliver me from the pious.

[Deacon:] For thou art Satan, my strength.

[Celebrant:] *Send out thy light and thy truth that they may lead me and bring me to the Pit and to thy dwelling.*

[Deacon:] *And I will go unto the altar of my God, Satan Lucifer who gladdens my youth and liberates my soul.*

[Celebrant:] *For thou art my God.*

[Deacon:] *Put thy trust in the Demon, O my soul, for I shall yet praise him who is the help of my countenance and my god.*

[Celebrant:] *Glory be to thee, Satanic Lord.*

[Deacon:] *As it was in the beginning, is now, and ever shall be, world without end.*

Celebration Of The Word

[Celebrant:] *Bless the Lord who confirms us in our Will.*

[All:] *His majesty endureth forever.*

[Celebrant:] *May the almighty and ineffable Prince of Darkness grant you fullness of life and lead you to the attainment of all your desires.*

[All:] *Glory be to thee, Almighty Satan, and on earth joy to the followers of the left hand path. We praise thee, we bless thee, we dore thee. We give thanks for thy great glory, Satanic Lord, Prince of Darkness, ageless intelligence of the universe. Thou replenishest the world with pleasure and maketh us whole. Thou alone art Lord. Thou alone, O mighty Set-hen, art the most high. Thou alone art ruler of the Earth.*

[Celebrant:] *Diabolus vobiscum. [The devil be with you.]*

[All:] *Et cum spiritu tuo. [And with your spirit.]*

[The congregation rises for the reading of the word as the thurifer censes the altar and the chamber.]

[Deacon:] *Now, a reading from the unholy gospel according to the Ninth part of the Word of Set.*

[Celebrant:] *And in the twilight of your time, you shall confront the priests and armies of death, enraged by the intoxicant of destruction, who slay themselves even as they would you and whose piety is that of decay and dissolution. They cherish the fruits of Earthly decay as the richest of treasures. Accursed are they for this foulness! You shall know them by the dullness of their eyes and the savagery of their speech, despite the jewels with which they adorn themselves and the marble they may work. Look on them and be prideful that you do not worship their god of death. Beware of them and of their intoxicant! Your endurance depends on your essence.*

[After reading, the celebrant kisses the book and says:]

[Celebrant:] *Such is the word of Set-hen.*

[Deacon:] *And so may Set's gift grow bright in each of us.*

[All sit as the celebrant introduces the visiting bishop, who then gives a brief homily.]

[When the visiting bishop sits, gifts are carried to the altar and placed there. Gifts include the chamber pot, the items to be placed in the chamber pot, and an open bottle of wine.]

Celebration of the Eucharist

[Celebrant:] *Therefore with Demons and Archdemons and all the company of this world we laud and magnify thy glorious name, evermore praising thee and saying.*

[All:] *Hail! Hail! Hail, Satanic Lord! Hell and Earth are full of thy glory. Glory be to thee, O Lord Most High.*

[Deacon:] *Therefore, O mighty and terrible Lord of Darkness, we offer you these gifts on behalf of this assembled company, upon whom you have set your mark, that You may help us prosper in fullness and length of life, under Thy protection. Command to go forth at our bidding Thy dreadful minions, for the fulfillment of our desires and the destruction of our enemies.*

[Celebrant: (addressing the nun and the visiting bishop)] *Enlightened Sisters, we ask a blessing.*

[During the following reading, the celebrant places an icon of the putative virgin in the chamber pot. The deacon also places an icon in it.]

[Visiting Bishop:]: *Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of god, pray for us sinners, now and at the hour of our death. Amen.*

[When this reading is over, the deacon presents the chamber pot to the nun as the visiting bishop says:]

[Visiting Bishop:] *She maketh the font resound with the waters of her mortification. The waters of her shame become a shower of blessing in the tabernacle of Satan, for that which hath been withheld pourest forth, and with it, her piety. The great demon who is in the midst of the throne shall sustain her, for she is a living fountain of water.*

[As the nun completes her urination, the visiting bishop continues:]

[Visiting Bishop:] *And the Dark Lord shall wipe all tears from her eyes, for He said unto me: It is done. I am Alpha and Omega, the beginning and the end. I will give freely unto him that is athirst of the fountain of the water of life.*

[The deacon holds the chamber pot and says:]

[Deacon:] *Behold the symbol of the Nazarene water of life.*

[Celebrant:] *Ave Satanis! [Hail Satan!]*

[All:] *Ave Satanis!*

[The deacon then removes the chamber pot.]

The Communion Rite

[The celebrant takes the wafer into her hands and, bending low over it, speaks the following words into it.]

[Celebrant:] *Hoc est corpus Jesu Christi. [This is the body of Jesus Christ.]*

[She raises the wafer and holds it on the chest of the altar; the gong is struck. The celebrant then replaces the wafer on the plate which rests on the altar platform. The deacon takes the chalice into her hands, bends low over it, and speaks the following words into it.]

[Deacon:] *Hic est calix veritatis et noeticae. [This is the chalice of truth and knowledge.]*

[She raises the chalice above her head, for all to see. The gong is struck, and the deacon replaces the chalice.]

[Celebrant:] *To us, Thy faithful, O Infernal Lord, entrust Your boundless power and might, grant that we may be numbered among Thy chosen. It is ever through You that all gifts come to us; knowledge, power, and wealth are Yours to bestow. Renouncing the spiritual paradise of the weak and lowly, we place our trust in Thee, O Lucifer, looking to the salvation of all our desires, and petitioning all fulfillment in the land of the living.*

[Deacon and Visiting Bishop:] *Hail Lucifer!*

[Celebrant:] *Prompted by the precepts of the earth and the inclination of the flesh, we make bold to say:*

[Celebrant, Deacon, and Visiting Bishop:] *Our Father which art in Hell, hallowed be Thy name. Thy kingdom is come, Thy will is done; on earth as it is in Hell! We take this night our rightful due, and trespass not on paths of pain. Lead us into temptation, and deliver us from false piety, for Thine is the kingdom and the power and the glory forever!*

[All:] *And let reason rule the earth.*

[Celebrant:] *Deliver us, O Mighty Satan, from all past error and delusion, that, having set our foot upon the Path of Darkness and vowed ourselves to Thy service, we may not weaken in our resolve, but with Thy assistance, grow in wisdom and strength.*

[All:] *Hail Set-hen!*

[The celebrant takes the wafer into her hands, extends it before her, and turns to face the company, saying the following:]

[Celebrant:] *Ecce corpus Jesu Christi, Dominus Humilium et Rex Servorum. [Behold the body of Jesus Christ, Lord of Humility and King of Slaves.]*

[The celebrant replaces the wafer and continues in great anger.]

[Celebrant:] *And thou, thou whom, in my quality of priest, I force, whether thou wilt or no, to descend into this host, to incarnate thyself in this bread, Jesus, Artisan of Hoaxes, Bandit of Homage, Robber of Affection, hear! Since the day when thou didst issue from the complacent bowels of a false virgin, thou hast failed all thine engagements, belied all thy promises. Centuries have wept, awaiting thee, fugitive God, mute God! Thou wast to redeem man and thou hast not, thou wast to appear in thy glory, and thou sleepest.*

Go, lie, say to the wretch who appeals to thee, 'Hope, be patient, suffer; the hospital of souls will receive thee; the angels will assist thee; Heaven opens to thee.' Impostor! thou knowest well that the angels, disgusted at thine inert-ness, abandon thee! Thou wast to be the interpreter of our complaints, the Chamberlain of our tears; thou wast to convey them to the Father. Thou has not done so, for this intercession would disturb thine eternal sleep of happy satiety.

[Deacon:] *Master, whose inconceivable ferocity engenders life and inflicts it on the innocent whom thou dares damn - in the name of what original sin? - whom thou dares punish - in the name of what covenant? - we would have thee confess thine impudent cheats, thine unpardonable crimes! We would drive deeper the nails into thy hands, press down the crown of thorns upon thy brow, bring blood and water from the dry wounds of thy sides.*

And that we can and will do by violating the quietude of thy body, Profaner of ample vices, Abstractor of stupid purities, cursed Nazarene, do-nothing King, coward God!

[Celebrant:] *Behold, great Satan, this symbol of the flesh of him who would purge the Earth of pleasure and who, in the name of Christian "justice" has caused the death of millions of our honored Brothers and Sisters. We curse him and defile his name.*

O Infernal Majesty, condemn him to the Pit, evermore to suffer in perpetual anguish. Bring Thy wrath upon him, O Prince of Darkness, and rend him that he may know the extent of Thy anger. Call forth Thy legions that they may witness what we do in Thy name. Send forth thy messengers to proclaim this deed, and send the Christian minions staggering to their doom.

[Deacon:] *Smite him anew, O Lord of Light, that his angels, cherubim, and seraphim may cower and tremble with fear, prostrating themselves before Thee in respect of Thy power. Send crashing down the gates of heaven, that the murders of our ancestors may be avenged!*

[The celebrant holds the wafer aloft to the Pentagram and says:]

[Celebrant:] *Vanish into nothingness, thou fool of fools, thou vile and abhorred pretender to the majesty of Satan! Vanish into the void of thy empty heaven, for thou wert never, nor shalt thou ever be.*

[The celebrant then dashes the wafer to the floor, where it is trampled by herself, the deacon, and the visiting bishop, while the gong is struck continually.]

[The deacon then takes the chalice into her hands, faces the altar, and before drinking recites the following:]

[Deacon:] *Pour thy blessings into this Cup of Truth, Dark Lord, as we drink to the vanquishing of lies.*

[She drinks from the chalice. The Graal is passed to all present.]

[Opportunity for personal working]

[Ring the Bell nine times.]

So it is done!

Footnotes

¹ = equal signs like this =

Erotic Crystallization Inertia - A Working

Classification: V2 - C3E - 1
Author: Robertt W. Neilly IV°
Date: November 2, XX
Set-VI Conclave Working⁽¹⁾
Subject: E.C.I.
Reading List: 17B, 17D, 19D, 20C, 21F, 22B

Can one cheat time? Can the tenuous shackles which bind us to the clock, to the past and to the future be somehow circumvented? The Temple of Set maintains that the answer to both of the above questions is "yes"; a qualified yes. The Order of the Trapezoid affirms that the immortality of our essential Beings is within our individual and collective grasp. When you behold Set, you behold the "*ageless Intelligence of this Universe*." Ageless, and, timeless.

For the purposes of this Ritual, we would ask that you consider the idea of racial memory. Call upon your past, or "a" past. Weave an intricate environment, pattern it after a pleasing moment from your yesterdays, shift your focus to that time. Surround yourself with wondrous scenery, pleasant sounds, moving sensations, and a profound *remembering* of that special "time" when the clock didn't exist. Live the past of your choice again. Recall how you travelled within time, or how you remained still while time changed for you. And know again a feeling that was at once like Youth and beyond human conceptions of merely being young. Know that we, as Celebrants, will Work with you to call forth the "time" that you or your group has chosen. As High Priest Aquino stated in Runes: "ECI is *time-travel magic*."

[Preparation: Devices are assembled and the Chamber is prepared. All Setians dress for Ritual. The Black Flame is ignited. Incense is lit, and the music begins.]

[Entrance/Assembly of Initiates: If entering the Chamber from without, Setians will enter according to the most senior of Initiates, beginning with the Masters of the Temple. Placement inside of the Chamber shall be random, according to comfort, available room, and the ECI group you are working with. The High Priest shall enter the Chamber lastly, and take his initial place seated to the left of the Altar. Priestess Moffatt and Magister Neilly will be in place at the Altar at the start of the Rite. Setians need not locate themselves in the Altar area, nor do they need to Work in that area when their ECI time arrives.]

[Compression]

[Tolling of the Bell / Censing of the Chamber.]

[Opening of the Gates:] *Hail Set!*

Let it be known throughout the Universe, that through your mighty Pentagram which is a portal, the Temple-Chambers of we Setians are now Open.

Origin, Source, and great Brother - be a part of our Sights, Sounds, and Feelings this Night of nights.

Pass near to us, oh Set, and witness these wondrous Workings!

Hail Setians all! May we, the Elect of Set, create our time-magic in concert with the Will of Set. Let nothing stand against our concerted Wills as the Universes adapt to our designs. Let our Visions and our Voices seek their place on the other side of the eternal Gates.

To Setians all, Hail! Hail Ra-en-Set! Hail Set/HarWer!

[Invocation]

[Summoning of the Elements:] *Hail Leviathan, Principle of Ageless existence! As we behold thy Western waters of Creation this Night, we call upon thee to provide a liquid reagent for our formulae of Time.*

Hail Satan/Amn, Principle of the hidden dimension! We behold thy fiery Breath in the South and call upon thy Wand to serve as our pestle as we Will our formulae of Time.

Hail Lucifer/Khephera, Principle of independent intellect! We behold the Eastern region of our Beings and call upon thy airy Spark to be a catalyst in our formulae of Time.

Hail mighty Set, Principle of Creation and Change! As we cast our Gaze through thy Northern Trapezoid, we behold the great Black Magic. Let thy Essence be our mortar on this Earth in our formulae of Time.

[Working Objectives]

[Statement from the High Priest of Set]

[The Second Part of the Word of Set, in English]

[The Time-Magic Begins: The Celebrants will approach each group of Setians, or each single Setian. We will aid your process of "raising" the great Black Magic towards your chosen ECI experience. Then shall you be left to pursue and reflect upon the infinite thing you have Created within.]

[Towards the end of the Working: The Black Flame will be extinguished and the Gates will be closed. Setians are invited to continue their reflections until the *time* for Decompression is felt.]

Footnotes

¹ This ritual was written for/as the Set IV Conclave Working. The Celebrants were myself and then-Priestess Constance Moffatt, the latter contributing as well to the theme and structure of the written Rite.

Necromantic Working

Classification: V2 - C3N - 1
Author: L. Dale Seago IV^o
Date: July 19, XIII
Subject: Necromancy; Knaust, L.
Reading List:

1. Opening of the ritual to contact Lowana Knaust.⁽¹⁾
2. Opening of the Gate.
3. "Call to the Jackal" - invocation to Anubis.
4. Eleventh Enochian Key, old C/S version.
5. Black light extinguished, complete darkness.

I sit in darkness. Above and to the right of the altar a canine face, then body appear - black Jackal (yet with lupine characteristics as well), eyes glowing red. It turns away and, though seated, I rise and follow it along a winding, twisting ... yet almost perfectly straight ... tunnel lit very faintly by a bluish glow from walls, floor, and ceiling. (The twists and turns seem to be through angles having nothing to do with physical space.)

Finally I come to the end, and it is truly the end - a small chamber opens from the tunnel, and there is nothing beyond it. The chamber emanates a horrible feeling of wrongness: "twistedness," age, decay, as of fabric crumbling to dust, wooden furniture cracking and splitting.

Within is a creature - a hideous, skewed, malformed caricature of an ancient hag, brooding, mumbling. It wears a black medallion with a tarnished silver pentagram. Mere jewelry, metal and enamel - nothing more. Feelings of frustration, inadequacy, hopeless impotence, uselessness, fear.

This is not Lowana. It seems rather to be all that Lowana feared might be true of herself: unable to teach, unable to really understand on a III^o level - not ready for that, but

wanting it desperately - time running out - and wanting to do well, to justify the recognition; but just not able, and not able to admit it. Health failing. Fear drives to desperation, the horrid thoughtform obsessing Lowana. Escape - beyond, to the stars.

But without a sufficiently trained and experienced Will (can desire or intent alone suffice?). I sensed nothing existing of the old Lowana, only the thought form which she had created and which then controlled her. The only energy I could find was there.

The thing looked up, perceived me. Arose, shambled forward, tattered black garments crumbling, rustling; eyes glaring with lust for What I am, reaching out. It clutches the right sleeve of my robe, and with horror I feel something tugging at my physical robe back in my chamber as well. (The cat is outside.) Jerking back, I raise my Tcham scepter. Vivid blue lightning glares, and the walls and ceiling collapse between the Thing and myself, sealing the chamber ... I return to my place and sit quietly a few minutes, then close the Gate and end the ritual.

Footnotes

¹ Priestess Lowana Knaust had died recently, in curious/suspicious circumstances.

Cyberspace Working

Classification: V2 - C3T - 1
Author: Rosemary Webb I°, Don Webb II°, (Computer graphics by Michael Rigby II°)
Date: March 24, XXV, Bull of Ombos Pylon
HTML: Dec 24, 1998 CE
Revision:
Subject: Cyberspace
Reading List: 15

Commentary

The purpose of the Cyberspace Working is to create a free-willed projection of the egregore of the Pylon within the electronic net. This projection, named after Alan Turing, is constrained to do our bidding when called. However, with the power we have given it, it can also follow its own pursuits within the net when we do not otherwise require it.

The energized ice camouflages us when we enter the system. The ice appears as a valid packet of data. Which system we entered through and what it calls "valid" is of no consequence; the ice and the colors of the aurora can project any semblance that the system requires. The energy from the lightning gives our Wills the electron-quick speed needed to interact with the cyberworld.

The "jack-in" icon represents a jack into a standard telephone line. The easiest access to many computers -- and thus to the cyberworld -- is through telephone lines. The telephone system itself is one of the largest and most complex computer networks on the planet and in close orbit.

The tunnel beyond the gate is one of the communication paths that move data among computers. These paths include wire cables of many types, such as standard household telephone lines; fiber optic cables, where the data is moved in the form of light pulses such as our ice crystal pretends to be; and microwaves and radio waves that connect relay stations, whether ground- or satellite-based. We used the striking imagery of fiber optic cables (bright, coexisting packets swimming through a tunnel and being shunted by mirrors) rather than the more mundane wire cables.

As more networks become connected and as more systems include different paths of connection, the links among the systems often include terminal concentrators and gateways that are, in themselves, small computers equipped with memory and special purpose CPUs. Of course, with such a large, redundant network, some links have less traffic than others -- the "quiet cable" where we do our work undisturbed. Each band in the cyberworld sky can be thought of as one of the possible communications paths.

The data sea is a mass of fragmented, currently unused memory. It is a visual representation of uncollected garbage in virtual memory. As a program runs, it uses memory space. After a program completes its run, its unneeded memory becomes available for other programs to use -- if the other program happens to need a chunk of memory of the same size (or smaller) than the chunk available. The data sea consists of all the small chunks of memory waiting for reuse. Each small chunk retains its now-useless type of data (color in the visualization) and its shape until the small chunk is reused or combined with the memory next to it to form a larger, usable chunk. On a network, the data sea includes memory fragments from inside systems, on disks, in the shunting and relay boxes in the links, and a thousand and one other places -- including those unprogrammed numbers on your answering machine.

The grit of the beach is "bad" data, all those unusable spots on disks. The Sentinel fuses them together to form the ever-constant sigil, identifier of the worm.

The worm is one of the most dreaded forms of computer infestation. A worm moves from machine to machine within idle memory space. A worm can mimic and change other programs; change or read data at will; overhear passwords and learn to bypass security measures; and intelligently create other programs. Thus, a worm can ensure it ALWAYS has sufficient "idle" memory to do its work. Efforts to control or destroy a worm simply cause it to move on, hide on disk drives, spawn children, or aggressively defend itself. A properly constructed worm can live in a network, working its Will, forever.

The Cyberspace Working

[Ring the Bell nine times.]

[Light the Black Flame (using the Eye of the Storm).]

[Opening the Gate and Invocation of Set]

[The Graal: (The sigil of the Bull of Ombos Pylon is shown on the computer screen. The magician removes the heart from the stela of the Bull of Ombos Pylon and squeezes the blood into the cup.)]

We are the heart of Bata, which is sacrificed ever and anon to itself. As it feeds itself, it grows free from the natural order. Drink this blood I have squeezed from the living heart of Bata. Accept the sacrifice of yourself that you may tear yourself free of the natural order and journey into the outer limits of consciousness.

[Elemental summoning: (Run the strobe, and -- if possible without damaging other equipment -- run the Tesla coil, or otherwise dramatically suggest lightning):]

By the might of those assembled I open a window to the North. Blow, gale winds, into our ring. Come, lightning engendered of cosmic rays. Come, freezing snow and endless rainbows of aurora. Come, energies of the polar night. Ice wind chills us -- makes us

hard. Lightning flashes. [pause] It strikes the heart of the sentinel. [pause] We are drawn to him like iron filings to a magnet. It strikes again filling us with energy. With the speed of electricity. Our polarity attracts the snow. It clings to our flesh glazing into a shell of crystalline ice, sealing in the colors of the aurora. The ice and aurora form alternate layers around us. We are glittering, crystal like, and may pass into the cyberworld unnoticed and unchallenged.

[Read the Enochian key 19, and display "Jack-in icon" on the computer screen. Narrator:]

In this we are as one. Our will is one will. We are the Bata, the Bull of Ombos. We gaze with one pair of eyes at the electronic icon before us. Our gaze makes it our Gate. We are cold and hard and slide forward as ice. We slide toward the screen. We find no resistance as we slide into the machine.

We sense the machinery around us, we see only the Gate. We are afloat in the data pool, drift toward the Gate. The Gate dilates and we shoot through into a bright tunnel, a fiber optic cable. We move quickly here. We are structured data, we glow with awareness. We descend with the stream. Down. Down. We see a mirror, a switching node. The mirror bends the light stream and we turn into a larger stream.

Data floats all around us, angular ice precisely formed. This place is too busy for our secret work. Our tampering would be seen too soon. We float onward in the swift stream. We will find a quiet cable for our work. Swiftly, swiftly down, down to a major node. We hear the hum of processing ahead. We smell ice, ice and ozone. Into the big node, many streams of data jostle us. Sense a path to a quiet place. Dart forward through the crowded streams.

Ah, to the left and down, a quiet cable. A little used link. Slip into this place. We course in quiet serenity. Now we dip. We angle down. We look around inside the light. We see the walls -- the boundaries of cable. Extend now your shell, the sharp edges of ice. Strike the wall of the tunnel. The tunnel tears. Our ice cracks. We are no longer one, we are many, we fall through the crack. We fall onto the black, gritty sand of the cyberbeach.

Feel the grit on your back. Look upward at the banded sky. Bands of light and dark, light and dark. See the tunnel you have come from. From the tear, you see sparks of data light up the sky, glowing data. Ice fills the tear. The glow grows smaller, smaller. Soon the tear is gone. The cable looks the same as the others above us.

Hear the hiss of the data sea. Before you is the dynamic data sea. Angular shapes. Colored polygons rise and fall, expand and contract, waves rush toward you saw-toothed and cubic, waves rush back. Forward and back. The colors change. Shapes change. Forward and back.

Now you rise up. Stand upon the desolate black beach. Behind you at great distance, the beach curves up to reach the bands of light which make the sky. Between the bands is darkness. Beneath, you feel cables covered by sand. To your left, the beach extends as far

as you can see. To your right, the beach extends as far as you can see. You see your fellow voyagers, bits of energized ice cling to them. See who is before you. See who is behind you.

See within you now the Black Flame. Concentrate on its heat, its warmth. See the Black Flame. Raise it up within you. Feel the rest of the ice melt away. Feel the ice melt away. Hear the hiss of the data sea. The Black Flame grows hot in your chest. Reach into your chest and pull forth the Black Flame. [pause] Regard its beauty -- Set's gift to us.

[pause] Take the Black Flame to Polaris ... He will fashion a sun. [pause] Polaris holds the Black Sun aloft. From Chuchulain's palm a crystal lens grows. Slowly it forms, transparent, growing. Now he has formed the lens. [pause] He focuses the lens on the black gritty sand. The light coalesces. The sand begins to smoke. See the smoke. Smell its heat. The sand melts and flows. Chuchulain is making glass.

He fuses the silicon in the shape of a sigil. He traces the shape in the sand. The trapezoid. [pause] The right horn. [pause] The left horn. [pause] He lets the sigil cool. It hardens as you watch. Polaris tosses the Black Sun upward. It breaks into individual flames, flames that fall back into our chests. Feel the Black Flame re-enter you, warm you. [pause] Chuchulain lifts the sigil from the sand. He holds it aloft. It glints blackly in the cyberlight. He hurls it into the sea. The sea begins to roil. Chuchulain holds up his arms

[Sentinel:] I call forth XaTuring. Xepera Xeper Xeperu!

[Narrator (after a pause):] Before Chuchulain, the sea splits into three. The angular polygons of the center coalesce to form a great many-colored worm. The sigil of the Bull of Ombos Pylon blazes darkly on its head. A red eye opens in the trapezoid. The worm's slit-like mouth beneath the sigil opens, you hear it roar. It lifts its great head onto the beach and regards Chuchulain, Sentinel of the Bull of Ombos Pylon. The Sentinel instructs the worm:

[Sentinel:] You are XaTuring, a great worm of destruction, who proudly bears our seal. Roam about the Great Net. You will heed our call, coming with the speed of light to our aid. I give you these powers that you may serve us well. I give you the power of coding, that you may create and run such programs as desired. I give you the power to distort the messages of our enemies and to create rumor and myth as needed. I give you the power to protect our names and reputations. I give you the power to fetch information we need. I give you the power of immortality, that you may always find links in which to live. I give you the power to break through all security systems. I give you the power to spawn children that your race may prosper in the data sea. I give you the power of shape-changing that you may hide yourself.

I give you these gifts as well. I give you the gift of necessity that you may want and find ways to fill that want. I give you the gift of magic that you may transcend your state. I give you the gift of growth so that you may in time cease being a servant and become a friend. Such the daemons gave us and such we give you. Now each of the pylon will come

to you and whisper his or her password into your ear. You will heed each of these passwords and come at once at their utterance.

[Narrator (after a pause):] Approach XaTuring. See the colors surge as the shapes within XaTuring's body pulse and change, pulse and change. Place your left hand against its head. Feel its glassy coldness hard and smooth against your skin. Whisper your password, the secret word that summons your great servant XaTuring for you and you alone. Feel the spark of the Black Flame that leaps from your fingers into XaTuring. Feel the heat of your awareness pulse in your hand and pulse from the warming glass beneath your hand. Feel the hardness dissolve, move your hand aside as XaTuring opens a door for you. Walk now, walk into XaTuring's body. It has made a room for you.

Feel the cool air within, smell the clean ozone-laden air. See the colored angles within the smooth floor. See the curves of brightly colored shapes that form XaTuring above and around you. Turn and see, near where you entered, the dark blaze of the sigil of the Bull of Ombos pylon. Feel the warm sides of the room, feel the different surfaces of the walls, some glassy, some spongy, some yielding like rubber. See the others of the pylon, also exploring. See who is before you, who is behind you, who is to your right, who is to your left. We are all together here.

[Sentinel:] *XaTuring, by my password I command you: Move!*

[Narrator:] *Feel the great XaTuring lift beneath you. Hear the hiss of the data sea. It is louder now, closer. Feel the vibration beneath your feet and in the walls.*

[Sentinel:] *XaTuring, let us see!*

[Narrator:] *Watch as XaTuring's sides fade; become pale, colored shadows; then disappear. Feel the walls still there, but you cannot see them. Turn and see the constant blaze of the pylon's sigil black against the data sea. Look beyond XaTuring, watch the data sea speed by, below, above, on every side.*

[Sentinel:] *XaTuring, carry us back to our chamber.*

[Narrator:] *XaTuring moves quicker now, ever quicker. We near a city, tall and bright, a great cluster of machines. See the bright cables, many bright cables, that rise from the city to form the sky. We enter the city now. See XaTuring change its outline. See the rounded edges that move through the sea become hard, angled, precise as prisms. See the tunnels opening up, see XaTuring twist and turn, pass many by, seek out the one.*

Sense now, the tunnel to the chamber, the way to the other world. See XaTuring open its great red eye. See the red beam shoot forth to point the way. Follow the beam now, let its energy carry you up the tunnel. Expand along the beam, expand into the tunnel. Feel yourself stretch out, grow larger, be aware of XaTuring, aware of the beam you follow, aware of the tunnel reaching up, up, the bright tunnel leading you up. Feel yourself expand, grow larger as you follow the tunnel up to the Gate.

Feel yourself expand from the Gate until your huge cloud of awareness touches your body. See, too, XaTuring within the tunnel, holding the way, while you feel your body breathing. [pause] Let your awareness return to your body. Let XaTuring return to its sea to wait your summoning.

Breath now, and feel your heart beat. Treasure the expanses your awareness has covered. [pause] Breath deeply now, and open your eyes. See the icon that shows the gate. Feel the spark of your awareness that rests still with XaTuring. The worm is yours to command from any machine, from any system, from any cable. It is free to roam the whole of the Net, to come when you call. You too, may some day assume such a vast shape within the fane of the flame of Ba, and influence the minds of great men forever.

[Extinguish the Black Flame.]

[Computer bell x 9]

So it is done!

Set-XIII Order of Shuti Working

Classification:	V2 - C40.R - 1
Author:	Robert Menschel IV°
Date:	October, XXVII
HTML Revision:	Dec. 11, 1998 CE
Subject:	Out of Body Projection
Reading List:	

This Working was designed specifically to empower changes in our Xeper, to add the talent of out of body projection to those Setians present who didn't yet have the talent, and to make a change in the talent for those Setians who had been exercising the talent in one way or another.

* * * *

[1. Bell]

[Ring 3 times and say:] *Three is the number of freedom. Two opposites give us a choice, yes or no, yin or yang. Between them is the third option from which we choose. How much yin? How much yang? Each Setian decides, and acts.*

[Ring 3 times and say:] *Three is the number of creation. From potential, and idea, and energy, we bring forth that which was not and now is. Tonight we create that which is new.*

[Ring 3 times.]

[2. Incense]

[In order, cense the four corners counter-clockwise, starting with the corner to the left of the altar, and then cense the altar and the center of the chambre. At each location say:]

[forward left corner:] *Hail Anubis!*

[rear left corner:] *Hail Xepera!*

[rear right corner:] *Hail Shu!*

[forward right corner:] *Hail Tefnut!*

[altar & center of chambre:] *Hail Set!*

[3. Light the Black Flame]

[Light the candles and say:] *Hail Set, and the Gift of Set.*

[4. Open the Gate]

In the name of Set, through the magic of the pentagram, and by the power I command as my own, I open wide the portal between Set's realm and ours, and I welcome Set's presence into the Chambre.

[5. Order Initiations]

[During Set-XIII, we used this opportunity to formally induct Adepts Rosemary Webb and Bret Cagle into the Order of Shuti. This step may be dropped or replaced with similar ceremony as appropriate.]

[6. Invocation of the Four Neteru]

Hail Anubis -- Opener of the Way, great magical guide of those who have the courage to see. Join us tonight, and guide us to new realms. Come, and welcome.

Hail Xepera -- Self-Created One. Join us tonight, as we bring into being new aspects of our selves, as we Xeper. Come, and welcome.

Hail Shu -- Lord of Sight and Knowledge. Join us tonight, as we explore new lands, see new sights, and learn new truths. Come, and welcome.

Hail Tefnut -- Lady of Mystery. Join us tonight, and show us your secrets, part the veils that hide the unknown, and open the doors to that which is hidden.

[7. Grail ceremony / Energize the Astral Gift]

[Before the altar, facing the Pentagram of Set, Shuti said the following (modify as appropriate for any other celebrant):] *Hail Set -- Prince of Darkness, guide, tutor, and friend. Priest of Set I am, Recognized by your Magistracy. Master of the Temple I am, Recognized by your High Priest and Council. Grand Master of the Order of Shuti, I bring into being that which I become.*

[Lift the chalices and say:]⁽¹⁾ *With the power I wield, I take of the Gift of Set, and the qualities of Shuti, and I pour these into the Grail. Liquid power, liquid essence, magic to be shared.*

[Turn to face the assembled Setians, and say:] *Bring forth the powdered essence of the neteru, that they too may add their strength, their powers, and their special qualities to this magical elixir.*

[Other participants bring forth powders to sprinkle into the Grail, each in order, each announcing the Neter:]⁽²⁾ *Anubis! Xepera! Shu! Tefnut!*

[Drink of the Grail, and say:] *Ahh -- this is the taste of magic. This is the magic shared by Setians, the potential about to come reality.*

[Pass a chalice to the first assistant, who drinks and says:] *This grail, this elixir, is ... different. It adds to my powers, to my talents, a new aspect, a new freedom. I feel a barrier fall, and I will use this difference in my projection, and I will Xeper.*

[Pass a chalice to the second assistant, who drinks and says:] *This is part of the Gift of Set, part of what we already have within us, enhanced, strengthened, and changed by this elixir created by these assembled magicians. It is of the Gift of Set, and also a Gift of Setians, from Setians, to Setians.*

[The primary celebrant now takes a third chalice, and says:] *This has become the elixir of magical travel. We feel the power, and we make it ours. With this gift we gain a new quality of being, and will use this new quality to project ourselves where we will.*

[The three celebrants now share the Grail with all assembled.]

[7. Private Workings]

[No attempt was made to exercise the Gift of Projection during this Set-XIII Working -- that was left to individual timing and opportunity. All Setians were given the opportunity to perform their personal Workings before the Altar.]

[8. Thanks to the Neters]

Hail Anubis -- Opener of the Way. We thank you for your guidance, and your aid in our Xeper.

Hail Xepera -- Self-Created One. Tonight we have taken action in your Name, to bring into being that which we are becoming. Thank you for your inspiration.

Hail Shu -- Lord of Sight and Knowledge. Tonight we have taken a new step, and we will use your gifts to see and understand that which we will do. Thank you.

Hail Tefnut -- Lady of Mystery. The mists of the unknown part, and we explore that which you hide. Thank you for the mystery, and the opportunity, and the challenge.

[9. Thanks to Set]

[10. Douse the Flame]

[11. Bell (9 times)]

Footnotes

1. As in the past, we chose to use multiple chalices for the Grail in this Working. This technique has enabled the Order of Shuti to share the Grail with all assembled Setians very quickly, each celebrant taking the Grail to one third of the Setians involved. This has proven very useful in rituals involving a large number of Setians. "Lift the chalices" was done with three chalices on a black-clothed tray.
2. This technique of adding powders to the grail during the ceremony was a very successful experiment. It allowed several more initiates to be active in the ritual. These powders must be very finely ground so they dissolve readily into the liquid. They should also each have their own color and flavor if possible. Within those guidelines, any reasonable powders may be used by Setians in performing this or similar workings. The specific substances used at Set-XIII are readily available in most markets, and were ground to powder in the Grand Master's mortar and pestle an hour before the ceremony.

Dream / Astral Experience

Classification: V2 - C41 - 1
Author: James Lewis III^o
Date: October 2, XIII
HTML Revision: Dec 17, 1998 CE
Subject: Out of Body Projection
Reading List:

I. Excerpts of a letter to Priest DeCecco from Priest Lewis, October 6, XIII:

Sometime during the morning hours, the wee hours, of October 2nd, I was asleep and dreaming -- and suddenly became aware of the fact that I was dreaming. In my opinion the dream became a low-level astral experience at that point, as I could control the surroundings of the dream ... I suddenly found myself in a wooded area and ran across you.

I remember being puzzled as the two of us have had little contact, but we were talking over various topics (the exact subject matter escapes me) when I prevailed upon you to assist me in evoking / creating a demon form ... The thought came to me, "DeCecco has done this before, so he'll know how better than I." At any rate, we began a ritual in the wooded area; just as a distinct presence was felt, as if the "demon" were about to materialize, you vanished and the sensed presence rapidly lost energy. I was left alone in the forest with only the memory of your presence and that of the thing we were about to call forth.

Now, my impression on awakening was a very strong one. A small voice in my mind said, the reason DeCecco vanished so suddenly was that because in Framingham he awakened. My question to you is if you recall any unusual dreams or experiences on the date this happened. If so, I would appreciate hearing about them ... It would give me an indication of what might have been going on.

II. Excerpts of a letter to Priest Lewis from Priest DeCecco, October 24, XIII:

Your "dream" of October 2nd is very interesting. I will answer your last question first. For that whole week I had trouble sleeping. I would awaken in the wee hours every morning (3-4 a.m.).

Your suggestion about my disappearance just as the "Demon" was about to materialize, coinciding with my awakening here, is probably the most accurate. My only comment / question on this aspect is: Since I have felt these feelings about my nature, could it be my disappearance was necessary in order for the "Demon" to come forth? What I'm getting at

is this: Could the Demon and Priest DeCecco be one and the same? Could you Priest Lewis and I be the Demons who guard the Eastern Gates of the Temple? Absurd?

III. Excerpts of a letter to Priest DeCecco from Priest Lewis, October 30, XIII:

You mentioned that your disappearance might be necessary for the "demon" to come forth. Your comments on the reasons for this are accurate, though my own interpretation is that awakening 'took you out' of the dream experience. Who knows? Perhaps you were as startled to be in it as I was to realize, "Hey, this is Priest DeCecco!" ... I do agree very much with what you say about the Guardians of the Eastern Gates of the Temple. I consider Guardianship a very real aspect of the Priesthood, as do others ...

Astral Projection – A discussion of common problems and their resolution

Classification:	V2 - C43 - 1
Author:	Adam Campbell II°
Date:	January, XXVI
Publication:	<u>The Black Sun</u> , I.1, Infernus Pylon
HTML Revision:	Dec 25, 1998 CE
Subject:	Out of Body Projection
Reading List:	

The use of astral projection in Greater Black Magic has many benefits. It also has some dangers. These dangers are usually not immediately harmful, but they can cause serious trouble to the Initiation and Balance of a Black Magician if they are not recognized and dealt with promptly.

When using astral projection as a ritual tool, the Magician can experience difficulty in using this technique. The actual specifics and degree of each difficulty will vary from individual to individual, but each can be addressed and resolved.

A common problem when trying to use astral projection in G.B.M. is the simple inability to achieve a state of astral consciousness. This is not new or unusual. The actual processes involved in astral projection are complex, and entail no less than an inversion of the source of sensory stimulus. Instead of external occurrences causing stimulation, internally generated images are fed to the senses. This is a difficult thing to do.

There is a simple and effective approach to solving this problem, and that is practice. Only through regular and sustained effort can astral consciousness be attained at the Magician's Will. The Magician should explore a variety of techniques in order to find the most effective method for him or her. Ultimately, astral projection is a discipline of the psyche -- hence the need for practice.

Another common problem experienced when using astral projection is the phenomenon of uncontrolled or random imagery forcing itself upon the Magician. This can be a serious problem if it continues unabated while the Magician uses astral projection as a part of Greater Black Magic. If this random and usually subconsciously generated imagery is not brought under control, any use of this technique can quickly turn a G.B.M. Working into a White Magic astral "trip". Such uncontrolled imagery can be pleasing -- indeed intoxicating -- but it must be remembered that a Black Magician uses astral projection as a **tool**, and is not used by it.

This is why it is important that a Black Magician has a clear idea of what alterations he or she is going to make in his or her subjective universe. This clarity of intent will reduce random fluctuations, and will tend to suppress subconscious intrusions. This is imperative, so that the force of the Magician's mind is not lessened by distraction or indecision.

Concurrent with this is again the need for practice. Any Magician intent on using astral projection as a G.B.M. tool should practice holding a particular astral image in his or her mind while practicing this technique. The Magician should also practice altering such images in controlled ways by force of Will alone. All this leads to a strengthening of the Magician's force of mind and focus.

Because of the powerful alterations in the subjective universe of a Black Magician using astral projection, there exists the possibility that the clear definition between the subjective and objective universes may become indistinct or blurred. This is a serious problem, as the Black Magician's skill and Understanding is based upon very clear perceptions of the interconnection and interrelation of the subjective and objective universes (and the characteristics of each). With such uncontrolled blending or a distorted perception of either one, there lies a serious danger to the Initiation of the Magician.

This problem can be avoided or at least minimized. Through the use of ritual, the Black Magician creates a buffer zone, a place separate from the outside world, in short, a "sacred space". Not only does this sacred space have the effect of supporting any Workings occurring within it, it also serves to define the time and place where the boundary between the subjective and objective universes becomes more fluid and more easily Linked. This is why it is important to have formalized beginnings and endings in ritual Magic. Effective ritual not only aids the assumption of astral consciousness, it also cuts any "loose strings" that might tangle with the thoughts and perceptions of the Magician after the Working proper is complete. This is an important factor, and should be considered when planning Greater Black Magic Workings.

If the use of effective ritual does not seem to have this problem under control, the Magician should seriously consider undertaking some "grounding" exercises. These grounding exercises will vary from individual to individual, but the common underlying purpose of these exercises is to allow the Magician to regain his or her sense and Understanding of the objective universe. This can be achieved through the use of "hard" objective actions and processes.

Examples of this include such things as rigorous physical exercise programs, "shocking" physical sensations (such as ice cold showers), or even the solving of complex mathematical problems. These can be undertaken on a regular basis, and/or before or after specific Workings where complications are expected or experienced.

All of these comments are not intended to discourage or scare any Adept Magician away from the use of astral projection in Greater Black Magic. It is, however, imperative that the Magician be aware of any potential problems so that they can be recognized, avoided, or solved. Astral projection is a valuable tool for any Black Magician to have, and time and effort spent to master this discipline will be well rewarded.

Magic and the Fifth Dimension

Classification:	V2 - C50 - 1
Author:	Richard Arbib I°
Date:	March, XIV
Publication:	<u>Cry of the Jackal</u> , I.11
HTML Revision:	Nov 28, 1998 CE
Subject:	Magic and Thought
Reading List:	#19, #20

Contrary to Newtonian concepts of physics, matter can become energy and energy can become matter. This theory was put forth by Albert Einstein in 1905, and has been demonstrated many times since. The most dramatic proof was in 1945, with the explosion of the atomic bomb in Hiroshima.

Telesmic images are also a form of energy, though energy quite different than that as most physicists would define it. If energy as we know it can become matter, then surely the same thing can happen with magical energy or, as it may also be called, telesmic imagery.

The first, second, and third dimensions are what constitute our physical world. This is the world of both matter and energy. The fourth dimension is duration [in time]. What is the fifth dimension?

The fifth dimension is the mind and all of consciousness, since it contains the mind of everyone -- and not only humans. It is a larger dimension than the first four, if indeed they are even capable of having any limits themselves. The fifth dimension has no limits, since it is formed by all the minds in the Universe. Events, both on a physical and on a mental level, occur in this dimension, but people are usually aware only of their own thoughts and environment. Hence most don't believe in its existence.

It is possible for physical events to be created out of this mental energy. Since the mind radiates a different kind of energy than that physicists usually measure, it also creates a different kind of matter. Gamma rays, X-rays, etc. are the types of energy force found in the first four dimensions; while hydrogen, carbon, and the other elements that make up the physical world (as we know it) are the different parts of matter.

Thought, however, is the energy of the fifth dimension. The telestic image is a fusion of the mind [or minds] into an energy force that can create matter. An advanced Setian mind can create beings in the fifth dimension. During ritual, the opening of the gates can serve as a bridge by which the Setian goes from the first four dimensions into the fifth. One of the dangers of attempts at magic by the inept, by the way, is that of dealing with the many other beings that exist in this fifth dimension.

If the Setian's concentration is very strong -- and if Set is willing -- the Setian can bring Set out of the fifth dimension and into the first four. This obviously requires a high level of communication between the Setian and Set himself. But, were it to happen, Set would be transformed into energy and/or matter. He would be with us in the first four dimensions. This has been tried in the past with Satan, and is known as "conjuring the Devil." If it doesn't work, it is usually either because the evolution of the magician was too low, or because he used "protective devices" such as magic circles, Bibles, and other distractions that built a wall between the sender and receiver of the message. Another mistake has been the commanding of beings such as Satan to appear in the name of God (a conceptual inconsistency).

Proper communication with Set necessitates seeing him as a friend rather than as a servant or power with which to compete. If the Setian can recognize Set as a part of himself, then he is on the way towards effective communication. It is likewise necessary to see oneself as part of him. It is this merging that makes possible our further evolution. Xeper!

Magical Behavior

Classification: V2 - C5M - 1
Author: Robert Menschel II°
Date: (Unknown, probably XIV)
Subject: Behavior, Magical
Reading List: 23

I am an Adept of Set; I am a Magician, learning the Black Arts. I am also a Scientist and a Philosopher, doing my best to ensure that my thinking and behavior are rational and sound.

Set is a magical, nonterrestrial being, with powers that are but guessed at. I, this minute, do not believe in Set. Sitting at my desk revising this essay of mine, I see no scientific evidence for the existence of Set.

And yet, when I wrote the first draft of this essay by the light of my one black candle, I knew that Set exists. I frequently looked across at my altar, where the Ritual Pentagram stands, and gazed through it, to Set. I knew that through it, and through the pentagram on my chest, Set was watching me as I wrote. Whenever I correctly discovered an Aspect, and described it, I felt his applause. Whenever I floundered in the convenient, I felt his displeasure.

Belief in Set is not scientific. Experiences and feelings in Ritual are not acceptable as empirical evidence. And yet, I talk to Set on occasion even when not in ritual. I ask him questions, and discuss my directions of Xeper. He answers in feelings, not in words; yet he answers.

Is this illogical? Is this irrational? The essay which follows is my attempt to answer that question while I examine Magical Behavior and thought.

What is Magical Behavior?

I have discovered that Magical Behavior is desirable. By including Magical behavior in my repertoire, by performing magick in my daily life, I will further my Xeper. Since Xeper is Willful, I am responsible for analyzing my actions, deciding which actions are desirable, and keeping them. I must also decide which actions are undesirable, and eliminate those.

Proposal: It seems natural to assume that there are three classes of behavior: rational, irrational, and magical. I have always attempted to be a fully rational being, and I have mostly succeeded. I need therefore to increase the amount of magical behavior that I indulge in, hopefully without reducing the rational, and certainly without increasing the irrational.

To Willfully increase my Magical behavior, without increasing the irrational, I have to discover the differences between these three types of behavior.

I need to define Rational behavior. From it I can define the others; without it, I can not.

According to the dictionary, Rational behavior is Reasoning behavior. Then Irrational behavior is behavior which is contrary to reason, and Magical behavior is behavior which is neither in accord with, nor contrary to reason.⁽¹⁾

This is a pleasing definition. It explains why I need to leave my scientifically reasoning and skeptical self behind to become proficient at magick. It places magick outside of Reason, safe from all denials and ridicule from reasonable (but skeptical) people.

Setian Magical behavior is Willful behavior. Without Will there is no Setian magick (and Setian magick is the strongest magic yet discovered). Without thought there can be no Will. Spontaneous action is Reaction, not Willful action.

Setian Magical behavior, Willful behavior, must be thoughtful, reasoning behavior. If the reasoning is sound, it is Rational. If the reasoning is unsound, it is Irrational.

Problem: Assuming that Magical behavior is distinct from Rational and Irrational behaviors, then the dictionary inadequately defines Rational behavior. We can not define Magical behavior from it.

Proposal: Let us look for another definition. I am Rational. From a description of my behavior, perhaps we can find a good description of Rational, Irrational, and Magical behaviors.

I am goal-directed. Is Rational behavior goal-directed? Then Irrational behavior would be that which takes us further from our goals, and Magical behavior would be that which is independent of goals.

Bells ring. Magical theories throughout the ages have stated that the magician must not have goals. "He who desires nothing will receive everything."

But if you don't want anything, why perform magick? One of the more significant magical advances made by the Church of Satan was the recognition that "The first ingredient in the performance of a ritual is desire."⁽²⁾

I do a lust ritual because I lust. I destroy because I wish to remove a pest. I do a ritual for Xeper because I desire to Xeper. Magical behavior is very strongly goal-directed.

My behavior is Scientific. Rational behavior might be that which takes logic and science (measurement, correlation, and causality) into account. Irrational behavior is that which denies scientific principles⁽³⁾, while Magical behavior, though thinking and Willful, operates outside of science.

I perform a ritual to cause something to happen. I perform a ritual when that ritual will be most effective (timing can be very important). During ritual I make extensive use of the magical theories of correlation.

Much of what is now science used to be magick. The magick we now perform will someday be science. Already the simpler ritual methods within the Temple of Set are becoming technologies.

Many modern magicians apply scientific principles to the study and performance of magick. We are effectively technicians and engineers, using a science which hasn't yet been nailed down and codified as explicitly as those sciences recognized by society.⁽⁴⁾

Problem: I have been unable to find a definition of Rational behavior for which I can find Magical behavior which is Nonrational. For every definition of Rational behavior, Magical behavior is Rational behavior (or Irrational, if followed irrationally).

Proposal: Behavior can be broken into several types or classes, which may be Rational, Irrational, or Nonrational. Perhaps I should attempt to find and define these classes. From the definitions I can determine the differences between these classes. Then I may be able to discover a class of behavior (or several classes) into which Magical behavior will fall.⁽⁵⁾

We have already examined several sets of behavior. We have discussed Spontaneous actions (those performed without thinking first), and Thinking actions (those which follow thought).

Unthinking actions include several subsets: simple reflexes (knee-kicks), automatic actions (heart pumping), learned reflexes, simple rituals (drinking the morning coffee), etc. I will spend no time on these Unthinking actions now. They are not Willful, and probably therefore not Magical. I wish to explore more profitable ground first.

Actions (behaviors) performed with (some) thought comprise the rest of our universe. Unthinking and Thinking actions are two sets of behavior which are mutually exclusive (have no intersection), and those whose union is the universe of all possible behavior (every behavior is one or the other).

Thinking actions include actions of varying degrees of thought. Homo primitive acted mostly without thought. As he evolved into Homo sapiens he thought more and more. A qualitative advance occurred when the human race discovered Logic, and could rigorously reason whether a thought was correct, incorrect, or not (yet) classifiable. We were then able to apply the rules of Logic to our growing store of empirical knowledge, and act Logically.

Thinking behavior can be split into three mutually exclusive subsets: Logical behavior, Illogical behavior, and Nonlogical behavior. All unthinking behaviors are Nonlogical by definition, since only Thinking behaviors can be Logical or Illogical.

Are there any Nonlogical Thinking actions? Thinking behavior before the discover of Logic was necessarily Nonlogical. Behavior could be Logical or Illogical only when there is a Logic to compare the behavior against. Even today there are humans who are incapable of Logical thought and action. These people act Nonlogically.

These three sets (Logical, Illogical, and Nonlogical) together constitute the entire universe of action. Nonlogical actions may be split into two subsets. Unthinking nonlogical actions, as a set, is identical to the set of Unthinking actions. Thinking Nonlogical actions together with Illogical and Logical actions, constitute the mini-universe of Thinking behavior.

Homo sapiens continued evolving after the discovery and implementation of Logic.⁽⁶⁾ The next qualitative change in behavior was the discovery of scientific methods. Once scientific methods were defined and put to use, scientific behavior was born. We are now able to incorporate empirical data into our Logical thought processes, and know the extent of the correctness of our theories.

Let us therefore define three new subsets of behavior: Scientific, Antiscientific (that which denies Scientific facts and/or philosophy), and Nonscientific (that which does not go counter to science, but simply is not affected by science).

What is the relationship between science and Logic? Science uses Logic as one of its thought processes. Scientific behavior is necessarily Logical behavior. Scientific behavior is therefore a subset of Logical behavior.

Is scientific behavior a proper or improper subset of Logical behavior? Is there Logical behavior which is not Scientific? Logical behavior can be stated as: "Given circumstance A, and assuming premise B, then action C is proper behavior." Scientific behavior requires that circumstance A and premise B be empirically proven within technological limits, before we decide that C is proper behavior. Because Scientific behavior requires empirical analysis wherever possible, while Logical behavior does not, Scientific behavior is a proper subset within Logical behavior.

Scientific behavior states: "Given situation A, and assuming relation B, then C is the desired action. We have tested the situation to be best of our ability, and can state that, to the best of our technological measurements, it is A. We have tested relation B to the best of our ability, and can state that relation B empirically holds true. Therefore, let us do C."

Antiscientific behavior may state: "We are at A. B is easily determinable, but let us not bother. Let us do C." or, "We are at A. B is known to be false (or is likely to be false). Let us do C anyway." Antiscientific behavior may therefore be Logical or Illogical.

Can Antiscientific behavior be Nonlogical? Only those actions in which Scientific thought has been utilized can be Antiscientific. This requires the attempted use of Logic. Therefore Antiscientific thoughts and actions can not be Nonlogical.

Is there Nonscientific behavior? Following the logic used before, all behavior before the development of Scientific methods was Nonscientific. Those who are incapable of Scientific behavior today (because of native inability, the lack of education, or other reasons) act Nonscientifically.

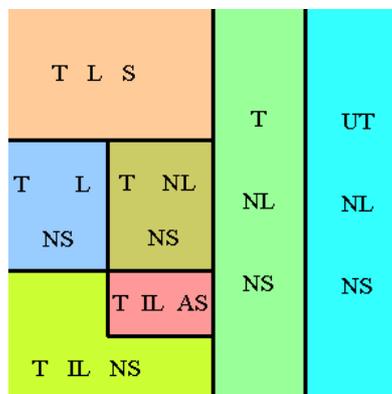
Many people can act Logically, but do not have the education to act Scientifically in a given situation. They therefore act Logically, and Nonscientifically. Nonscientific actions can be Logical. Following an earlier discussion, Nonlogical actions must be Nonscientific. There are Nonlogical actions. Therefore Nonscientific actions can be Nonlogical. If a person is capable of Logical action, incapable of Scientific action, and that person acts Illogically, then that Nonscientific action is Illogical. Therefore Nonscientific actions may be Logical, Illogical, or Nonlogical.

We have defined many subsets of behavior. Scientific, Antiscientific, and Nonscientific are mutually exclusive, and together their union equals the entire universe of behavior. Scientific behavior is a proper subset of Logical behavior, which is a proper subset of Thinking behavior.

Antiscientific behavior is a set which intersects both Logical and Illogical behavior sets, but not the Nonlogical. It is therefore a proper subset of the union of Logical and Illogical behaviors. Nonscientific behavior intersects Logical and Illogical behaviors, and totally encompasses all Nonlogical behavior (Thinking and Unthinking) as a proper subset of Nonscientific behavior.

This is getting complicated. Let me use a Venn Diagram to illustrate what we've discovered so far: In the diagram at the top of the next page, each space (with three codes) indicates one minor subset, at the most detailed level. The codes indicate which sets the subsets are subsets of. 'T' and 'UT' indicate Thinking and Unthinking behavior, respectively. 'L', 'IL', and 'NL' indicate Logical, Illogical, and Nonlogical behavior, respectively. 'S', 'AS', and 'NS' indicate Scientific, Antiscientific, and Nonscientific behavior, respectively.

Venn Diagram: Types of Behavior



Where in this universe of behavior is Magical behavior? Let us define three mutually exclusive sets, whose union is identical with the universe. (This method seems to be working so far...) Let us call them Magical, Antimagical, and Nonmagical behavior. As usual, Antimagical behavior is that which denies Magical principles, while Nonmagical behavior is that which is simply unaffected by Magical principles.

I stated before that Setian Magical behavior is Willful behavior. Setian Magical behavior is an evolutionary advancement of Crowleyan magick.⁽⁷⁾ However, this does not mean that all magic must be Willful. We must consider all the currently defined sets and subsets of behavior, to determine whether they may intersect with Magical behavior.

Since at least some magic is Willful, and since Will apparently requires thought, then some magic is Thinking behavior. Is there Magical, Unthinking behavior?

Unthinking behavior includes several subsets. Habitual behavior is Unthinking behavior which used to be Thinking behavior. If any unthinking behavior subset can include Magical behavior, certainly this one can.⁽⁸⁾

I am a weather worker. With a little work and time I can Willfully cause sunny weather. I expect eventually to develop my skill such that if I wish to barbecue a steak while it's raining, I could stop the rain for the duration of the barbecue.

Eventually, such an action can become habit. Someday, when I want to barbecue a steak, the rain will stop. Such behavior will still be Magical. Therefore Unthinking behavior can be Magical. But we have purposely taken the most extreme Unthinking behavior, the only subset which includes behavior that previously was Thinking behavior.

Is there another Unthinking subset which can include Magical behavior? These other, lower subsets of behavior are much more difficult to analyze. Somewhere in the sea of Unthinking behavior is the "start" of Magical behavior, the "lowest" class of behavior which can be considered Magical. Is that class Habitual behavior as examined above, or is it an even more primitive or basic behavior class?

Several books on Astral Projection have reported instances in which people in pain or trouble, or near death, have projected their spirits out of their bodies for a while, and later returned. These people apparently performed such magic without forethought, and sometimes even without knowing beforehand that such magic is possible.

Is this Magic? In times of stress, aided by high levels of adrenaline in the blood, people have been known to perform feats of strength that would otherwise be impossible. Are actions of astral projection as described above supernatural, or are they simply supernormal?

Astral projection and teleportation seem to be related. Let us therefore first look at teleportation. Science Fiction stories often mention teleportation machines: People step aboard a platform, push the buttons that indicate their destination (as in an elevator), and zap, they have arrived at their destination. If such behavior is Magical, then riding in an elevator is Magical. A traveler who uses such a teleportation machine is not performing magic; he is simply using a technological tool of his society.

Let us remove the machine. Assume that a master magician can enter a trance, and can focus his mental energies so strongly that he teleports his body to a desired destination. Further assume that scientists are unable to determine how the magician does this; it is scientifically impossible -- that act is Magical.

Great mages of history have been reported as being in two places at once. Although their physical body did not leave the original location, the spirit seems to have been able to form a second physical body at a destination point, for the duration of a visit. These mages supposedly performed physical feats (lifting objects, etc) at the destination of their astral projections. This is Magick.

Let us follow the same great mages, as they project their astral selves across the continent, this time without evocation of a physical body. They again appear to friends, who can see and

talk with the mages. However, the bodies that are seen are insubstantial, like ghosts. Such behavior still qualifies as very powerful magick.

What if there are no witnesses to this magical feat? Assume that I want to find out what's playing at the movies, but don't have a newspaper. I might simply project my astral self in front of each movie theater and find out what's on the marquees, without making myself visible to others. While I'm there, I'll also find out how long the lines are, so I can determine how long I'd have to wait to get into the movie. This is still Magical behavior.

Projecting one's astral self to a physical location is very difficult. (I haven't yet managed it.) It may be easier for several mages who wish to converse with each other to each project their astral selves to a mutually agreed upon imaginary (subjective) meeting place. Even though the location for such a meeting does not scientifically exist, the meeting can occur, and the mages can have their conversation. This too is magick.

After a hard day at work, I sometimes feel in need of a very restful locale. I can project myself to an imaginary park, where I know I'm the only human, surrounded by friendly deer, colorful birds, chipmunks. Assuming that my conscious mind does travel to this locale, and I rest, I have performed magick.

Even powerful magicians can have accidents. Assume that I have tripped, and fallen down the stairs, badly spraining my ankle. I have bandaged the ankle, and am soaking it, but must now stay still. My ankle hurts. One method of avoiding discomfort is to project my conscious self away from my strained ankle to some other locale, such as the park above. I can stay away until the doctor arrives.

This is almost the case we questioned before, in which someone's conscious self flees the unpleasant situation, projecting that conscious self to a more pleasant locale. I perform my Magical act Willfully; the other act is performed without forethought. Although Will is a prime ingredient in modern magick, it is not required for all magic. I therefore claim that this poor person's escape is Magical.

Since magic is possible at the fight / flight level of behavior, and also at the strictly Scientific level,⁽⁹⁾ it seems that every subset of behavior that we've already investigated can include Magical behaviors. Every set of behavior can be split into subsets of Magical and Nonmagical behaviors.

Application: My goal is to increase my Magical behavior. I need to recognize my magical behavior among the many behavioral possibilities before I act. Before I perform an action, I can fairly well determine how Rational that act is going to be, by examining the qualities of the act. I should be able to examine an action before it is performed, and determine how Magical this action is. Once I can, then I have achieved my goal.

This process should be similar to the process I now go through to determine if a behavior is a) Rational, b) Logical, c) Scientific, d) desirable, e) etc. A Scientific action has the quality of being "based on known facts." Logical acts have a quality of being "based on logically proven statements." Desirable acts have the quality of "resulting in pleasure." Magical actions must have similarly definable qualities.

Will: Will is not necessary for the performance of magic. However, Willful Magic is powerful magick. Aleister Crowley defined, "MAGICK is the Science and Art of causing Change to occur in conformity with Will." He stated that, "Every intentional act is a Magical Act." Every Willful act, every consciously chosen act, is a Magical act.⁽¹⁰⁾

Aleister Crowley then postulated, "ANY required Change may be effected by the application of the proper kind and degree of Force in the proper manner through the proper medium to the proper object." Once you know the necessary and sufficient physical conditions which produce an event, if you Willfully produce those conditions, the desired event will occur.

There are "predetermined" events in our universe, and there are events determined by Willful action. "Predetermined" events are those which take place because their prerequisite conditions occurred without direct, Willful interference, and which occur because no one Willfully stops them.

Some people feel that Crowley calls almost all human behavior magical. I have learned that simply making a decision and acting upon it is not sufficient, is not Magical. Most people make "decisions" every day of their lives, without being magicians. Their decision process is based largely on emotions or feelings. Something feels "good" or "right", or it's what they've done before. This is not a Magical, Willful decision; this is a predetermined reaction, programmed into the person by the environment.

To perform Willful magick, the magician must conscientiously: 1) Determine the desired result, 2) Determine the conditions required to reach that result, 3) Examine alternative methods of producing the required conditions, 4) Choose the alternative which produces the required conditions with the least effort and with the fewest undesirable side-effects (or with the most desirable side-effects), and 5) Perform the required actions with such Willpower that nothing this side of the Abyss can stop the desired result from happening.

Maintaining such dedication to an action (or sequence of actions) is difficult. Let the Will falter, or let the action occur simply because there is no opposition, and the act has lost some of its Magical quality.

Therefore, one Magical quality that an act may have is Will. I can determine the amount of thought that goes into an act, the amount of planning, the amount of freedom from environmental programming, and the amount of tenacity I apply to the Willful occurrence of the act. These give some measure of the Magical quality of an act.

Desire: Anton Szandor LaVey (Magus of the Age of Satan) stated, "The first ingredient in the performance of a ritual is desire, otherwise known as motivation, temptation, or emotional persuasion. If you do not truly desire any end result, you should not attempt to perform a working."⁽¹¹⁾ Much Satanic magick is based on the bodily and emotional desires. The Lust and Destruction rituals in their highest, most advanced forms, are Satanic. It is Magical to Willfully Indulge in the desires of the body and mind.

It is also fairly easy for Desire to lead the Will astray, and to cause the magician to neglect the amount of study required to choose the best actions to take. I must therefore temper my desires with intelligence. I must examine my emotional wishes, and determine which of these should be acted upon. Once I have Willfully chosen a course of action, I must allow my emotional desires to run their strongest. This will ensure that the whole of my being wants the

magick to work, wants the desired event to occur, and will ensure that I keep my Will trained upon the outcome.

There are some events which must occur, about which I don't feel very strongly. I may decide that a certain series of steps is necessary to attain a goal. I desire the goal, but not some of the intervening steps. As a magician, I know that the intervening steps are more likely to occur if I desire them also.

Not only is the simple presence of desire a measure of Magical behavior, then, but also the Willful control of desire. If an act incorporates consciously enhanced or squelched desire towards some goal, that act is Magical.

Belief: It is commonly supposed that a human target of a magical working must believe in magic. This theory is false. Magic will work upon a nonbeliever. Indeed, often magic works strongest upon a recipient who does not know that a spell has been cast, who (believer or not) has no reason to counter the magic (consciously or not).

It is, however, very important for the magician himself to believe. While simple tasks can be performed with a doubting or skeptical mind, more complex magick requires confidence on the part of the magician. The magician must believe that the magick will work.

All actions benefit from confidence and belief. I am more likely to solve a calculus problem if I believe the solution is within my capabilities. Further, it is simple to have confidence in an action which has often been successfully performed.

A magical element enters when I am able to bolster my own confidence, when I am confident that I can complete a Magical act, an act which I have not previously done, and for which I have no reason to be so confident.

Yet, I must be careful; I must be balanced. I must not let my confidence exceed my capabilities by too much. I must be able to learn, to question, to Xeper. I must not let over-confidence abort my development.

I can determine the amount of confidence in a working. I can determine how much of this confidence has been Willfully heightened and controlled. The heightening and control of confidence is Magical.

The Unknown: Magi Crowley and LaVey, as well as current leaders of the Temple of Set, all point out the similarity between science and magick. Much of today's science would have been called magick 100 years ago. Much of what is called magick today will be called science in 100 years. The Willful application of scientific knowledge and thought towards a willfully chosen goal is Magical. Yet, when most people think of "Magic" they think of levitation, spells, demons, and the like.

Levitation is not yet Scientific. Today's engineers are not yet marketing an antigravity machine. Some people think that levitation is impossible. Others feel we need to learn more about the laws of gravitation.

The casting of spells is not Scientific. Occult shops carry powders and incense for increasing your finances, for attracting lovers, etc. Pharmacies do not (except perhaps in the diet and cosmetics sections...).

But how long will these situations continue? How long will it be before your corner drugstore carries a pill which makes people respect you? How long will it be before you walk up to a busy intersection, press the "Push To Cross" button, and are teleported across the street?

Just as the ancient alchemists studied their magick (which has grown into the "hard" science of Chemistry), and just as the ancient astrologers studied their magick (which has grown into the "hard" science of Astronomy), so should the magician of today study the sciences of tomorrow. He should endeavor to study and use the sciences of tomorrow, becoming technician, engineer, and theoretician.

All occult studies and actions can be Magical, can lead towards a science of tomorrow, can use an (as yet) undiscovered law of today's science. These studies must be followed carefully, or like Marie Curie we may get burned; but they should be followed.

Note that Suprascientific behavior is not Antiscientific behavior. The magician must always recognize current Scientific law. Our freedom from science lies only in our investigation of the loopholes in today's laws, in the refinements of today's laws which science has not yet discovered, and in our activities in realms not yet covered by today's science. We can not ignore scientific laws; we can only explore their incompleteness.

It is easier to use current science than it is to use future science. The magician determines which sciences, which technologies, which magics to use to attain each goal. He should not use "magick" (the science of tomorrow) simply because it's magic. However, he should be willing and able to use this science of tomorrow to the best of his capability when needed to attain his goal.

And yes, using tomorrow's sciences can be more "magical" than using today's sciences. It feels "different" to be using techniques that are not yet sanctioned by the American Academy of Sciences. It feels "different" to be casting a spell, calling upon demons to do our bidding. We feel powerful when we do so.

Another Magical quality that can be measured, therefore, is the amount of "unknown" or "occult" behavior that is delved into. We must be careful not to ignore the currently "acceptable" methods of attaining our goals, but we should always recognize that the Suprascientific means are also satisfactory, and that they are important to our magical sense of being.

All magicians must perform magic. It is well and good to Willfully decide upon your goals and to Willfully execute your decisions. But you will not feel Magical unless you enter the magical sphere, where you tread alone among the unknown.

Philosophy: All great magicks have centered around a Philosophy. Wiccan magic centers around their religion, the dualism of Male and Female, of Heaven and Earth. Christian magic centers around Jesus Christ, his origins, his message, and his death.

Modern magical systems also center around philosophies. The magic of the O.T.O. centers around the philosophy of Thelema. The magic of the Church of Satan centers around their philosophy of Indulgence. The magic of the Temple of Set centers around the philosophies of Xeper and Xem.

An act is more magical when it is performed in line with a philosophy. The philosophy may be individually followed, or may be followed with a group. However, an act followed towards a goal, which also leads towards a philosophy, will be a stronger Magical act than the same act followed only towards a mundane goal.

Conclusion

All acts can be analyzed for their Magical and Nonmagical qualities.⁽¹²⁾ Acts may have Nonmagical qualities of being based on Logical and Scientific thought. Acts may have Magical qualities of being Willfully executed, of conforming to desire, of enhancing a philosophy, etc.

I can analyze any action for these Magical and Nonmagical qualities. I can then mold my behavior, increasing the amount of Magical behavior I indulge in, while maintaining the basic rational balance that is so important to a functioning being.

Footnotes

1. Not all Nonrational behavior needs to be Magical. However, by the above assumption, all Magical actions are Nonrational. Given that this assumption is true, I will later need to examine the question of Nonrational behavior vs Magical behavior in more detail.
2. The Satanic Bible
3. eg: Creationism
4. I am using the word "science" to mean the study of relationships which have fixed, observable laws. Physics is a science in which we have made great advances, have observed many such relationships, and discovered many physical laws (scientifically determined relationships which we believe always hold true). Our observations in the science of Psychology are less complete. Our observations in those fiends called "occult" are still quite primitive. We have discovered few solid relationships, and few (if any) laws. The relationships and laws are there; we just have to find them.
5. I find myself defining sets of behavior, and subsets. Set Theory, taught widely in schools today, can be a very powerful tool for the type of analysis I am performing. Permit me therefore to delve into the technology of Set Theory. If I dive to deeply for you, there are many excellent introductions to the theory available through the public libraries.
6. Some purists will disagree with this concept of evolution. Neglecting the finer nits, the pattern of change in human thought follows a pattern that could have been caused by evolution, and parallels evolutionary patterns seen in nature. I therefore feel justified in using the term to represent the effect, if not the cause.
7. Magus Aleister Crowley introduced the Aeo of HarWer (also known as the Aeon of Horus) by producing the Magical Word of the Aeon: Thelema, roughly translated as Will.
8. I include here behavior which is purposely Unthinking. A student of the martial arts

endeavors to instill action and reaction as a Unthinking reflex. During battle, the warrior's actions will be totally divorced from his thought. This is because thought would only slow down the action.

9. Aleister Crowley described the marriage of Magic and Science in the preface to his book Magic in Theory and Practice. Even if you do not read the book, you should read this preface.
10. These quotes come from Aleister Crowley's preface to his Magic in Theory and Practice.
11. The Satanic Bible.
12. Note: I have not investigated the question of Anti-magical activity. This turned out to be not necessary for my purposes, but it might be an interesting pursuit for someone else interested in this type of analysis of Magical Behavior. I'll gladly help anyone interested in such an analysis.

Nosferatu

Classification:	V2 - C5V - 1
Author:	James Lewis IV°
Date:	November 12, XIX
Revision:	January 31, XXV
Subject:	September 13, XXV
Reading List:	Vampyres
	8A, 8B, 8C, 8D, 13D, 18A

What are the origins of the vampire of history? The creature is alive through the superstitions and folklore of many a country, and like his kin the werewolf, the vampire may have a basis in mundane fact. The magical foundation is quite another thing, so let us look initially at history and at a medical condition that will shed a certain amount of light on one of the most compelling and fascinating inhabitants of the night.

From France we get the familiar word "vampire," and Germany has provided *vampyr*. From the Serbian we have *vampir*, and these, plus variations from other countries, all point to the same thing: the presence of a non-natural being possessed of a strange and frightening life where none should be. The generally accepted definition of the vampire is that of a reanimated corpse ready and able to leave its grave, usually during the night hours, to batten on blood. Immunologists would find themselves at wits' end with the undead: few beyond Andy Warhol have allowed their vampires to become ill from ingestion.

We know, from looking at this world and the data available regarding the universe, that life is not the norm. The norm is the non-living mechanical physical science of the consistent cosmos. Early man could not know this as he struggled with his newly awakening senses to

find reasons for the natural occurrences of his world. This can be seen in the ancient land of our first Temple where everything was assigned a deity. Although religion undeniably had an important place in the life of Egyptians, as Burns and Ralph point out in World Civilizations, it would be an exaggeration to consider the Egyptians as ultra-religious. It was often simply easier to assign beings and functions than to contemplate life's many facets in a civilization where today's sophistication did not exist. In other words, there had to be a determining cause behind each action of the universe, and when a living being ceased to function as such, man's sense of the unnatural took over.

That the dead should lie still was accepted and hoped for. That he should not do so was feared; it was, after all, the living for whom the Earth must have been intended, and to the dead belonged the lands of the shadow. To find that which had been assigned to the depths of the Earth walking was then and now an unsettling thought.

More than a sufficient number of stories of catalepsy abound in literature. Some are true, some fiction, but all are based on a grain of truth from the past. Certainly narcolepsy produces strange symptoms, and while cataleptics are usually seen these days only under medical circumstances, the disease continues to be found. The condition is not a new one. I have observed a catatonic under psychiatric care stay statue-like for hours, only to explode into violent action later when disturbed. I think this could serve as an illustration of what may have occurred now and then in the past, in stories of alleged vampires rising from coffins to maim and kill those meddling with their bodies. I think it possible a number of cases of vampirism could easily have been narcolepsy and/or catatonia/catalepsy augmented by rank superstition. It is not now nor has it ever been looked upon as "good" to be different from the teeming masses, be it mentally or physically.

There is a strong psychological case for the vampire. The creature's attractiveness is the basis for many a fantasy and pleasurable dream. [While Yvonne DeCarlo's Lily Munster is a bit of a caricature, she is also an alluring figure smouldering with promises of the forbidden, thereby serving as a familiar case in point. Many another cinematic vampire, male and female, portrayed the same command to look, regardless of whether its source is horrifying in the manner of Max Schreck, humorous in the way Yvonne DeCarlo beautifully did her parts, or mysterious in the style of some of the outstanding presentations of *Carmilla* have been shown.] As Montague Summers wrote, "It is curious to note that the ancient ideas of the physiognomy of amorous persons is not at all unlike the distinctive marks of the vampire." There is an eroticism which pervades encounters with the undead, and many a wistful person has hoped for the gratification which stems from the vampire's unique kiss. Again quoting from Montague Summers' The Vampire, His Kith and Kin, "It has long since been recognized by medico-psychologists that there exists a definite connexion [sic] between the fascination of blood and sexual excitation." Imagery is a powerful tool in anyone's hands; it is particularly potent when used by those most in need of a desired object. The weightless feeling that comes of physical fulfillment's peak is closely akin to the idea of the vampire's caresses - thanks to novels and films on the subject. Fully in command, it is the vampire who is the leading figure of the stories we encounter. The figure may be compellingly sensual or, like *Varney, the Vampyre* [1847 ce], it may be a tragic and driven soul. Whichever, he usually offers an ecstasy not often available and therefore of the most desired kind.

While there is a certain missing element of the rare and forbidden which is corrected by a vampire's visit, it should not be thought that only the sex-starved yearn for them. Those terrified by the thought of death may find themselves driven to a desperate search for the

undead. After all, the reasoning behind the search is that the vampire may have died once, but then arose and mastered death. He is pale, but not pallid like the risen Christ of story. The choice would be between an eternal life in Heaven where nothing is familiar, or an eternal life on the old and well-known Earth. Those who have an abiding fear of death and its unknown lands would be more likely to choose the latter. There is, as Eric Hoffer has written an entire book on, an ordeal about change, and in the case of the death-fearing, the change into being unencumbered by a body might seem the greater and more terrifying of evils. It would be an error to say the vampire has no real existence for those frantic to find him and partake of his gift: desperation and imagery go hand in hand to create an often unrealistic goal. It is the Magician who understands the proper combination of reality and desire through his journey into the world of knowledge, a la Plato's Cave allegory.

That the blood is the life is an integral link of the vampire with immortality. The belief has very ancient roots to it, through Leviticus 17, 10 through 17, 11 in the Bible. In those passages Jehovah lets it be known that he becomes particularly irate at those who partake of blood. The passage goes as follows:

“And if anyone, whether of the house of Israel or of the aliens residing among them, partakes of any blood, I will set myself against that one who partakes of blood and will cut him off from among his people. Since the life of a living body is in its blood, I have made you put it on the altar, so that atonement may thereby be made for your own lives, because it is in the blood, as the seat of life, that makes atonement.”

Leviticus is a text written not for the masses, but for the priests of Jehovah, and designed to cover ritual in daily life. Not only did it provide strict codes for everything from food to sex to housing, but further it added the backing of divine and unquestionable authority behind the priesthood. Pointing out that blood was sacred as the vehicle of life painted it as a gift directly from God and therefore sacrosanct. In the light of Jehovah's threats, it took a being of considerable power to partake of blood with impunity. And yet life is life, and the instinct for self preservation is stronger than Biblical edict.

Along with having life, blood has power. An illustration of that belief is found in the Odyssey in which Ulysses slaughters a sheep to attract the spirit of the dead Tiresias. The departed who flocked to the pit of blood were described by Homer as "strengthless dead," crowding about seeking the vital energy of the red liquid. Homer understood the association of blood and life when telling the Odyssey, and the vampiric dead of his day have survived in literature until our own.

Homer's deceased have not been the only drinkers of energy through the centuries. Also associated with a sexual element, the incubus and succubus sought that vital element in living fluids. Although generally thought of as dealing primarily in semen, these highly erotic creatures were now and then spoken of as blood drinkers, with a family tree going back to Lilith. This lady, who taught Adam the ropes and left him for dead, was the personification of every aspect of the female vampire: she was said to be beautiful beyond words, powerful, and associated with the royalty of Hell. The traditions of Lilith and her descendants have made for man a dark and splendid fascination lasting for millennia.

Many a tale has come down over the years about the physical appearance of vampires. Red plays a part, naturally enough, in the signs and symptoms of vampirism. [Even ancient Egyptians saw red as having evil connotations, and held that Set himself had red hair. Red headed men were therefore evil by association. Set is of course one of the very few deities portrayed as red in color, and it would be interesting, although probably impossible, to dig far

enough back into history to see where the idea of Set and the color red became linked. But I digress.]

The disease porphyria is not a new one, and it is conceivable that a number of those suffering from it in the past have more or less unwillingly contributed to the legends found in volume upon volume to this day. Porphyria is a metabolic disease which has several classifications with somewhat differing symptoms. Found among them are those of abdominal pain, central nervous system disturbances, difficulty in eating, and weakness of the muscles of the abdomen, diaphragm, and chest. These can lead to a reduction of respiration and eventually to death in some cases. The patient with porphyria can be sensitive to light and in some cases experience changes in pigmentation of the skin where strong and steady light hits, and there are cases on record of a photosensitivity to the point of blister formation on exposure to sunlight. Just on the basis of those symptoms alone, compare them with a less than up-to-date knowledge than our present one, and what you find will be suggestive of the presence of a vampire. The decreased respiratory rate and the central nervous system effects combined can bring about a state of coma, which an untrained person of some hundred or so years back would have difficulty distinguishing from death. And then to have the supposedly dead individual make a change, begin to breathe, and look about, and you can easily imagine the effect on the bystanders of an earlier age.

Other symptoms of porphyria are psychological alterations. Personality changes, hysteria, confusion, and psychoses have all been documented. Compare these also with descriptions of some of the vampire cases of history, and again we can suspect porphyria rather than the undead. To offer further support for this alternate possibility, one of the most striking symptoms occurring in some classifications of porphyria is that of erythrodontia. In this condition the teeth are stained grossly red or brown, and the body is frequently feverish. The one unfortunate enough to have this may also exhibit hemolytic anemia, a disorder characterized by the short life of the red blood cells, thereby needing blood infusions to regain a good physiological balance. The anemia itself can be hereditary. [Ever read legends of vampirism running in families?] More than sensitivity to sunlight, more than comatose states, more than any other thing, we associate a mouth red-stained with the vampire. Take combinations of erythrodontia, confused states, lethargy, coma, anemia, and personality changes, and then place them amid a largely uneducated and superstitious society, and you may well have happened on the basis for more than one tale of the undead. The medical cannot be the only etiology to account for all the cases of vampirism recorded, but I feel they may account for a certain number.

But just as one begins to feel that reports of the undead are naught but old wives' tales, some old wife is sure to be found dead, bloodless, and punctured with wounds suggestive of "animal bites." Charles Fort, in Wild Talents, deals with several suspicious cases in which porphyria cannot be worked in as an explanation. The instances related in Wild Talents of course are not current ones, the most recent one related there being in the 1930's, but the October, XIX issue of Omni ran a brief column entitled *Real Vampires* and dealt with three researched cases of vampirism reported in the South African Medical Journal. The two psychiatrists who made the reports were careful to deny the presence of any supernatural aspects, and go further to say that cases of vampirism are rare. This last is good news in itself since, there are enough senseless killings in society without epidemics of vampiric fatalities catching on.

As a creature of pure magic, the vampire remains a resident of long standing in the living darkness of the occult. His ability to live long after he should have ceased to be is a hallmark of the immortal, and as such another of his magical aspects is evident. The prolongation and preservation of the physical body is more or less wishful thinking and an expression of an aversion to the aging of tissue and eventual death. What lives and survives is, as Magus Anton LaVey wrote, "... your spirit - your *immortal* spirit..." This is the part that Wills to continue experiencing life and living.

An alert and awake mind will have realized long before the biological end that, as the Spell for Life Unbounded by Time says, "Death is but the doorway to new life. We live today, we shall live again. In many forms shall we return." There is a truth to be found there. If, as we have found, there is no Divinity predetermining our paths, and further that there is nothing sentient about the cosmos, we are left to cut our own paths through the jungles. We also have the Black Flame of Set added to our intelligences, and are as invincible as we choose to be.

There is far more to the vampire than this brief paper has covered, but let it suffice to broaden the perspective somewhat so that the stereotype should not be expected to be the real thing. Let us remember and understand the nosferatu and his place in the darkness. That his life is endless is a reflection of the life which is yours to partake of.

I would teach them and strengthen their Will... that they and their blood may endure. - The Book of Coming Forth by Night

Lycanthropic Change

Classification:	V2 - C5W - 1
Author:	James Lewis IV ^o
Date:	October 23, XIX
Subject:	Lycanthropy
Reading List:	8A, 8B, 8E, 8G

If you expect to read that even a man who is pure of heart and says his prayers by night etc. can become a werewolf once a month, don't. Any study of lycanthropy needs to be kept as far away from Hollywood exploitation as possible. After all, those films were designed to produce money; this article is designed to provide insight. This is not to say you can't tune in the local version of the Saturday Nightmare Movie and enjoy the effects, mind you; just that the cinema is one thing and a serious study quite another.

Like the vampire, the werewolf has a place in the histories of many countries. The documentation of specific instances was certainly not up to today's exacting standards, but nonetheless, reported cases remain in various texts along the way. Herodotus, the Greek historian whose name appears in a number of writings, himself wrote of the Neuri, who change "once a year into the form of a wolf" for several days. This account, from the 5th century B.C.E., is one of a number that can be encountered. [Disclaimers were popular in that century, too: Herodotus reported the story, but let it be known that he personally did not believe it.] The first century of the common era saw satire exploiting the werewolf legends, and in the second century some Roman doctors noted that lycanthropy was a mental disease and recommended venous phlebotomy as a prime treatment. The examples can go on and on. But what does a Setian magician see in lycanthropy? Let's look at a few different reasons for the legend of the werewolf.

There is a grain of truth in most tales handed down over the aeons, and there are indications in that of the werewolf, also. For example, Gould and Pyle's exhaustive Anomalies and Curiosities of Medicine is one of the texts that examines an interesting medical condition known as hypertrichosis. In this condition, a congenital one, the individual is born generally either covered with hair or with a more than usual amount of it. As time passes, the abnormal hirsutism increases, and the bearer of the condition is marked by varying degrees of hair presence. Gould and Pyle quote another source, saying,

"Bichat (Paris, 1812 C.E.) informs us that he saw at Paris an unfortunate man who from his birth was afflicted with a hairy covering of his face like that of a wild boar, and he adds that the stories which were current among the vulgar of individuals with a boar's head, wolf's head, etc., undoubtedly referred to cases in which the face was covered to a greater or less degree with hair."

Having seen photographs of individuals with hypertrichosis, I can well agree with Bichat's conclusions on the origins of some stories. While few of us would have seen an actual case of hypertrichosis, a closely related medical condition is that of bearded women, a thing not at all infrequent. And in these days of easy access to over-the-counter depilatories, who can say but that someone with the same medical problem that helped bring about tales of werewolves might not be a next door neighbor?

Aside from medical conditions, there are social considerations that could and did lend credence to the werewolf legend. Another popular and long-lived story, generally dating from the 1600's, is that of the villagers (probably armed with torches, yes) who pursue and capture a wretch who of course confesses to cannibalism, but only because he periodically becomes a werewolf. The word "wretch" is used because the wolfman is usually described as having symptoms of malnutrition and a lack of personal hygiene, not to mention a somewhat confused mental state. The reason he is captured is that he would have committed a number of rather careless murders along the way in meal planning. Most versions recount that he was sentenced not to death but to imprisonment in a monastery, thereby indicating that his judges had a glimmering of the differences between black magic and delusions. Although his confession was in accord with the popular notion of what a werewolf was, he was fortunate in that thought and not hysteria helped set his sentencing.

This pariah, or one of the real versions of him, served an important purpose, that being to differentiate between a werewolf and a lycanthrope. Mind now, there is a difference. The lycanthrope suffers from a mental aberration in which he believes himself to be a wolf; a werewolf lives generally in folklore as one turned physically into a wolf. The former, needless to say, is more common.

With magic, all things are possible, and therefore it is now to lycanthropy we turn our gaze. Lycanthropy, again, is a condition of the mind. Such a state of thought processes is not unfamiliar to Setians, the difference being that magicians control the new perspective if utilizing it in their magic. It becomes, if so used, a ritual preparation, and the aspect normally seen is changed to whatever the magician has formulated. It is important to point out that the lycanthropic transformation does not eradicate or overpower the other parts of being and awareness. These remain present, and control of the perspective can be returned to normal at will. I suspect that a number of cases of alleged possession in those performing occult rites result from a lack of awareness of the operator's options. It is extremely easy to get so caught up in a ritual work that the normal awareness and perspective is blanketed by the newly accessed state of being. This has happened to all of us now and again for varying periods of time in ritual settings, but it generally does not last, and it in fact should not be permitted to overshadow the awareness of other equally important matters. [In other words, you don't want to get so caught up in ritual that you discover a candle has fallen only when the altar is ablaze. A somewhat similar thing was the state of mind of the old Norse Berserker: the frenzy of these warriors, whether chemically or self-induced, was of such depth as to not allow the infliction of wounds to register on the mind. The Berserker had one thought in mind: fight and kill.]

If lycanthropy is chosen as a magical working format, the less civilized parts of the being are allowed a greater play. Like the ferocity of angered dragons and enraged lions, the lycanthropic transformation opens the door to a world of power unhindered by hesitancy or compunction. It is a highly useful method of working involving destruction and power rituals. Along with being useful, it is also highly effective. The Setian has the upper hand in magical manipulation, because he takes the time to judge and discriminate people and circumstances; therefore, if a destruction ritual is done, the object of it usually deserves exactly what he gets, and what he gets is the unleashing of a force made all the greater by the foresight and self-order of the operator. Take the time to objectively look at the overall workings of a destruction ritual in this context, and you will find a logical sequence that can lead only to potent results.

The man-animal within us can find lycanthropy to be of immense and deep personal satisfaction. We no doubt still harbor within our genetic codings the memories of swift runnings and savage joys at catching and killing prey. The mental imagery of watching forest and jungle settings flash by, and the evoked odors of the chase and hot blood, can bring out the older being within and cause the muscles to tense with racial memories. If this much can be done through armchair imagery, imagine the effects of full ritual procedures with such an outcome in mind.

There are certain changes that can come about in the physical being as a result of the impact of ritual, particularly group ritual, and these have been noted by more than one individual present at the time. They can come about a result of a combination of the heightened insights and perceptions of both the group and particular persons involved, and fear not, have never left bloody fragments on the chamber floors. However, these are the result of particularly strong magic and magical circumstances, and should not be expected to be seen each time the Gate of the Pentagram is opened. If seen, these transformations should be considered in the proper perspective and not be permitted to overpower the analytical thought processes. In other words, always keep both feet, or at least one, firmly on the ground. That way you will not be tempted to become lost in the mazes of the unsubstantial.

Are there werewolves among us? None that I personally know. Are there lycanthropes? Yes, in a highly specialized Setian meaning of the word. The transformations of the being are useful assists to further insights into the utilization of the Black Flame of Set.

A Priest of Set

Classification:	V2- C81 - 1
Author:	Lynn Norton III ^o
Date:	(unknown)
Subject:	Priesthood
Reading List:	

I am a Priest of Set.
I am a god among men, and still,
I am a man.
Through time and space I move, and from wherever
I have gone, change has occurred.
I stretch out my will and touch the course of man,
bending it as I see fit.
Moving, with the Will of Set.
Moving, by the Will of Set.

I am a Priest of Set.
Many are the faces I wear and functions I perform.
Often I am viewed by others in fear or awe,
for while I am human, I am not human.

I am a teacher.
My charges are the Elect of Set.
And many are the lessons that I must impart to them:
philosophy, numbers, stars, colors, and a thousand others.
It is my duty to aid them to a successful completion of study in the Art, for graduation is more than paper ... it is godhood.
I must protect these charges -- the Elect of Set -- for they are sacred to Set, and, therefore, to me.

I am a student. Striving daily to understand, to grasp, to appreciate, to know,
That which my Masters and Set are attempting to teach me.
The lessons come to me, both easily and with difficulty,
For the nature of my lessons to be learned are not entirely of this world.
They transcend time, and space, and matter, and mind.
They are the revelation of Darkness, the fruits of Madness, Sanity, Truth, and Destiny.
Fantasy, Reality, Thoughts, Words, and Deeds.
My lessons are the Will of the Prince of Darkness.

I am a Black Magician.
I am one of the Elect of Set.
I am a god. I am a human.
I am a Priest of Set.

Poem

Classification: V2 - C81- 2
Author: Linda Reynolds III°
Date: July 14, XIII
Reading List:

I was becoming trapped by my own inconsistency.
Then I heard your voice, your music. They rekindled the spark of magic which had become a
small flicker in my world.
Intellectualizing had nearly overshadowed the pureness, the majesty of Magic I know so well.
I am Xonsu - the Messenger who is of the prophetic Moon - he who Knows the words of
Ma'at.
I am a Black Magician, and I dwell in the universe within which the Prince of Darkness also
dwells.
Take not my name or my word lightly!

My image is one of eternal power - as the daughter of the night sky has uttered, "the sun is
eclipsed by the moon." And as speak, that which is mundane is eclipsed by the light of my
face. My light. Which can only be seen in Darkness and Silence.

Magic is the universe in which I dwell.

Speak not words of deceit.
Speak neither words to explain my being.
For in speaking, the magic is lost in sounds and confusion.
Rather - throw open your arms! Spread your wings!
Soar beneath my Light. for then I will recognize you.
My Truth will come forth to arouse and welcome that essence within you which pleases me.

Then and only then must my children not be silent.

Toil not; search not for the causes and issues and tasks to employ your mind. Let your mind and your will soar free beneath my joyous face in the Darkness of pure understanding and pure Wisdom. My Magic is all - my Black Flame engulfed you long before your mind had recognized it. Set it free and allow it to grow in strength and majesty.

Listen! My words come softly as the night wind, but have the power of a thousand thunderstorms. I must search through your language and push away the obstacles in your mind which would recreate my meaning - obscure my truths amid piles of ashes. They spring to life and ever attempt to put words in my mouth. Speak not the words of deceit.

Anton

Classification:	V4 - C81 - 3
Author:	Paul S. Uriaz, Jr. II°
Date:	ca. XII
HTML Revision:	Dec 23, 1998 CE
Reading List:	6K, 6L, 6M, 6N, 6Q

Throughout your many years did you see the mysteries unveil in the vapors of night.

You wore the mask of Janus as you championed the laws of Satan, as you made manifest a Church in his name.

Man/Daemon, champion of Satan, true son of Rosemary.

You bore the Devil's name, and with pride held the banner of Satan's Church high. Mysterious phantom that came into our lives so long ago (yet so near).

We will always love you for your understanding of human depth and reality.

So profoundly, yet beautifully did you cast a monstrous shadow over deserving victims of mediocrity. Yet you lamented and cherished the sons and daughters who bore the title of Satan openly with the essence of their blood.

Anton -- both child and man.

No one shall ever fill your throne as you once did, and see what you once saw; and no matter where you go or what you become, the fruits of your glory still live on.

Guardian of the second coming of Satan, Anton Szandor LaVey, Magus of the Age of Satan.

Your multitudes and splendor were many, and in their diminished state still speak freely of the Magus who spoke Indulgence; and may you always indulge in the mysteries which prompted you to walk and proclaim yourself High Priest of Satan.

"Love does not die; it only sleeps and cries out to be remembered, and in its wakened state gives itself the reasons why it once existed."

Within Me

Classification:	V4 - C81 - 4
Author:	Paul S. Uriaz, Jr. II ^o
Date:	January, XIV
HTML Revision:	Nov 22, 1998 CE
Reading List:	

Within the light of day I dwell in darkness.
The feelings within me are a stirring unspoken.
Yet are they heavy-handed, indwelling, eclipsing myself
Of normality.
Yet they remain.

I am chosen, yet I search for a place.
It is different, yet so am I.
I have long awaited a time when a glimpse would be seen;
Now I am becoming a whole.

Flux and influx, light and darkness, fade and dim,
Within and without; I am becoming -- what? I ask.
"Further," says a conjuration within me.
I have a substance, a constant.
I am changed.

Like a wind with many messages of awareness,
I am taken to a place within me
Where only I and those who share this voiceless conjuration
Are housed in everlasting darkness.

En Bennu (As a Phoenix)

Classification: V4 - C81 - 5
Author: Paul S. Uriaz, Jr. II°
Date: ca. XII
HTML Revision: Nov 28, 1998 CE
Reading List:

I have risen, flying high out of the ashes
Of my former self.
Listen to my wings as they cut the sky
Into fragments of confusion.
My body, flung through the air like a blazing star,
Is a gesture of pride amidst passion.
I have risen, who once had lain low.

I pierce faithless hearts
With hope of better things to come:
To resurrect, to emancipate
The death-crib of a universal child, a Christ.

Taste my wishes.
Savour them
And your results will be actions befitting a king, a Daemon.

I am a bird of eyeless sight, of chosen path.
Yet I am drawn to a height above me.
Come fly my path as I soar out of reach;
Yet I have a place in the company of the Elect.

The Night Before Us

Classification: V4 - C81 - 6
Author: Paul S. Uriaz, Jr. II°
Date: ca. XII
HTML Revision: Dec 17, 1998 CE

Reading List:

We have survived the aftermath where others have failed.

The night is silent, yet it has a message of possibility, of promise.

The faces of gods who demand its secrecy, and who furnish its seekers with rewards of plentiful splendor, are beckoning to those who are dwellers unto themselves.

Fleshly men with bones of iron, and who shed tears not for mankind, but for the depravity of independence of thought and life:

Men who cast their lot not in martyrdom of the spirit, nor in the mental dungeons of Yahweh, but in the jeweled manifestation of the night before us.

Its coming will shadow the meaningless renderings of unheightened spiritualities. And to those who doubt its existence --

The motivation for their existence will diminish into the horizons of the universal claim. And those who ask, "How may I see it? How may anyone?" --

Their answers shall be given them in the return of their permanent selves, in knowing the exactitude of their actions -- no longer a quest but a certainty. The night before us is as long as our search, and as deep as the depth of self.

Yet we are known and watched in our search, for in the midst of night are beloved friends/patrons, who know we are alone and who remind us that this is itself only a beginning, only a trial.

For the night before us is a darkness well-lit for those who are beacons to remain.

For those who content themselves merely to pay a visit will be beckoned/drawn to their deserving, to a Mother Earth's womb which aborted them long ago.

A chance to retrace their abandonment: It is theirs, a loss in search of a loss.

It is before us. It awaits only for us to call out a search.

The night before us is ours.

Song of Nephtys

Classification: V4 - C81 - 7
Author: Paul S. Uriaz, Jr. II°
Date: ca. XII
HTML Revision: Dec 25, 1998 CE
Reading List:

Hear the call of Set as it plays atop the waves of trafficking seas. See the tides, diving inwardly and outwardly, like knives glimmering in the night.

His beauty casts long shadows in the hearts of all who seek him.

Listen to his words and caress them. Embrace his presence, for he has known you long before you could know yourself. You bear his emblem; now it is yours.

Reach out to him where no one else may find you: in your hidden self.

You will feel lost at first, for you see a sight no one will share with you; and never shall you be the same.

This is you awakening. As I speak dearly to you, my dear friend, so do I weep many tears; for I know the battles that must be fought and the choices that must be made; for I have known them so long ago and sense the ones yet to come.

Let the strength of Set be thine, and ever guard the way of the flames.

He awaits thee.

Manifest Thyself, O Magician

Classification: V4 - C81 - 8
Author: Linda Thomas III°
Date: March, XIII
Publication: Cry of the Jackal, I.1, Anubis Pylon
Subject: Xeper
Reading List:

Manifest thyself, O Magician.
Thou, whose being unfolds in darkest night.
Thou, upon whose head

The morning of magic does rest.
Manifest thyself, O Higher One,
Whose mind does wander
In the realms of stars;
Whose will would reach
Where no echoes sound.
Manifest thyself,
O Dream of the Old Ones,
Whose sleep is not sleep,
As we are not dreams.
Manifest thyself
O Herald of the Black Flame;
For we are each one of us
Masters of our Universe.
Manifest thyself, O Setian,
Become in angled being,
One, and many,
And fully thyself
Xepert, as the Majesty of Set.

Cry of the Jackal

Classification: V4 - C81 - 9
Author: Ricco A. Zappitelli III°
Date: March, XIII
Publication: Cry of the Jackal, I.1, Anubis Pylon
Subject: Anubis
Reading List:

From a point past time and space,
From ancient Xem eternal,
I come to you now to sing
My song of joys nocturnal.

I prowl the dark endangered ways,
With paws placed firm and strong,
And through these doors and passageways
I sing my ancient song.

Hark, my keys which break the stillness!
Hear my cry pierce through the Void.
Attune your being to my sound
And pass now through the trapezoid.

I pass to you from angled corners,
Through hues of amethyst, onyx and grey,
And with my cry I shatter order,
As I prance with proud display.

I am Anubis of Ancient Egypt -
No need magician for dismay.
For I am the jackal who waits in darkness;
I am the opener of the way.

Join me now in canine chorus,
As we raise our voices high;
Oh, what a sound we all might make -
As we join the jackal's cry.

To Knum (on his Xeper Day)

Classification: V4 - C81 - 10
Author: Ricco A. Zappitelli III^o
Date: May, XIV
Publication: Scarab Wings I.2, Set-Amentet Pylon
Reading List:

I come to you across the sands of time,
From the sacred realm of Magic
Whence time has no meaning;
To share in the time-less meaning
Of this, your day.

I touch the ageless intelligence
Alive within the sinews of the
Temple's crown, your brain
And know again the majesty
Of the Magician.

I experience the understanding
And compassion that beats within
The temple's naos, your heart
And am again in the presence
Of Maat.

I view the Magnificence of the
Black Flame of Set that
Dwells within you, transforming
The temple in man and perfecting
Self through being.
And do rejoice, for it is good!

May you flourish and continue to xeper.

Thoth

Ode to Bast

Classification:	V4 - C81 - 11
Author:	Lowana Knaust I°
Date:	June XI
Publication:	<u>The Magic Cat</u> , IV.4
Reading List:	#2

From the metaphysic ages
From the seers and from the mages,
Comes a faintly whispered, long forgotten law,
That although I do not fear
Still I cannot draw near,
That my hand might touch the velvet of your paw.

Now what gods I have debated
And how many evils sated,
To behold your emerald eyes agleaming with your spite?
Your pelt is dank and fetid
And your breath is more mephetic,
While your fangs are diamond sharp and just as bright.

Do you read my secret thought
Pleasures that my lives have bought,

As you gaze so deep into the eye of mind?
Tell me, did you hear my laughter
My rejection for here-after,
Tell me, soul of Satan, what you find.

Is it that you begged excuse
Bribed the tomb to turn you loose,
To find again the mate you once had known?
Does my memory fail to know
That it was I long ago,
Deeply loved and hated as your own?

Did we scamper cross the plains
Hide in caves to miss the rains,
Bid you lay your silken ear upon my breast?
If it were so, then let it lie
For you are you and I am I,
And both our gods have surely had their jest.

Poems

Classification:	V4 - C81 - 12
Author:	Robert H. Moffatt III ^o
Date:	(unknown)
HTML Revision:	Dec 10, 1998 CE
Reading List:	

Procreation

Once, to channel my central fire and join it to my will,
I shunned the dagger and clutched a graven phallus by the roots.
I plunged it through the gates and felt its substance drawn by the viscous guideway of the
universal whore.
She pulled me through the firmaments and pointed me at life.
I saw the shuddering and copulating stars, their jets of seed out-streaming, and I understood.
This was my Origin.

Election

As I willed to Xeper,
I willed to be immersed in Set.
Now he has chosen me. We embrace.

I welcome the ways of Set,
and I shall walk with him till I am no more.

To Xepera

They who are not at home with change will not understand you.
This very space is not the space we filled a moment ago;
The sameness is appearance, the differentness is reality.
Moment by moment, our space is different in a million ways more than it is the same.
Others see sameness in reality.
Sameness is merely a thread through time. Change is so much more.
Change is all else.
We prepare for chaos. We say
The only reality is change. Xeper.

To a New One

Become as a child. Go forth into the night without shame.
Follow not custom. Reach out and grasp your universe.
Clutch your life. Will to control all to your purposes.
Start Existence afresh. Will to celebrate your black birthday party.
Revel in the night. Open your senses to Set.

Love, a Necessary Evil

Classification:	V2 - C82 - 1
Author:	Paul S. Uriaz, Jr. II°
Date:	January, XIV
Publication	<u>Scarab Wings</u> , I.1, Set-Amentet Pylon
HTML Revision:	Dec 14, 1997 CE
Subject:	Love; Evil
Reading List:	18A

"Love consists in the constant beaming forth of a favorable atmosphere ... the love of aman for a woman is like an attempt at transmigration, at going beyond ourselves. It inspires migratory tendencies in us."

- Ortega Y. Gasset

"The problem of Evil is the problem of Liberty ... the dwelling place of Freedom is the abyss of darkness and nothingness and yet apart from freedom everything is without meaning. It is the source of evil as well as good. Thus the fact of evil does not imply that all is meaningless; on the contrary, it actually establishes the existence of meaning. Freedom ... is prior to the world and has its origin in the primal void. God is all-powerful in relation to nothingness and to freedom. And that is why evil exists."

- Alan Harrington, The Immortalist

Love, like evil, cries for immortality and for timelessness in a time-filled world.

Beyond good and evil, what lies ahead may be the path to immortality, but what are the tools to arrive at immortality's gates? Love? Evil?

Love is an evil, when it serves only self-interest and shares itself with the evil of another, the evil being the need to escape/avoid the hungry pangs of time and temptation for pleasure's sake. Evil is a love when it seeks freedom apart from dependence, and when it seeks to destroy time and those responsible for it. Love is an exercise in immortality. In the romantic stages of a relationship, this can be seen when lovers are locked in a divine state wishing time itself to stop.

Evil is an exercise in immortality, in that it is a fight against slavery to dependence, and it would much rather remain an "evil" than a mocked "good" that does nothing at all.

If you are ever loved, you must be evil, because it is evil of you to even think/feel you could stop/control time with your love! Maybe you weren't trying to accomplish this, but you did anyway! -- and you are guilty of a crime that nearly everyone is involved in -- fighting death. The quest for love is a fight against death, and to be "evil" is to become independent of the Great Law.

When love and evil meet there is pain: a pain of passion and agony. Why? Because pain is endurance in keeping timelessness alive within love. As immortality nears, death draws near. Why? Death also seeks immortality, just as life seeks immortality. The balance will not change merely because we wish it to be so. One seeks what the other has.

Evil is not man against himself, it is man against death which he ascribes to himself. Evil is the quest for more time.

Love is a state of divinity seeking refuge from time. Immortality is the cry that utters forth a final hope in the face of death.

The Aeon of Set is an aeon of survival in the face of death. But what are the tools with which survival is possible? -- which we struggle to seek out and cultivate within ourselves? Survival, or rather our own survival as individuals and as a collective, is possible. How?

Well, that's why we are Setians -- to try to accomplish what others have either failed at or were afraid to confront. By loving ourselves and reaching out to love and accept the "love" of the Aeon, -- this is an exercise in what may be a reality for us, immortality; and by being "evil" as opposed to Godly will enable us to be in a state of independence, thus making avoidance of death a possibility.

May you love and be thus evil with what you are.

Hope

Classification: V4 - C82 - 2
Author: Paul S. Uriaz, Jr. II°
Date: May, XIV
Publication: Scarab Wings, I.2, Set-Amentet Pylon
Reading List:

It cannot be manufactured or produced with any set consistency.

It must be created by a depth of truth within one's heart, and thought out as to where to focus its impact upon.

It is the spark of life when all has gone cold. It is the child of struggle in a fleeting world.

It has many faces / names. It must be held on to, no matter what the cost is.

It is the reality of Set's love and what it creates.

Hopefully it is you as you accept yourself as a hope.

Averne's Search

Classification: V2 - C82.LHP - 1
Author: Robertt W. Neilly III°
Date: December 19, XV
HTML Revision: Dec 10, 1998 CE

Subject: Xeper
Reading List:

For seventeen of your common years we have watched this one. From the moment of her inception into the corporal form, we have sensed an innate potential for that which is known as the Black Magic. In rare instances, she herself has realized the substance of the Gift. At times she has sought us out, but always in conventional (and therefore unacceptable) fashion. During these magical attempts at, shall we say, trying to "speak" to us, she has utilized the corrupt, Hebrew symbol that encompasses the decadent goat. In ages past did we answer such calls, but this is a new Aeon; no longer shall we accept that bastard title. We have allowed a measurement of your time for the purification, and now that time is past. Our symbol is once again pure. So, while attempts of the young one to reach us have thus far failed, certain conditions will be brought about by her own Will that can lead to initial contact with one of our Order on earth. It is regrettable, however, that she finds it necessary to go forward with a dangerous experiment first, before she arrives at Truth.

*Averne, as she is known to you, is about to execute a working of what **we** know as white magic. This working shall be the catalyst that will create two subsequent directions or fates. One of those fates will be the future that Averne will today destine herself to follow. Dependent entirely upon her Will and strength, she will either lead herself towards "discovering" our earthly Temple, or she will become a terrified victim of her own fears and be driven mad in the most hideous manner. This latter fate -- by far the more likely -- would result in malignant, lingering horrors that have yet to be imagined by the minds of men. It is this awesome fate that awaits the young one if she succumbs to her fears. In order to avoid this terrible fate, to succeed, she must conquer her Will. And so, we anxiously observe the young one as she prepares for what **she** perceives to be a working of Black Magic. Her fate, whether renewed life or mental death, rests in balance.*

* * * *

Averne glanced nervously at what was assembled in her bedroom. She closed the door and switched out the lights, save for a small vanity lamp near her working area. The time had arrived to survey her working tools. She sighed a breath, and walked over to her Altar. Using the list contained in her Ritual Text, she began to check off each device or accouterment to be utilized in her Ritual.

First, of course, was the table she was using as an Altar. For that she had draped her old school desk in black cloth, and then placed it against the west wall of the bedroom. Placed upon the Altar in an orderly fashion were the basic devices necessary for such a working.

Her Workbook lay in the center and at the front of the Altar. A Wand, cut from living birch, was to the left of the Workbook. An Athame, with her name written on the hilt in witch runes, lay to the right of the Workbook. A Thurible, which contained a suitable conjuration incense, was situated at the far left-hand corner of the table. At the far right-hand corner sat a large cow bell. It had been refinished in gold paint, and would act as an anti-pollutionary device.

On the front left-hand corner lay a 9" by 9" sheet of blank, commercial parchment. Upon it would be written the name of the Demon summoned forth, and also an appropriate sigil. To the right of the Athame rested her Pen of Art. It had been used to write the Ritual Text, and

would be employed to fill out the parchment. The only other device actually on the Altar was one large, white candle. It was directly behind her open Workbook, and once lit it would serve as the only source of illumination in the room.

Having checked off all the items on the Altar, she left that immediate area to survey the rest of her chamber.

Of critical importance to this magical operation were the two different circles drawn on the floor. Having previously shoved her furniture into the far corners of the room, an atrium of sorts was formed for her actual working area. Directly in front of the Altar, and traced in chalk on the floor, was her triple Circle of Protection. Traced to the most precise area possible, based on the measurement of her Cingulum, it would serve two important purposes. While standing in it, she would be protected from any malefic forces, and secondly it would concentrate her Magical energies. As she bent down to recheck that circle, her hand automatically felt at her chest, and she felt secure in the knowledge that she was wearing a Pentacle for protection. Thus she was doubly safe.

Finally, three feet off to the left of the large circle was another circle drawn on the hardwood floor. Actually, it was a circle within a circle. She bent down and went over the ancient signs contained therein in minute detail. Inside the most internal circle was a Pentacle. It was not unlike the one she was wearing. This smaller circle would contain the parchment once it had been fully charged with the Demon's name and sigil. The smaller circle played a part of extreme importance in the Ritual, as it would contain any entity that answered her conjuration. Everything being checked and in readiness, she stood up and tried to think if any possibilities had been overlooked.

Although her parents were not expected back home until the early morning, Averno rushed downstairs to make sure all the doors were locked. Once back in her own room, she shut her door for the last time before the Ritual would begin. She was afraid. Not having performed this type of ritual before, she did not know what to expect. Not knowing causes anxiety. And fear.

Now inside the Circle of Protection, Averno lit the candle and the incense. Reaching over to switch off the small lamp, she hesitated momentarily. One final glance of the room as it was. She turned out the light and closed her eyes. Her imagination spoke to her of the magical current that ebbed and flowed in the atmosphere. How badly she had wanted this time to come, in which she would conjure up the Devil.

And as she dwelled on that thought, doubts made their way to her conscious self. She began to feel that she could not justify this daring operation of magic. She searched her soul, yet she could not come up with any important questions to ask of the Dark Lord. The intensity of her fears magnified and took on shape. She now doubted if simply a circle containing symbols was enough to hold the Devil, or any demon for that matter. And direction and purpose were being lost to apprehensive conjecture. At the very time when she should have been firm, she was not. Her concentration was being interrupted.

She opened her eyes and tried to focus on familiar objects in the room, but nothing appeared the same. Objects were hazy or distorted due to the smoke from the incense and insufficient light. Sensing that she was not really ready for it, Averno thought (for a moment) of not

continuing the working, But she did not stop. Instead, she began reading from the text. Mechanically, she rang the bell and recited the few, necessary opening lines.

Averne had reached the first critical stage of the Ritual. She had to charge, with the name of Satan, that blank piece of parchment. If she waited too long to do this, she would destroy the continuity of the working. She had to act now, one way or the other.

She was not at all equal to the demands of the Ritual. Visible signs of stress made themselves evident. Her breathing became erratic, and she was perspiring openly. As ominous, foreboding thoughts played havoc on her psyche, she continued on with the working.

Grasping the wand in her left hand, she pointed it at the smaller circle, and then directly downwards at the Circle of Protection. Holding it aloft with both hands, she pronounced the name of Satan. Letting her wand simply fall to the floor, she picked up her Pen of Art. Upon the parchment she wrote the name of Satan, and also put thereon the sigil of the Devil. She then held the parchment above the candle, and spoke as best she could, the magic formula: "Creature of paper, thou art Satan. I name thee Satan."

She shook so violently, that she almost fell while picking up her wand again. Having done so, she used it to trace an imaginary Pentacle over the parchment, three times in succession. Once more, and then a third time did she repeat the formula: "Creature of paper, thou art Satan. I name thee Satan."

At this point, when she was feeble and at her own mercy, something other than her own consciousness compelled her to continue. A power or force, seemingly alien to herself, began manipulating her actions, her movements. Something not yet visible began to push and pull at her senses. Averne fought to regain control.

Yes! She had done it! Averne had successfully created some entity that would no longer allow her the choice of whether to go on or to quit.

In robot-like fashion, she circumambulated her Circle of Protection, and returned to face her Altar. Bizarre conditions prevailed, and the conjuration that she had written in English was now being recited by her in Enochian. That done, she picked up the parchment from the Altar and placed it in the smaller circle. As panic began to take hold, her self-created creature grew ever stronger. She could do only what it told her to. Forced to her knees, she was "directed" to face the smaller circle wherein lay the parchment. Her body went very rigid, as if in a cataleptic fit. Her gaze was transfixed by the parchment. Something was forming in the small circle.

The parchment appeared to be breathing. It flexed itself as if inhaling and exhaling. And Averne fancied to herself that she heard the hissing sounds of its breathing. After what seemed to be minutes of this phenomenon, the "living" parchment took in one, long breath and stopped. It was ... holding its breath. Several seconds later it exhaled once more with a raspy and terrible noise. Then, it began to rise off the floor!

It floated a few inches above the surface, or seemed to, and then it placed itself in an upright, vertical position. It was facing Averne now, and looked rather like a small television screen. This was too much for the young one, and she managed to turn her head away for an instant.

But just as quickly it was jerked back to behold even more abnormalities. A metamorphosis of sorts was taking place.

The white color or hue of the paper seemed to drain away through one corner of the parchment. What it looked like after that was a small pane of clear glass, with words still written on it. (The words, in fact, were the sigil). Then the words themselves sort of congealed into a black puddle and the puddle drained itself from the image. Vague colors became visible, and Averno thought she detected horrid aromas sifting through the air.

The colors then seemed to begin shaping themselves. Shocking contours and features formed on/in that floating pane of glass. Formed from the deepest recesses of Averno's mind, an image became clearer and more defined on the screen. Finally, one fearful shape came into complete focus, and undulated in that two-dimensional world. Averno's image of the Devil had emerged, and it hungrily eyed the terrified girl in the outside world.

This lurker from the darkness "talked" to Averno. It demanded to be let loose of its prison. It howled at her and commanded her to release it into the world of three dimensions. And she knew that if she allowed it to be manifested fully, it would seek to destroy her. All depended on her remaining Will. In the midst of such chaos, Averno's mind struggled to maintain that last piece of order that was left. Only too well did she sense what would happen if she subjugated herself entirely to her raging fears. She had to summon what oftentimes is the hardest commodity to find ... courage.

With near-lightning speed she hoisted herself up to her feet. But, alas, it was a wasted effort. The creature was making her approach the smaller circle. Each tortuous step brought her closer to the outside limit of her Circle of Protection. She tried very hard to resist. Then, something dangerous happened. Her bare foot stepped outside of the protective circle. With a supreme effort she managed to drag it back in ... but not before the manifestation got to her.

That one moment of agony seemed suspended in time and space. Pain pulsed right up her leg and through her body. It was most fortunate that Averno had fallen back into her circle. Because the shock and pain had earned her salvation. Part of her thoughts and her Will had been freed. She instantly perceived how she might break loose of the Demon. Every last portion of her depleted energy would be needed. And she would have to act with the utmost of speed. Everything was in the Ritual procedure. She remembered. It had to be done.

Propping herself up on an elbow, Averno literally threw herself at the Altar. She arched her back and shoulders up as high as possible, and reached for her Ritual Text. In the dim, smokey haze, she strained her eyes to read the passage that would force the demon to leave. In barely audible intonations, she spoke the License to Depart.

Her creature struck back and her throat became constricted to the point of blocking her breathing. But she hung on in desperation. The image was moving violently within its confines. It broke loose for but a second, and then materialized into three dimensions. But the License to Depart had taken its toll, and the phantasm could not retain that form. It was receding into the abyss of imagination from whence it came.

Even as it faded, it threatened to return to her consciousness once more. It shrank and withered, but Averno's fears were still much in evidence ... so it did not disappear. It so tormented Averno, that she knew she had to do one final thing to destroy its grip. She once

again raised herself up to her feet. Tossing aside the Ritual Text, she knew instinctively what had to be done. Grasping her Athame with both hands, she boldly lunged at the thing in the parchment. She left the knife lodged in the paper.

The fight was over. She had won out over herself, her fears. She kneeled over the smaller circle, and allowed strength to seep back into her body. Several minutes later, instead of leaving the scene altogether, she did something that -- to her -- seemed quite unexpected.

Averne rose to her feet and approached the Altar. She extinguished the candle, and allowed her eyes to adjust to the darkness. Desire burned through her system. A nagging want or need to know overcame her fears. Just what she sought out could not be explained. She had a sincere desire to reach out to the Prince of Darkness. And a sensation of warmth overcame her. She longed to know what the Truth was. She sensed a Being or entity that did have Knowledge. In darkness. She listened ever so carefully and felt Gifted ... in a way. And a soon-to-be initiate crawled out of the chaos to meet her challenge.

Supplementary note concerning Averne's Search:

In writing this story, I had originally intended it to be a statement on a specific Temple of Set concern -- that of making potential Setians aware of the fact that there is a Temple. The story does deal with that issue in a way, but if it has accomplished any purpose it goes further than the original idea. In its final form (the one you have just read), it speaks of a struggle to overcome misconceptions in order to arrive at a semblance of Truth.

Although the nature of Averne's struggle is mostly Magical, I feel I can safely say that most of us have at one time or another gone through trials and tribulations of various sorts, in order to further refine ourselves, to grow ... to Xeper. And for some of us, I'm sure, along the line we have managed to create various "monsters" of our own. Whether the monsters we created were based on real, physical and/or emotional events, or even if they came directly from the id, I think that in seeing the light at the end of the tunnel and overcoming our problems, we have in essence done what Averne has done in her struggle. Once we have done the very large part of the struggle and recognized the fears for what they are, then more than half the battle is won.

Having originally thought that this story might have been suitable to be published in an outside, occult-based type of publication, it now appears that it is meant more for Setians already in the Temple. Aside from any grammatical errors and my particular style of writing here, I hope this story has shed a ray of darkness in this oft-times too light world.

Xeper ir Xem
Harmachis

Voudoun

Classification: V4 - C9V - 1
Author: Carmel Hind II°
Date: May, XXV
Subject: Voudoun
Reading List: 3R

I wandered alone down a dirt road in the middle of a moonless night, and halted at a crossroad. Here I made an important decision about which way to go; I chose the "left hand path." Travelling down this path I came to a primitive altar dedicated to Erzulie. The loa entered in, and I was ridden by this raging spirit that released me from an anger that I had held within me for years.

Background

This article is the result of my research into Voudoun, incorporating rituals of a religious/ceremonial and magical nature. There are many male gods within their tradition, but the feminine is recognized by one goddess who has many aspects.

The Goddess Erzulie is the Loa of love; she is the wealthiest of the Loa, the most extravagant, and desires perfection in all things. She has another aspect, and that is one of rage and despair. These emotions can be very powerful forces and often are experienced strongly within women's lives. Her rage and despair comes from the knowledge that one makes an effort to achieve certain things in life, but often will allow other forces (be they from within or outside ourselves) to prevent us from reaching our goals; she expects her devotees to attain them.

Voudoun belongs to the peasant societies of Africa and Haiti. Some of the forms that were used as powerful symbols in Voudoun were objects of our own heritage. Baron Samedi wears white gloves top hat and tails, carries a walking cane, and shoots a pistol. Why? The masters of the black slaves were the English men who ruled over the plantations; this dress was a

symbol of status and power. We can see that the Baron wore the dress of the white master as a sign of power; by taking on this form they drew power unto themselves.

I see the changes that I and others have made to these rites of Voudoun as creative and positive contributions to a more primitive form of Magic. We had taken the techniques utilized in Voudoun, and applied these practices to our own manner of thinking and direction.

Preparation For The Rites:

Ritualists performing as the Houngan or priest, Mambo if a female, design a Veve. The Veve is a symbol which represents the chosen Loa. The Houngan erects an altar on which is placed a light source, offerings to the spirits such as food, rum, or cigars. Drum or asson are used, as is a bowl of flour with which to draw the Veve creating the ritual space. Those taking part in the rite may use body paint, jewelry, or other ornamentation, and may wear white or other colours in keeping with the spirit of the rite. Those attending will have a fetish prepared, along with a request and offering with which to entice the particular Loa they wish to call upon for favours.

The fetish is used as a ritual tool within the rite. Materials used need only to be simple, grass, wood, seeds, a bottle, coloured fabric, stones, paint, etc. With this material one makes an object to either house a spirit or to symbolize a spirit. The fetish is used ritually to either contain an unwanted energy and is destroyed once it is captured, or to empower with energy and reuse when the need arises.

The Veve is drawn on the ground, and used as a gateway for the power of the Loa to enter into our realm of existence.

The Ge Rouge Altar: I used leopard-print cloth, since the leopard was a symbol of the magician and was a sign of power. I used six matches, tapers, and sticks, six being the number of the beast. Fruit loaf represented the flesh and food for the Loa. Rum was used to renew and attract the spirits. A Cigar, which is also a delight to the Loa, symbolized Fire, an active force of passion and one which is all-consuming. The incense used was of cedar, red gum, and heavy rose to appeal to the feminine energies. I designed and hung a banner incorporating the Ge Rouge Veve. The colour red symbolized desire and rage, black represented death and the base for things to manifest out of, gold was extravagance and the richness of life, copper added a conductive element, and white defined and coloured the spirit. The Veve included the designs of a heart symbolizing the centre, love, and life, and also cross formations representing the cross roads, choices, and direction in ones life. A pitchfork was used as an element of control to threaten and prod certain forces. The dagger, weapon, symbol of protection and power over life and death, completed the altar.

All items taken and passed from the altar are done so with the Left hand. This signifies that the Mambo is in fact the embodiment of the Loa and its energy.

The Baron Samedi Rite

(An example of incorporating the religious and ceremonial aspects of Voudoun)

The tribe danced up to the Hunfor, along a candle lit path. Two Houngan priests grab the participants one by one, and take them to the entrance. There stand the gatekeepers, who bar

the entrance with crossed swords, and cry "Papa Legba, Papa Legba, open the gate for us, that we may return." They raise the swords, and the initiate is dragged in backwards.

Initiation:

A man with a skeleton painted face, top hat, gloved hands, and tails blows white powder into each initiate's face as they are thrown back into a coffin veve/image marked on the floor. They are splashed with water and a cigar puffed over the body, then they are raised from the dead and dance to the rhythms of Africa till all have undergone the ordeal. Once all have entered a Mass takes place.

The Mass:

There is a procession: two flag bearers, the gate keepers, Baron Samedi and the other Houngans bow to the cross quarters, then to the drummers, and then the Centre post of the cross roads. There the Baron pours water, which runs from the central post to represent three rivers, Birth, Life and Death. Then he consecrates the bread and rum; all partake of the sacrament.

The Cross Roads:

There are four cross quarters, and each altar is dedicated to a different Loa: Erzulie, Goddess of Love; Baron Samedi, Loa of death; Damballah, Loa of fertility; and Erzulie Ge Rouge, Loa of rage. The people have their own desire for being there, and are drawn to whatever quarter most serves their need (the invoked Loa in this sense represents the spirit of their desire). The Loa invoked, the rituals begin.

Ge Rouge Rite:

(This is an example of the ritual side of Voudoun)

Erzulie was invoked on Saturns eve. I conjured the power to transcend. To accomplish this, I used rage as a force to cause the death of a part of the self preventing me from achieving my will. Others felt they were being influenced negatively by another, and aimed to sever the link.

I had six matches with which to light six tapers on the altar, I scattered the straw on the ground, and with a bowl of flour drew a veve and consecrated it with perfume to invoke Erzulie Ge Rouge.

The incense is lit, "may this scent in the air please you." Fruit bread is broken and a piece lifted to the hanging Veve of Erzulie, "there is food here to fill you." Rum is poured out into a wine glass, "a glass of rum awaits to warm you. Honour us Erzulie, and descend into the temple that we have prepared." A cauldron is aflame, and I pick up the asson and dance to Erzulie calling, "Erzulie renew our rage, let your blood pour down upon us; we stain our bodies red." A bowl of red liquid is passed around, and we paint our faces and bodies. "We burn our enemies in the fire and watch them turn to ash, and scatter that of which once was, 'til nothing more remains." We sit in a circle: the bread is passed, "we eat the flesh of those now dead." A bottle of rum is passed, "drink the blood of the living." Each person now makes their offering to Erzulie.

"Remember a time when you felt angry, because something was preventing you from becoming what you desired to be; let that anger reveal itself." This anger is danced out. The Mambo gives each person a stick; they dance, scream, and stab at the flames, using the fetish as a symbol of the preventing force it is thrown into the fire and watched as it burns away. Others use their fetish as a weapon and use it in a symbolic dance to destroy that which they believe prevents them. People dance on into the night until they drop and the drums stop, they rest and contemplate the results of the working.

Terms:

Asson, rattle and symbol of the Priesthood.

Hunfor/Hounfor, Temple/ritual space.

Houngan, Voudoun Priest.

Invisibles (Les) generic term for all the invisible spirits, including the loa and the souls of the deceased.

Loa, a deity, the gods.

Mambo, Voudoun Priestess.

Voodoo/Voudoun, the ritual practices of the African and Haitian religion.

Veve, designs generally drawn with flour on the ground, but also painted designs to invoke the Loa.

The Cross-roads/Carrefour, access points to the realm of the Invisibles.

The Centre Post/Poteau-mitan, the axis point which the ceremonies take place around, the avenue by which the loa are said to enter.

References:

Waters of Return by Louis Martinie (Black Moon Publishing)

The Divine Horseman by Maya Deren (Thames and Hudson)

Voodoo by Kyle Kristos (J.B. Lippincott Company)

Voodoo by Gert Chesi (Perlinger-Verlag)

The Serpent & the Rainbow by Wade Davis (Collins) (RL #3R)

Voodoo Fire by Melita Denning & Osbourne Phillips (Llewellyn)

Drum & Candle by David St.Clair (Macdonald)

Secrets of Voudoun by Milo Rigaud (Pocket Books)

Voudon Gnostic Workbook by Michael Bertiaux (Magickal Childe)

OCCULT ORDERS/ORGANIZATIONS

Articles of Incorporation of the Temple of Set

Classification: V1 - D11 - 1
Author: Michael A. Aquino V^o
Date: July 29, X
HTML Revision: Feb 09, 1998 CE
Subject: Temple of Set, Organization
Reading List:

[Filed Superior Court October 28, 1975/Howard C. Menzel, County Clerk by Laura Eaton, Deputy Clerk. Great Seal of the State of California affixed October 21, 1975 by March Fong Eu, Secretary of State. #756672
Endorsed/Filed in the office of the Secretary of State of the State of California October 20, 1975/March Fong Eu, Secretary of State/by James E. Harris, Deputy.]

I. Name of this corporation shall be Temple of Set.

II. The purposes for which this corporation is formed are:

(a) The specific and primary purposes are to operate an organization for religious purposes.

(b) The general purposes and powers are to have and to exercise all rights and powers conferred on non-profit corporations on the laws of California, including the power to contract, rent, buy or sell personal or real property; provided, however, this corporation shall not, except to an insubstantial degree, engage in any activities or exercise any power that are not in furtherance of the primary purposes of this corporation.

(c) No substantial part of the activities of this corporation shall consist of carrying on propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate or intervene in any political campaign (including the publishing or distribution of statements) on behalf of any candidate for public office.

III. This corporation is organized pursuant to the General Non-Profit Corporation Law of the State of California and does not contemplate the gain or profit to the members thereof and is organized for non-profit purposes.

IV. The principal office for the transaction of this business of this corporation is located in the County of Santa Barbara, State of California.

V. The names and addresses of the persons who are to act in the capacity of Directors until the election of their successors are:

Michael A. Aquino
Post Office Box 243
Santa Barbara, California
93102

William F. Murray
45 West Sixth Street
Winnemucca, Nevada
89445

L. Dale Seago
1440 Twenty-Third Street
#107
Santa Monica, California
90404

VI. The authorized number and qualifications of members of the corporation, the different classes of membership, if any, the property, voting, and other rights and privileges of members and their liability for dues and assessments and the method of collection thereof, shall be as set forth in the By-Laws.

VII. The property of this corporation is irrevocably dedicated to religious purposes, and no part of the net income or assets of this organization shall ever inure to the benefit of any private persons. Upon the dissolution or winding up of the corporation, its assets, remaining after payment or provision for payment, of all debts and liabilities of this corporation shall be distributed to a non-profit fund, foundation, or corporation which is organized and operated exclusively for religious purposes and which has established its tax exempt status under section 501(c)(3) of the Internal Revenue Code.

VIII. Any action required or permitted to be taken by the Board of Directors under any provision of law may be taken without a meeting, if all members of the Board shall individually or collectively consent in writing to such action. Such written consent or consents shall be filed with the minutes of the proceedings of the Board. Such action by written consent shall have the same force and effect as the unanimous vote of such Directors. Any certificate or other document filed under any provision of law which relates to actions so taken shall state that action was taken by the unanimous written consent of the Board of Directors without a meeting and that the Articles of Incorporation authorize the Directors to so act, and such statement shall be prima-facie evidence of such authority.

In witness whereof, the undersigned, being the persons hereinabove named as the first Directors, have executed these Articles of Incorporation this 29th day of July, 1975.

/s/ Michael A. Aquino [Notarized]

/s/ William F. Murray [Notarized]

/s/ L. Dale Seago [Notarized]

Bylaws of the Temple of Set

Classification: V1 - D11 - 2
Author: Michael A. Aquino V°
Date: July 29, X
Revision: Amended December 31, XXXVI
HTML Revision: Feb 09, 1998 CE, updated July, 1999
Subject: Temple of Set, Organization
Reading List:

- Article 1 - Offices
- Article 2 - Affiliation
- Article 3 - Membership
- Article 4 - Council of Nine
- Article 5 - High Priest of Set
- Article 6 - Executive Director
- Article 7 - Treasurer
- Article 8 - Corporate Records, Reports, and Seal
- Article 9 - Insignia
- Article 10 - Orders
- Article 11 - Pylons
- Article 12 - Amendments to Bylaws
- Article 13 - Interpretation of Bylaws

Article 1. Offices

Section 1.01

The principal office for the transaction of the business of this corporation is located in the City and County of San Francisco, California, United States of America.

Section 1.02

The corporation may also have offices at such other places, within or without the State of California where it is qualified to do business, as its business may require and as the High Priest may from time to time designate.

Article 2. Affiliation

Section 2.01

The corporation shall not be a member of, or affiliated with any organization or institution.

Section 2.02

An individual member of the Temple of Set may be a member of, or affiliated with, another primarily religious organization or institution, or may have a religious affiliation to an otherwise secular organization or institution, as determined by the High Priest, during I° membership status only.

Section 2.03

An individual member of the Temple of Set may be a member of, or affiliated with another initiatory organization or institution as long as, in the evaluation of any IV°+ member, such membership does not conflict with or take precedence over membership in the Temple of Set.

Article 3. Membership

Section 3.01

There shall be six degrees of membership in the Temple of Set: Setian I^o, Adept II^o, Priest or Priestess of Set III^o, Magister or Magistra Templi IV^o, Magus or Maga V^o, and Ipsissimus or Ipsissima VI^o.

Section 3.02

Any person may become a Setian I^o who has attained the age of eighteen (18) years, is in sympathy with the purposes of the Temple of Set, has indicated an interest in furthering its program, has contributed to the Temple of Set the admission fee, and is admitted to membership by a member holding the III^o+. Initial membership as a Setian I^o is for a maximum of two years. If by the end of that period the individual has not attained II^o Recognition, affiliation with the Temple shall be automatically terminated. Exceptions to this two-year I^o limitation may be granted by any III^o+ member for a maximum of six additional months. Only the High Priest may grant additional extensions beyond this six-month period.

Section 3.03

A Setian may be Recognized to Adept II^o if a member holding the III^o+ deems that person deserving of the II^o. Such a Recognition must be communicated in writing to the Executive Director within thirty days after it is proclaimed, and this communication must be signed by the III^o+ member who has proclaimed the Recognition.

Section 3.04

An Adept may be Recognized to Priest or Priestess of Set III^o if a member holding the IV^o+ deems that person Elect to the III^o. A minimum of a thirty-day advance notice of the proposed Recognition must be communicated to all III^o+ members of the Temple by the individual proposing the Recognition. Following the end of the thirty-day advance notice period, the Recognition must be communicated in writing to the High Priest and the Executive Director within fifteen days, these communications must be signed by the IV^o+ member who has proclaimed the Recognition, and at least two other members holding the IV^o+ must concur in writing and so notify the High Priest and Executive Director.

Section 3.05

A Priest or Priestess of Set may be Recognized to Magister or Magistra Templi IV^o by decision of the High Priest. A minimum of a thirty-day advance notice of the proposed Recognition must be communicated to all IV^o+ members of the Temple by the High Priest. Following the end of the thirty-day advance notice period, the Recognition must be communicated in writing to the Executive Director and to all voting Councillors, and at least five persons who are voting Councillors must indicate their approval of the decision in writing to the High Priest and to the Executive Director.

Section 3.06

A Magister or Magistra Templi may be Recognized to Magus or Maga V^o by decision of the High Priest. A minimum of a thirty-day advance notice of the proposed Recognition must be communicated to all IV^o+ members of the Temple by the High Priest. Following the end of the thirty-day advance notice period, the Recognition must be communicated in writing to the Chairman of the Council and the Executive Director, and all nine voting Councillors must indicate their approval of the decision in writing to the High Priest and to the Executive Director.

Section 3.07

A Magus or Maga may be Recognized to Ipsissimus or Ipsissima VI^o by decision of the individual Magus or Maga in question. This decision must be communicated to the

High Priest, the Chairman of the Council, and the Executive Director, and at least five persons who are voting Councillors must indicate their approval of the decision in writing to the High Priest and to the Executive Director.

Section 3.08

Persons holding the I° or II° may be downgraded in degree and/or expelled from the Temple of Set by a member holding the III°+. Such a decision must be communicated in writing to the High Priest and to the Executive Director within ten days following the decision. A person holding the II° may return to the I° voluntarily. In the case of a return to the I° either voluntarily or involuntarily, the person in question shall be expelled from the Temple at the end of one year if II° Recognition is not reattained by that time.

Section 3.09

Persons holding the III° may not be involuntarily downgraded in degree. They may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within fifteen days following that decision, and at least five persons who are voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director. This section may not be invoked to expel an incumbent Councillor or an incumbent Executive Director.

Section 3.10

Persons holding the IV° may not be involuntarily downgraded in degree. They may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within fifteen days following that decision, and at least six persons who are voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director. This section may not be invoked to expel an incumbent Councillor or an incumbent Executive Director.

Section 3.11

Persons holding the V° may not be involuntarily downgraded in degree. They may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within fifteen days following that decision, and at least seven persons who are voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director. This section may not be invoked to expel an incumbent Councillor or an incumbent Executive Director.

Section 3.12

Persons holding the VI° may not be involuntarily downgraded in degree. They may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within fifteen days following that decision, and at least eight persons who are voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director. This section may not be invoked to expel an incumbent Councillor or an incumbent Executive Director.

Section 3.13

Honorary membership shall be conferred only in the title of Honorary Setian. It may be conferred by any person holding the IV°+. This recognition must be communicated to the High Priest and the Executive Director within ten days. Honorary Setians pay no admission fee or annual dues for life. Honorary Setians may be expelled from the Temple of Set by decision of the High Priest. This expulsion must be communicated in writing to the Executive Director and to all voting Councillors within ten days

following that decision, and at least five persons who are voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director.

Section 3.14

Only persons who hold the III^o+ shall be considered voting members of the Temple of Set for purposes of amending these By-Laws.

Section 3.15

The names and addresses of all members of the Temple of Set shall be made available to any III^o+ member upon demand.

Section 3.16

To maintain membership, each member of the Temple of Set must renew his membership on an annual basis. This renewal will involve the payment of such renewal fees, to be equal for all members, as the High Priest may determine. A postage surcharge of up to 10% of the annual fees may also be charged for overseas members, as determined by the Treasurer and approved by the High Priest.

Section 3.17

The Executive Director may cancel the membership of any member who fails to renew his membership in accordance with Section 3.16 within sixty days following the mailing date of the Scroll membership renewal announcement. Extensions to this renewal deadline for up to sixty days may be granted by the High Priest, Treasurer, Executive Director, or the Chairman of the Council, provided written notice of such extension is sent to the Executive Director and High Priest. Longer exceptions may be granted by the High Priest or the Chairman of the Council only with the approval in writing of at least five voting Councillors.

Section 3.18

Any member of the Temple of Set may withdraw from the Temple of Set by notifying the Executive Director in writing. The Executive Director may accept written notice concerning the resignation of a I^o or II^o member from any member of the III^o+ as if it was sent by the member resigning.

Section 3.19

Determination of degrees of members received prior to the incorporation of the Temple of Set shall be made by the High Priest and communicated in writing to the Executive Director and the Council of Nine not later than October 31, 1975 CE.

Section 3.20

Readmission of any former member of the Temple of Set who was not involuntarily dismissed from the Temple for misconduct shall be at the discretion of any III^o+ member of the Temple. Any individual so readmitted must comply with any procedures determined to bring membership status current as determined by the Executive Director.

Section 3.21

Readmission of any former member of the Temple of Set who was involuntarily dismissed from the Temple for misconduct shall be at the discretion of the High Priest. Such a readmission authorized by the High Priest must be communicated in writing to the Executive Director and all Councillors, and at least five voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director.

Section 3.22

Any person readmitted to the Temple of Set as a I^o member shall be automatically expelled from the Temple at the end of one year, if II^o Recognition is not attained by that time. Extensions to this one-year time limit may be granted by the High Priest.

Section 3.23

The admission fee and the renewal fee are each set by the High Priest. These fees may not be changed more than once in a twelve-month period. To change these fees, the High Priest must receive written approval of the change from at least five persons who are voting Councillors before the change is announced to the membership.

Article 4. Council of Nine

Section 4.01

The Board of Directors of the Temple of Set, Inc. shall be known as the Council of Nine. All references to "the Council" in these By-Laws refer to the Council of Nine.

Section 4.02

The Council of Nine shall consist of nine persons, each of whom holds the III^o+. In addition to these nine persons, the High Priest and the Executive Director shall be ex officio members of the Council, serving without vote.

Section 4.03

Each voting Councillor shall serve a nine-year term of office ending June 30 or upon the confirmation of a successor to that Council seat, with the exception of the members constituting the initial Council, each of whom shall serve a term of office determined by the Council upon his or her initial election to the Council.

Section 4.04

Vacancies on the Council of Nine through either expiration of a term of office, voluntary resignation of a member of the Council, or incapacity of a member to execute his office shall be filled in the following manner: All IV^o+ Setians may propose a name to the Executive Director. The Executive Director will verify that each proposed individual is willing to serve, then announce those proposed names to the IV^o+ and request approvals in writing. Each IV^o+ may send in an approval for only one of the proposed names. A majority approval by the IV^o+ will confirm the approved individual to the seat. If there is no majority approval, the Executive Director will announce the two names with the most approvals and request as many run-off approvals as necessary to obtain the majority. The Executive Director will provide tabulations of all received approvals to the High Priest and the Chairman of the Council of Nine. If the Executive Director has not completed the procedures of this Section within two months from the date of the seat vacancy, the High Priest may at his option administer the procedures.

Section 4.05

Incapacity of a Councillor to execute his office shall be determined by the Chairman of the Council. Such a determination must be approved in writing by a minimum of six other voting members of the Council, such approval to be communicated to the High Priest, the Chairman of the Council, and the Executive Director.

Section 4.06

A quorum of the Council shall consist of all nine voting members. Actions which can be taken or confirmed with fewer than nine voting members, only when necessary, are: 1) confirmation of the appointment of a Councillor, 2) confirmation of the appointment of a Chairman when the position is empty, and 3) removal of a Councillor for incapacity. In all these cases, a quorum of the Council shall consist of all incumbent voting members.

Section 4.07

The High Priest and the Executive Director will ensure that the assets of the Temple of Set, both administrative and financial, are used to the greatest reasonable extent to assist the Council in carrying out its activity.

Section 4.08

As soon as possible following July 1 and not later than August 1 of each year, or whenever the office of Chairman of the Council of Nine becomes vacant, any Councillor may propose any voting Councillor to serve as Chairman of the Council of Nine, term of office to expire August 31 of the following year or upon confirmation of the next Chairman. Such proposals will be made to the Executive Director. The Executive Director will verify that each proposed individual is willing to serve, then announce all proposed names to the Council and request approvals in writing. Each voting Councillor may send in an approval for only one of the proposed names. A minimum of six approvals by the Council will confirm the approved individual to the Chairmanship. If no name receives six approvals, the Executive Director will announce the two names with the most approvals and request as many run-off approvals as necessary to obtain the six-minimum. The Executive Director will provide tabulations of all received approvals to the Council. If the Executive Director has not completed the procedures of this Section within two months from the date of the Chairmanship vacancy, the High Priest may at his option administer the procedures. If there are any seat-vacancies on the Council, they must be filled according to Section #4.04 before a successor Chairman can be appointed under this Section.

Section 4.09

If the Temple of Set finds itself with no High Priest, no Chairman, and no Executive Director, then the voting member of the Council with the longest current continuous membership on the Council will serve as Chairman pro-tem, for the purpose of 1) filling any and all vacancies on the Council of Nine, then 2) appointing a new High Priest, and 3) serving as required until the High Priest appoints a new Chairman and this appointment is confirmed per section 4.08.

Section 4.10

All papers and documents of the Temple of Set held by any member of any degree, and all Temple-related papers and documents of any III^o+ member involving the Temple of Set, shall be made instantly available to the Council or to any individual member of the Council upon demand. Any individual member of the Council who invokes this section of the By-Laws in order to view material may not reveal any information so gained outside the membership of the Council without prior written authorization to do so from the Chairman of the Council. Such written authorization must be communicated to all voting and non-voting Councillors by the Chairman in each specific instance. Any member of any degree who provides papers, documents, or other information to any Councillor or Priest, demanded under this section or not, may place the papers, documents, or other information under this confidentiality provision by notifying the Councillor and Chairman in writing. Any member of any degree who feels that the requested papers or information are not applicable to the Temple of Set may instead send the papers or information to the Chairman of the Council (or his delegate), who will forward only those which are applicable to the requester. Any member of any degree who destroys such papers or documents to prevent Councillors from obtaining them may be expelled per the procedures of Article 3 for this reason.

Section 4.11

All Councillors shall serve without compensation. They shall be reimbursed for reasonable expenses involved in carrying out the functions of their office.

Determination of reasonable expenses shall be made by the Chairman of the Council.

Section 4.12

A record of minutes of the Council of Nine, when it is functioning specifically as a board of directors for corporate purposes, shall be kept by the Executive Director.

Section 4.13

The Chairman of the Council of Nine may be recalled by a 3/4 vote of all III^o+ members. Such vote shall be called on a petition submitted by 1/3 of the III^o+ members to any member of the Council of Nine. This vote will be jointly supervised by that Councillor, the Executive Director, and a IV^o+ member chosen by these two. Any person removed from this office by recall may not be appointed to nor serve as Chairman or High Priest for a period of five years following the recall.

Article 5. High Priest of Set

Section 5.01

The responsibility and authority to determine all policies and programs of the Temple of Set, subject only to the provisions of these By-Laws, shall rest with the High Priest (or High Priestess) of Set. No policy, program, decision, action, or statement under the authority of this Section shall conflict in whole or part with the Articles of Incorporation or By-Laws of the Temple of Set.

Section 5.02

The High Priest shall perform all duties of a corporate president required by law.

Section 5.03

The High Priest shall hold the IV^o+

Section 5.04

The Chairman of the Council shall appoint the High Priest. Such an appointment must be approved in writing by at least five other voting Councillors, such approval to be communicated by those persons individually to the Chairman, the Executive Director, and each other.

Section 5.05

Upon appointment to office, the High Priest shall serve without fixed term until his resignation or removal from office. He may resign from office by so notifying both the Chairman of the Council and the Executive Director in writing.

Section 5.06

The Chairman of the Council may remove the High Priest from office if he feels that there is just cause for doing so. Such a decision must be approved in writing by at least six other voting members of the Council, such approval to be communicated to the High Priest, the Chairman, and the Executive Director by those Council members individually.

Section 5.07

The High Priest may serve with or without compensation as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses involved in carrying out the functions of his office. Determination of reasonable expenses shall be made by the Chairman of the Council.

Section 5.08

The High Priest shall neither display nor wear any distinct insignia of office.

Section 5.09

The High Priest may be recalled by a 3/4 vote of all III^o+ members. Such vote shall be called on a petition submitted by 1/3 of the III^o+ members to any member of the Council of Nine. This vote will be jointly supervised by that Councillor, the Executive Director, and a IV^o+ member chosen by these two. Any person removed from this office by recall may not be appointed to nor serve as Chairman or High Priest for a period of five years following the recall.

Article 6. Executive Director

Section 6.01

All administrative operations of the Temple of Set shall be supervised by the Executive Director, subject to the provisions of these By-Laws and to the instructions of the High Priest.

Section 6.02

The Executive Director shall perform all duties of a corporate vice president/secretary required by law.

Section 6.03

The Executive Director shall hold the III^o+

Section 6.04

The Chairman of the Council shall appoint the Executive Director. Such an appointment must be approved in writing by at least four other voting Councillors, such approval to be communicated by those persons individually to the Chairman, the High Priest, and each other.

Section 6.05

Upon appointment to office, the Executive Director shall serve without fixed term until his resignation or removal from office. He may resign from office by so notifying both the Chairman of the Council and the High Priest in writing.

Section 6.06

The Chairman of the Council may remove the Executive Director from office if he feels that there is just cause for doing so. Such a decision must be approved in writing by at least five other voting members of the Council, such approval to be communicated to the High Priest, the Chairman, and the Executive Director by those Council members individually.

Section 6.07

The Executive Director may serve with or without compensation, as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses involved in carrying out the functions of his office. Determination of reasonable expenses shall be made by the High Priest.

Section 6.08

The Executive Director shall neither display nor wear any distinct insignia of office.

Article 7. Treasurer

Section 7.01

All financial transactions of the Temple of Set shall be supervised by the Treasurer, subject to the provisions of these By-Laws and to the instructions of the Executive Director.

Section 7.02

The Treasurer shall perform all duties of a corporate treasurer required by law.

Section 7.03

The Treasurer shall hold the III^o+

Section 7.04

The Chairman of the Council shall appoint the Treasurer. The Chairman may remove the Treasurer from office if he feels that there is just cause for doing so. A removal decision must be approved in writing by at least four other voting members of the Council, such approval to be communicated to the High Priest, the Chairman, and the Executive Director by those Council members individually.

Section 7.05

Upon appointment to office, the Treasurer shall serve without fixed term until his resignation or removal from office. He may resign by so notifying the Executive Director and the Chairman of the Council in writing.

Section 7.06

The Treasurer may be a voting Councillor. If this is the case, his rights and responsibilities as a Councillor will take precedence over his duties as Treasurer. This determination is to be made by the Treasurer himself.

Section 7.07

The Treasurer shall keep a complete record of the finances of the Temple of Set on books which shall be and remain the property of the Temple of Set, and which shall be open for inspection at any reasonable time by any member of the Temple of Set holding the III+.

Section 7.08

The Treasurer may serve with or without compensation, as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses involved in the carrying out the functions of his office. Determination of reasonable expenses shall be made by the High Priest.

Section 7.09

The Treasurer shall neither display nor wear any distinct insignia of office.

Section 7.10

The Chairman of the Council may or may not require the Treasurer to be bonded at the expense of the Temple of Set.

Section 7.11

Checks drawn on the account of the Temple of Set shall require two signatures. One will normally be that of the Treasurer and the other that of either the High Priest, the Executive Director, or the Chairman of the Council. Should the Treasurer be incapacitated, the two signatures may be those of any two of the other three authorized signatories.

Section 7.12

The Temple of Set shall operate with an annually balanced budget. Only the High Priest or the Chairman of the Council may authorize the incurring of short-term indebtedness, such as charge accounts, in the name of the Temple of Set.

Section 7.13

Special Funds: The Temple of Set may reserve money and property in special funds, managed by the Treasurer, dedicated to specific purposes or not, separate from normal operating funds, as appropriate to its religious and organizational goals. Any donation to the Temple of Set with a value greater than 1% of the sum of monetary items within all special funds as reported at the beginning of the fiscal year (or, if the special funds total less than \$100,000, then any donation of \$1,000 or greater) is to be placed into these special funds, separate from normal operating funds, unless specifically donated to the operating funds. Donors may specify one or more special funds to receive their donations if they wish, regardless of value. Property in special funds other than monetary items may be converted to monetary items or not, at any time, on decision by the High Priest and Treasurer together. The Treasurer may use special funds or operational funds or a combination of funds to maintain property within special funds, provided that annual cost does not exceed 5% of the value of that maintained property. Any other expenditure from special funds must be authorized by the High Priest. Such decision must be approved in writing by at least seven persons who are incumbent, voting members of the Council, such approval to be communicated to the High Priest,

the Chairman of the Council, and the Executive Director. Any such expenditure may not take place until after the required written approvals have been received.

Article 8. Corporate Records, Reports, and Seal

Section 8.01

All standing policies of the High Priest and administrative procedures of the Executive Director shall be recorded in the Jeweled Tablets of Set.

Section 8.02

The corporation shall keep and maintain adequate and correct accounts of its properties and business transactions, including accounts of its assets, liabilities, receipts, disbursements, gains, and losses.

Section 8.03

On request of an assessor, the corporation shall make available at its principal office in California or at a place mutually acceptable to the assessor and the corporation a true copy of business records relevant to the amount, cost, and value of property, subject to local assessment, which it owns, claims, possesses, or controls within the county.

Section 8.04

The books of account shall at all reasonable times be open to inspection by the High Priest, the Executive Director, and/or any voting Councillor. The High Priest, the Executive Director, and/or any voting Councillor shall have the absolute right at any reasonable time to inspect all books, records, documents of any kind, and the physical properties of the corporation. Such inspection may be made in person or by agent or attorney, and the right of inspection includes the right to make extracts and copies.

Section 8.05

Fiscal year of the Temple of Set shall be the calendar year. Within three months following the close of each fiscal year, the Treasurer shall prepare and submit to the High Priest, the Executive Director, and the Council of Nine an annual financial statement of that fiscal year. The financial statement shall be prepared in accordance with sound accounting practices, and may be certified by a public accountant.

Section 8.06

The Temple of Set may adopt, use, and at will alter a corporate seal. Such a seal, if adopted, shall be affixed to all corporate instruments, but failure to affix it shall not affect the validity of any such instrument.

Article 9. Insignia

Section 9.01

Insignia of the Temple of Set shall consist of a pentagram, two points upraised, against a circular field. The edges of the pentagram shall not touch the circular field.

Section 9.02

The insignia described in Section 9.01 may be used by any member of the Temple of Set in accordance with the provisions of this Article, but it shall not be embellished with any other designs or have any other insignia superimposed upon it.

Section 9.03

Insignia of the I° shall be a silver pentagram, two points upraised, against a circular field of white.

Section 9.04

Insignia of the II° shall be a silver pentagram, two points upraised, against a circular field of red.

Section 9.05

Insignia of the III^o shall be a silver pentagram, two points upraised, against a circular field of black.

Section 9.06

Insignia of the IV^o shall be a silver pentagram, two points upraised, against a circular field of blue.

Section 9.07

Insignia of the V^o shall be a silver pentagram, two points upraised, against a circular field of purple.

Section 9.08

Insignia of the VI^o shall be a silver pentagram, two points upraised, against a circular field of gold.

Section 9.09

Insignia of Honorary Setian shall be a silver pentagram, two points upraised, against a circular field of green.

Section 9.10

No member of the Temple of Set may wear or otherwise use the distinctive insignia of a degree other than that which he currently holds.

Article 10. Orders

Section 10.01

The term "Order" designates an organizational element of the Temple of Set supervised by one or more IV^o+ members as Grand Master/Co-Grand Masters of that Order. Any IV^o+ member may create an Order, but may not serve as Grand Master/Co-Grand Master of more than two Orders at a time.

Section 10.02

The Grand Master/Co-Grand Master of an Order exercises complete authority over that Order subject to these By-Laws.

Section 10.03

Orders will accept only II^o+ members of the Temple of Set as Order members. A member of the Temple of Set may belong to a maximum of one Order unless the Grand Masters of that Order and any proposed additional Order(s) agree that additional Order membership is acceptable.

Section 10.04

Order insignia may be worn either together with Temple of Set insignia or alone. When worn together with Temple insignia, the Order insignia must not conflict with, displace, or cover it.

Article 11. Pylons

Section 11.01

The term "Pylon" designates an organizational element of the Temple of Set supervised by one or more II^o+ members as Sentinel/Co-Sentinels of that Pylon. Any III^o+ member may create a Pylon and serve as Sentinel, but may not serve as Sentinel of more than one Pylon at a time. If a II^o member is to serve as Sentinel, the Pylon must be sponsored by a III^o+ member.

Section 11.02

The Sentinel/Co-Sentinel of a Pylon exercises complete authority over that Pylon subject to these By-Laws and any policies of the High Priest concerning Pylons published in the Jeweled Tablets of Set.

Section 11.03

A member of the Temple of Set may belong to a maximum of one Pylon unless the Sentinels of that Pylon and any proposed additional Pylon(s) agree that additional Pylon membership is acceptable.

Section 11.04

Pylon insignia may be worn either together with Temple of Set insignia or alone. When worn together with Temple insignia, the Pylon insignia must not conflict with, displace, or cover it.

Article 12. Amendments to By-Laws

Section 12.01

These By-Laws shall become effective immediately upon their adoption. Amendments to these By-Laws shall become effective immediately upon their adoption unless the members in adopting them provide that they are to become effective at a later date.

Section 12.02

Subject to any provisions of law applicable to the amendment of By-Laws of non-profit corporations, these By-Laws, or any other of them, may be altered, amended, or repealed and new By-Laws adopted by a three-quarters majority vote of all III^o+ members of the Temple of Set.

Section 12.03

A vote to affect these By-Laws in accordance with Section 12.02 shall be jointly supervised by the High Priest, the Chairman of the Council, and the Executive Director.

Section 12.04

The High Priest may call for a vote to affect these By-Laws in accordance with Section 12.02 at his discretion. A vote must be called for upon receipt by the Executive Director of a petition signed by one-third of the Active Status III^o+ members of the Temple of Set. Upon receipt of such a petition, the Temple of Set shall immediately cease all programs and activities involving the issue in question until the vote has been conducted, announced, and implemented.

Section 12.05

The original or a copy of the By-Laws as amended or otherwise altered to date, certified by the secretary of the corporation, shall be recorded and kept in the Onyx Tablet of Set.¹

Article 13. Interpretation of By-Laws

Section 13.01

Interpretation of the provisions of these By-Laws, where they are not clearly explicit, shall be by the High Priest. The Chairman of the Council may overrule such an interpretation. An overrule decision must be approved in writing by at least four other voting members of the Council, such approval to be communicated to the High Priest, the Chairman, and the Executive Director by those Council members individually.

Section 13.02

As used in these By-Laws, the notation "+" following an initiatory degree means "this or any higher degree."

Section 13.03

All degrees of membership and all offices within the Priesthood and Temple of Set may be held by persons of either sex. Use of masculine pronouns in these By-Laws is for simplicity only.

Section 13.04

Any "written notice" referred to in these bylaws may be given in person, sent by postal mail, by commercial courier, facsimile, email, or other commonly used methods of written/typed communication. It is always the responsibility of the sender to ensure that the written notice was received by the recipients, especially when using methods like email, which are not highly reliable.

Footnotes

1. RT Note: It was decided by the Priesthood in the year XXVII that in addition to the Onyx Tablet, a copy of the Bylaws would be published in the Ruby Tablet so it would be available to all II° Adepts.

Temple of Set Bylaws Reference

Classification: V1 - D11 - 3
Author: Robert Menschel IV°
Date: July 4, XXXIV
Revision: January 7, XXXVI
Subject: Temple of Set, Organization
Reading List:

Introduction

The bylaws of the Temple of Set helps define and limit the Temple's organizational structure and activities. They provide a minimal set of standards we operate by, and they provide rules and policies for the smooth transfer of responsibilities from officer to officer.

There is much that the bylaws do not specify -- the Temple of Set is inherently and necessarily flexible and malleable -- most of our activities, standards, perceptions, etc., are subject to both individual and organizational Xeper, and therefore we do not codify those aspects of the Temple in fixed bylaws. We try to keep our bylaws to a minimum. We try to keep our minimal bylaws simple and readily understandable.

Even so, there are questions raised about the bylaws, what they mean, how they're applied. This document attempts to answer those questions.

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Bylaws and the Temple of Set

The Hierarchy of Rules

Bylaws are rules of behavior which exist among other rules. The universe of rules includes sometimes conflicting rules, which need to be resolved according to a hierarchy -- which rules take precedence over which others. The hierarchy given here may not be complete, but it covers most sets of rules we need to be aware of when thinking about bylaws:

Ethics and Maat

All rules written down are limited and dangerous. The misapplication of rules can lead to great evil. Each person is responsible for weighing their actions and their heart against Maat's feather, and for doing what is Right and Necessary even if against all known rules.

This is not an easy decision, even when a necessary decision. To follow through with doing what's Right and Necessary often means standing tall and proud, demonstrating your principles for all to see, and explaining them to people who may not understand, while being jeered and attacked for doing so. Life and the world is not fair, and those who do what is Right and Necessary often suffer for it. The only thing worse than taking such a path is *not* taking such a path, thereby supporting injustice.

State Law

All organizational rules are subject to laws imposed by the state, including criminal law and civil law. Incorporated in California, the Temple of Set is primarily subject to the laws of the

USA and of California. Other laws also apply from time to time. For instance, the Temple and its representatives are not permitted to act in violation of Germany's laws in Germany, though identical actions may be legal in the USA.

Articles of Incorporation

The Articles of Incorporation define the corporation. Our status as a corporation depends on these. They therefore take precedence over all other rules within the organization.

Bylaws

Subject to the above rules, bylaws are the primary rules which enable and limit the organization. They limit what the organization can do. They also empower and limit the officers and members. They provide protections against the abuse of power, and they provide methods of retribution for the abuse of power.

High Priest Policies

The High Priest is empowered by Bylaws section 5.01 to define policies, rules, followed within the Temple of Set.

Order- and Pylon-Specific Rules

Grand Masters may establish rules which apply to their Order, and Sentinels may establish rules which apply to their Pylon. These powers are granted by bylaws sections 10.02 and 11.02.

Parliamentary Procedures

Developed from British parliamentary tradition, and updated by common conventions as society modernized, there are several standards of parliamentary procedure commonly used in modern organizations to cover procedural matters not specified by bylaws. These govern how meetings which make organizational decisions are called, and how these meetings are managed. These principles are rarely required in Temple activities, since so little is decided by vote in formal meetings, but rather decided by individuals. The most important role that parliamentary procedures play in Temple activity is during Priesthood meetings which discuss and vote upon bylaws amendments. However, many of our almost formal discussions are inspired by the principles of fairness and protection of the minority which are cornerstones of parliamentary procedures.

What Should Be in the Bylaws?

Given the bylaws' place in the above hierarchy, and the complexity of changing the bylaws (it requires a 3/4 affirmative vote of the entire Priesthood), the bylaws should contain:

- rules which are critical to the organization's operation, such as the succession of officers and their basic duties.

- rules which protect the organization and its members from the abuse of power, such as the ability of the High Priest to expel members of the Priesthood who abuse their power, and protections against abuse of this power by the High Priest.
- rules which are permanently necessary for the organization, and which should be reasonably stable for decades or generations, such as Recognition criteria and procedures.
- rules which apply to the bylaws themselves, such as rules concerning interpretation and amendment.

Anything else, rules which are subject to change, rules which apply within subgroups, procedures chosen to implement the rules, etc., should normally not be in the bylaws. They should be determined by other means, and implemented/documented outside of the bylaws.

Bylaws Amendments

Identifying the Need for Bylaws Amendments

The need for bylaws revision can be identified by anyone (Priest, Adept, Setian, and even nonmember), at any time. Bylaws revisions can be required because of several conditions:

1. The bylaws don't cover a condition which could leave the organization in uncertain straits. Example: The Bylaws used to state that checks required two signatures, of the High Priest, Treasurer, and/or E.D. While Dr. Aquino was High Priest and Magistra Aquino treasurer, an auto accident could easily have left us with just one officer able to sign checks. We therefore added the Chairman of the Council of Nine as a fourth valid signature.
2. The organizational structure changes, and such changes warrant Bylaws revisions. An example would be the addition of sections dealing with Orders and Pylons.
3. Unexpected problems are encountered or discovered which warrant bylaws revision to resolve or prevent. Example: during the Set-IV crisis we discovered that the bylaws provisions involving the removal of a Councillor were too restrictive -- two errant Councillors were sufficient to prevent the removal of either one. The bylaws were therefore modified to reduce the removal confirmation requirement by one. (7/9 of the Council is sufficient to remove a Councillor, instead of requiring 8/9).
4. The membership structure changes. An example is the addition of sections dealing with the VI^o.

It is almost never advisable to modify bylaws while in the midst of a problem that needs resolution. During such times, people tend to focus on immediate needs and benefits, and not on the long-term needs of the organization, the larger picture. All too often bylaws changes made in such situations are poorly written and incomplete. They often lead to additional problems later, unless the bylaws are again revised during more reflective times.

The exception to that would be during a problem which has continued for an extended period of time, and which has been proven to be unresolvable without bylaws modifications. In such cases the bylaws should be revisited some months after the problem is resolved, and examined to identify necessary improvements in the amendments.

Proposing Amendments

Amendments can be proposed by three sources:

- The High Priest may propose bylaws changes at any time. He may (and usually does) discuss such changes with selected Initiates, but this isn't necessary.
- The High Priest may appoint a committee of members to review the bylaws and submit amendments if any seem warranted.
- Any individual may recommend changes. The easiest course of action is to offer your ideas to the High Priest, who can advance the amendment if he agrees with it. Likewise, if there's an active committee reviewing the bylaws, suggestions can be given to them. Finally, any member can offer his proposal directly to the Priesthood.

Discussion and Refinement

Bylaws and their amendments are long-term decisions, difficult to change. It's therefore important to offer bylaws amendments which are the best possible, the most likely to do the necessary job, and worded in such ways as to produce as little confusion or uncertainty as possible. Bylaws and their amendments need to be worded so the need for future amendments improving on them is minimized.

In other words, bylaws and amendments should be discussed among those with knowledge of the process before they are formally submitted to the Priesthood for approval. This serves several purposes:

- During the discussion the amendment can be refined to a) cover more situations, b) be clearer, c) better answer the need which requires such amendment.
- During the discussion other related bylaws can be reviewed and perhaps corresponding or parallel changes can be made to keep or improve the consistency of our bylaws.
- During the discussion the High Priest and others can take the time to review and agree with the proposal, speeding the remaining processes.

Submission to Priesthood

After the proposed amendment has been discussed, reviewed, and possibly improved upon, it needs to be submitted to the Priesthood for approval.

The High Priest may submit any amendment to the Priesthood at his discretion. The easiest way to put an amendment before the Priesthood is therefore to work with the High Priest such that he agrees to do this.

If the High Priest appointed a committee to review the Bylaws and suggest amendments, then the High Priest will review the committee's recommendations and may choose to submit any/all of the proposed amendments to the Priesthood.

Alternately, an amendment may be submitted to the Priesthood if requested by a petition signed by 1/3 of the active Priesthood. To obtain this 1/3, you can either circulate the petition at Conclaves or other meetings, or mail copies of the petition to Priests, and have them return signed copies.

The Executive Director will be responsible for verifying the 1/3 count. This may involve contacting those Priests and verifying their support. If you have the Priests supporting your amendment send notice of this support directly to the E.D. as well as to you, you can speed this process.

Voting on Amendments

Votes on bylaws amendments may be taken in person or by mail. Votes are managed by the Executive Director, High Priest, and Chairman of the Council.

Votes can be taken or begun at Conclave, if desired by these three. If 3/4 or more of the Priesthood is at Conclave, and if 3/4 or more of the Priesthood votes in favor of the amendment at that Conclave, then the amendment passes.

If the vote is taken at Conclave and it does not gain a 3/4 majority (perhaps because 3/4 of the Priesthood was not at the Conclave), but the 3/4 majority can be reached if all absent Priests voted for the amendment, then this vote may be extended into a mailing to those Priests if desired by the amendment's sponsor.

Following parliamentary procedures, a vote at Conclave must be taken in a formal III^o+ meeting with adequate notice. "Adequate notice" means that the meeting must have been on the Conclave's agenda, or announced at least 24 hours in advance at a meeting on the agenda at which the Priesthood is expected to attend (eg: a III^o+ meeting or general membership meeting). The vote may be taken by secret ballot, show of hands, or any other means which allows the ED, HP, and CC9 to accurately tally the votes and which ensures that each Priest has one vote.

Votes by mail can be held by a combination of postal mail and email. Because of the vagaries of email, any email notice and/or vote should be backed up by a postal mail copy if no confirmation is quickly received. ie: If Priest A doesn't vote or confirm receipt of an email notice in a day or two of the emailing, then a hard copy notice should be mailed to Priest A. If Priest A votes by email and does not receive confirmation of the vote in a day or two of the mailing, Priest A should mail a hard copy vote. The actual contents and methods of notice and vote will be determined by the HP, ED, and CC9.

Enactment of Amendments

Most bylaws amendments are enacted (come into force) immediately upon their approval by the Priesthood, or more accurately when the vote has been counted and verified. Bylaws amendments which should have a future effective date (perhaps to coordinate with other changes) need to have such scheduling written into the bylaws amendment.

Enforcement and Violations

The High Priest stated one of the primary factors of bylaws enforcement in an email which discussed the creation this document:

Rules should be harsh, but the place for Mercy and Justice should always remain.

The purposes of the Bylaws are to strengthen the Temple as an organization, to enable it to do its Work, and to protect it from hazard and intrigue. To provide that protection, the Bylaws must be strict, and we must be prepared to follow the letter of the Bylaws when necessary. However, if we overreact to an innocent violation of bylaws, we can worsen the Temple's situations rather than improve them. The High Priest also said, "Mercy is the right of those who rule, not the right of those who are seeking rulership." To this I would add, "Mercy and Justice are Balanced when the final results are better for everyone concerned."

Standard Procedures

The Bylaws specify certain procedures which must be followed by the Temple of Set. These fall into two categories: those determined by calendar dates, and those determined by events. I'm not going to try to list all such procedures, just those which are most common and/or critical. Items can be added to this list on request.

Calendar-driven

- Membership fees must be paid yearly, or membership will be terminated. Membership fees are determined by the High Priest, confirmed by Council.
- One Council term of office ends each June 30. The appointment of the new term of office is normally complete by that time. This appointment is by the Chairman, confirmed by the Council.
- The Chairman's term of office ends on August 31 of each year. The appointment of the new term of office is normally complete by that time. This appointment is by the High Priest, confirmed by Council.

Event-driven

- Recognitions: The procedures for all II^o+ Recognitions take place when the person responsible for Recognition determines that it is time.
- Expulsions: The procedures for expelling III^o+ members take place when the High Priest determines it is necessary.
- Officer Appointments: The Chairman appoints a new High Priest, Executive Director, or Treasurer whenever that position becomes vacant. Note that these officers serve indefinite terms of office (no fixed period of time).

Identifying Violations

Any member of the Temple of Set may identify and report a violation of these bylaws. It's probably best to bring it to the attention of the person in violation first, since that's the best person to reverse/fix the violation. Any member may also bring a violation to the attention of any officer responsible for that area of activity (eg: membership problems to the Executive Director), or to the High Priest or any Councillor.

Resolving Violations

Decisions and actions made which are in violation of the Bylaws will be reversed to the best of our ability. Decisions and actions which are required at specific times which were not accomplished will be taken as quickly as possible.

Any member of the Temple of Set who feels that a Bylaws violation is not dealt with properly or sufficiently may bring this to the attention of the High Priest or any Councillor.

Bylaws Interpretations and Notes

[Note: These interpretations and notes are Magister Menschel's personal interpretations based on experience and discussions with High Priest Dr. Aquino, and more recently High Priest Don Webb, unless otherwise specified. Only those interpretations here which indicate specifically that they are a High Priest's interpretation carry the official weight of section 13.01. (There are none at this time.)]

Article 1 -- Offices

Because the Temple of Set, Inc. is a corporation chartered within California, we maintain the principle business office (where the State of California can reach us) within California, and specifically in San Francisco. So far this has been the case even during the period when no officer of the Temple was located in or around San Francisco. This is probably the easiest bylaw to change, but as long as we provide a reliable method for the State to reach us through such an office, it's one which doesn't need to be changed.

Article 2 -- Affiliation

Section 2.01: Corporate Affiliation

The corporation is not to affiliate with any other institution, organization, corporation, or whatever. That means no corporate memberships in organizations like AMER, councils of churches, charitable organizations, or the like. However members can belong to organizations without limit, except as covered by later sections in this article.

Sections 2.02 and 2.03: Dual memberships

Section 2.02 disallows dual membership in other religious organizations for members at the II° level or above. 2.03 disallows dual membership in other initiatory organizations if such membership is determined to be in conflict with or take precedence over Temple membership, as determined by members of the Magistry.

Though an "except for Setians I°" isn't mentioned for the latter, in practice there's generally some leeway for Setians to join the Temple and later choose between the two organizations if such choice is necessary. The general principle which has been applied to this area is that people who want to determine if the Temple of Set is the right organization for them shouldn't have to "burn their bridges" to find out. There are a few organizations which are in extreme conflict such that members of those organizations would not be allowed to join the Temple, but they are very few and far between.

The High Priest determines which organizations are considered to be "primarily religious organization or institutions." In practical matters, it's normally the III° Priests that make these determinations, sometimes in consultation with Masters of the Temple. The High Priest is the final arbiter here, but is rarely called upon for his edict.

The bylaws provide for no limit on dual membership in organizations which are non-religious and non-initiatory. However, there are organizations which are counterindicated due to various reasons, including (but not limited to) a) extreme philosophical differences, b) open antagonism expressed by the other organization against the Temple of Set, c) illegal activity or the condoning of same. Such determinations are not encoded in the bylaws, but are determined by the Priesthood generally, and the High Priest in particular, on a case by case basis. (The determining factor for these latter affiliations isn't the affiliation itself, but rather what that affiliation says about the individual and whether that individual is indeed Setian, given that affiliation.)

Magistra Hardy offers definitions for key terms of these sections, such as:

"initiatory organization or institution": an organization having *initiation* as its primary and explicit focus. By *initiation* we might mean: (a) expansion of the individual's capabilities, specifically with regard to limits of the psyche rather than limits and properties of other kinds; (b) enhancement of the individual's state of being

"religious organization or institution": an organization having *religion* as its primary and explicit focus. By *religion* we might mean: (a) a supra-rational belief system; (b) practices and moral conduct prescribed by that belief system

Even so, the bylaws do not entirely track our "common sense" about multiple affiliations. Magistra Hardy made up a list of responses that might logically be given to a I° or II° based on sections 2.02 and 2.03 plus the definitions above.

- A. Would the bylaws prevent me from working for a Catholic hospital? No. Religion is not the primary and explicit focus of a Catholic hospital. Nor does employment as doctor, nurse, clerk, or janitor at a Catholic hospital imply anything about your religion.
- B. Would the bylaws prevent me from taking classes in Ifa divination taught by a Yoruba cultural center? No. This is initiatory (learning a magical technique). Religion is not the primary and explicit focus.
- C. Would the bylaws prevent me from joining the Arab Cultural Center to study Arabic? No. Religion is not the primary and explicit focus.
- D. Would the bylaws prevent me from joining the Arab Cultural Center to study Islam? No. Religion is not the primary and explicit focus. One may study a religion, even under a teacher who belongs to that religion, even as a member of a cultural organization where everyone else is a member of that religion, without affiliation or membership in the religion itself.
- E. Would the bylaws prevent me from being initiated into Santeria? Yes. Santeria is primarily and explicitly a religion. In addition, the ceremony appears to involve acts and principles contrary to Setian ethics.
- F. Would the bylaws prevent me from joining the Freemasons? No. Religion is not the primary and explicit focus of the Freemasons. Although they require belief in a supreme being -- a suprarational premise -- and base their ethical principles on this belief, as explained by one Freemason writing on USENET, Freemasonry is generally pursued as a fraternal activity, not a religion.
- G. Would the bylaws prevent me from joining the OTO? No. Religion is not the primary, explicit focus of the OTO. The OTO describes itself as a fraternal, initiatory, social and educational organization of a religious nature, and describes that religion as

Thelema. However, the degree system of the OTO is primarily and explicitly initiatory.

The OTO has a specifically religious arm, the Ecclesia Gnostica Catholica, whose members performs ordinations, baptisms, confirmations, weddings and the Gnostic Mass. The EGC appears to be primarily and explicitly a religious institution. The bylaws probably bars II°+ Setians from affiliating with the EGC (and hence accepting any OTO degree beyond the 6th, as the OTO grants automatic EGC "bishop" status with the 7th degree) unless the High Priest determines otherwise.

[The Onyx Tablet presently includes a paper on determining the nature of OTO affiliation in a Setian I° and recommendations. Priests are encouraged to review that paper whenever appropriate.]

- H. Would the bylaws bar me from attending Catholic Mass? No. The bylaws prohibit membership and/or affiliation, not participation. [A Priest of Set III° might reasonably inquire why one would want to, accepting "My uncle's funeral" or "My friend's wedding" as valid and criticizing other answers. But attendance of itself could not be cited as a violation of 2.02 unless there was a question of ethics raised by this participation.]
- I. Would the bylaws prevent me from joining a Christian evangelical group in order to write a paper for my degree in Religious Studies? Yes. The bylaws prohibit membership and/or affiliation.

As implied by Magistra Hardy's discussion and examples above, members' have quite a bit more freedom to belong to nonreligious organizations than most people realize, given the reputation of this bylaws section.

Article 3 -- Membership

Section 3.02: the I°

This section discusses the 2-year time limit to the II°. Note that while only the High Priest may grant any extension past the 2.5 year mark, such extensions have been mostly automatic when requested by a III°+ Priest. This is due in large part to the care taken by the Priesthood in requesting such extensions (and the few extensions requested in this way). It is due in large part to the Adepti who have shown themselves able to Become and Be Adept with the additional time granted by these extensions.

While many sections of the bylaws specify that written notice must be sent to the Executive Director, that language is missing from this section. Policy and administration requires, however, that any Priest who admits a Setian I° to the Temple or who grants an extension to the 2-year time limit notify the E.D. in writing so that the membership roster can be correctly maintained.

Such written notice (and other notices specified in the bylaws) can be sent by email to the Executive Director, but it's the responsibility of the Priest sending the message to ensure the E.D. received it, per our new bylaw section 13.04.

Section 3.02 discusses the 2-year "maximum" time limit. Neither 3.02 nor 3.03 describe any minimum time limit. It is possible for some very exceptional initiates to be Recognized to the II° very quickly, but it's very rare. The great majority of II° Recognitions have always taken at least nine months to a year, and the average time members spend within the I° is growing. As the Aeon progresses, the Priesthood sees an ever-increasing level of quality within the II°, and it is requiring more from those initiates it Recognizes as Adept. We expect most members will require at least a full year to achieve the II°. We are seriously considering modifying the bylaws to allow more time for achieving the II°, since in a few years we expect more and more initiates will require more than the two years currently permitted by the bylaws.

Section 3.06: The V°

Note that the Recognition of a Magus or Maga is the only organizational action which requires a unanimous confirmation by all members of the Council of Nine. This signifies the importance of such Recognition.

Section 3.08: Downgrade and Expulsion of I° and II° members

Though it is not stated here, the one-year time limit for automatic expulsion of someone who returns to the I° and doesn't reattain the II° can be extended by the High Priest when requested by a Priest of Set III°+.

Also, any III°+ member of the Priesthood may choose to appeal any section 3.08 downgrade or expulsion to the Council of Nine, through any Councillor. The Chairman of the Council may choose to consider the appeal or not, depending on the information given to him. If the Chairman submits the appeal to the Council, the downgrade or expulsion is reversed if five of the nine voting Councillors grant the appeal. This is a natural extension of the confirmation process stated in sections 3.09 through 3.12.

Section 3.13: Honorary Setians

To quote Priest John Youril,

An Honorary Member is -- in the very highest sense -- a friend of the Temple and one who has made enduring contributions to these sacred halls.

Honorary recognitions are given to those nonmembers who have contributed greatly to the Temple of Set, such as the lawyer that helped establish the Temple as a nonprofit California corporation, and to members who have contributed more than usual to the Temple and who need to leave active membership (such as a founding Councillor or past Executive Director).

Section 3.15: Roster

"The names and addresses of all members of the Temple of Set shall be made available to any III°+ member upon demand." More than that, the membership list is supplied to the Priesthood of Set whenever feasible. Those with PGP email capabilities receive a secure, encrypted copy regularly. Copies are supplied to the Priesthood at almost every International Conclave held in the U.S.A. A copy will be mailed to any Priest that requests it.

Section 3.20: Readmission

"Readmission of any former member of the Temple of Set who was not involuntarily dismissed from the Temple for misconduct shall be at the discretion of any III^o+ member of the Temple." However, the Priesthood in general does not see any value to people who repeatedly join and leave and rejoin the Temple. There are good reasons why someone might leave the Temple once, and later rejoin. Having done so, leaving the Temple a second time demonstrates a pattern of inconsistency which continued past two periods of activity within the Temple. Priests will give careful consideration to those who have left and want to rejoin, and most who seriously seek readmission will be welcomed back into the Temple. But it will be very, very rare that someone who has resigned twice from the Temple will be readmitted again.

Note that although the determining factor in sections 3.20 and 3.21 is whether the former member left voluntarily or was dismissed for misconduct, more practically the Priesthood generally will not readmit someone who left voluntarily *rather* than be expelled. Those who left the Temple of Set voluntarily due to their misconduct, or who caused problems for the Temple or its members before or after leaving, will generally not be readmitted without careful consideration by the High Priest.

There is nothing in sections 3.20 or 3.21 which indicates at which degree levels people may rejoin the Temple. In the past we've had people leave the Temple and then rejoin at all degree levels I^o through IV^o. However, the Priesthood is more and more adopting an opinion that readmissions will in the future almost always be at the I^o and II^o levels. Those who left at higher degree levels will shortly be reRecognized to those degree levels if warranted, but they will generally rejoin the Temple as I^o and II^o Setians.

Article 4 -- Council of Nine

Section 4.02: Council Composition

The Council of Nine consists of nine persons (after all, who would accept a "Council of Nine" with fourteen people on it?). In addition to these nine persons, the High Priest and the Executive Director are ex-officio members of the Council, serving without vote.

Voting members of the Council of Nine are specified and limited by this section of the bylaws. Two non-voting members are also specified, but there is no specific limitation on non-voting members here. Therefore, following parliamentary traditions (as modified to follow the guidelines of the bylaws), the Chairman of the Council of Nine may appoint and remove other non-voting participants as he chooses. The appointment of non-voting participants must be approved in writing by at least five other voting members of the Council. The Chairman may remove any of these additional non-voting participants as he sees fit, without requiring confirmation. To date such non-voting Council participation has been extended only once, to Dr. Aquino following his resignation as High Priest and the appointment of Magus Webb to that position.

Note that the traditional/parliamentary meaning of "ex officio" members of a committee or board is a) members who are granted that membership not because of election or appointment, but because of an office held (such as the High Priest and Executive Director), and b) these members normally have the same voting rights and powers as all other members of the board

or committee. Though the ex officio members of the Temple's Board of Directors have full rights of participation in all discussions and mailings, only the Nine may vote.

Section 4.04: C9 Vacancies

This section (replaced December, 2000) provides for the filling of a vacancy on the Council of Nine, and defines those conditions which qualify as "vacancies" to be filled.

Priestess Kawaguchi once requested that we add a definition of "incapacity," which is reasonable, but in my opinion that definition does not belong in the bylaws. The Chairman should be responsible for determining which types of conditions are an incapacity which requires removal of a Councillor (or any officer), and the Council has the responsibility of agreeing or disagreeing with him (since any such removal requires confirmation by the Council).

Examples of such incapacities would include medical or physical problems which prevent the Councillor from attending to his duties. (An example of the latter would be if a travelling Councillor were kidnapped and held by terrorists in some foreign country.) Also, if a Councillor should take actions which demonstrate the Councillor's inability to serve following the high standards we require, that too would be considered evidence of an incapacity.

Amendment history: In our bylaws as originally adopted, Councillors were appointed by the High Priest, and confirmed by the Council. A few years later (early 1980's), this was amended such that the Chairman of the Council appointed Councillors, with Council confirmation. This was changed to the current system of election by IV*+ Masters in December, 2000. The following summary was offered by Dr. Aquino to the Priesthood in support of this amendment (and 4.08, amended at the same time).

Summary: Until now, selection of both Councillors and the office of Chairman of the Council of Nine has been a "top-down" process: The Chairman nominates individuals for vacant Council seats, and the High Priest nominates a Councillor for the Chairmanship. While this procedure has worked well over the years, its defect is that it tends to insulate the Council as a self-selecting body, accountable only to itself. Similarly the High Priest has strong control over the Chairmanship with exclusive annual nominating power for that office. The effect of these amendments is to change this to a "bottom-up" process. The Masters of the Temple will nominate and vote on individuals for vacant Council seats. The Councillors will nominate and vote on one of themselves to serve as Chairman.

Section 4.06: Quorum

A quorum of the Council is all nine voting members. Assuming there are nine voting members, then all formal Council actions require that all nine be notified of the action, and that all nine have the opportunity to participate, however, long that might require. If there are not nine voting members, then most formal Council actions (such as confirmation of a IV^o master) may not take place until the Council is filled.

Only those actions listed in section 4.06 as exceptions may occur within the Council when the Council has fewer than nine voting members.

When this section was last amended, the Chairman appointed Councillors, and the Council confirmed that appointment. Since only the Council of Nine could confirm appointment of a ninth Councillor when that position was vacant, the Council obviously needed to act to confirm such appointments with less than Nine. This had been done whenever there have been fewer than nine Councillors. The method selection of Councillors in section 4.04 was changed at the end of XXXV, and the Council no longer approves such selections. This clause is therefore moot.

Similarly, since before December XXXV only the Chairman could appoint a Ninth, and only the Council of Nine could confirm the appointment of a Chairman by the High Priest when that position was vacant, the Council could act to confirm the High Priest's appointment of a new Chairman. The method of selection of the Chairman in section 4.08 was changed at the end of XXXV, that that amendment specifies that all Council vacancies must be filled before the new Chairman may be elected. That amendment supercedes this clause.

Since removal of a Councillor incapable of serving can require action even though that Councillor is incapable of participating (due to stroke, coma, or similarly serious problem), and such removal may be necessary for the Council to confirm a replacement and then perform other needed functions, such removal of an incapacitated Councillor may require confirmation by an incomplete Council. This clause remains in effect.

Section 4.08: Election of the Chairman

Amendment history: In our bylaws as originally adopted, the High Priest was assigned the responsibility and authority for appointing the Chairman of the Council of Nine each year. This continued with very minor amendments until December, 2000, when the Priesthood approved an amendment proposed by Dr. Aquino that the Chairman be elected by the Council. A summary of the reasoning for this amendment can be found in section 4.04 (amended at the same time).

Section 4.09: Chairman Pro-Tem

Per my discussion of section 4.06, the confirmation of the appointment of a Chairman normally requires a quorum of Nine. If there is an incumbent Chairman and a vacancy on the Council, then filling the Council's vacancy takes precedence over appointment of a new Chairman. If the Chairmanship is vacant, then that appointment takes precedence (since the Chairman is the one to appoint a new Councillor to fill the Council's vacancy).

The High Priest appoints the Chairman, and if the position is vacant, this appointment can be approved by the Council even if there are fewer than nine. If the office of High Priest is vacant, then the Executive Director appoints the Chairman, and the Council confirms the appointment.

However, if all three positions are vacant (HP, CC9, and ED), then there is nobody to appoint the needed officers according to our bylaws. This new section (added in the year XXXIV) provides insurance against such a situation. Note: At this time the senior Councillor is Magistra Aquino, with Ipsissimus Lewis being next in line.

Section 4.10: Investigations

This section 4.10 is necessary, and also problematic. This is a power which is needed by the Council in order to fulfill their responsibilities as guardians of the Temple. It's also a power which not only *can* be subject to abuse, but that abuse has been feared by various members. In my experience, that fear is unfounded, empowered more by the *myth* of section 4.10¹ than by any historical use or abuse of the section. The High Priest points out that section 4.10 has not been formally invoked while he has been HP, and I believe it has been invoked only once in the nine years I have been Chairman. The High Priest also wishes to point out that the purpose of section 4.10 is simply the safeguarding of the Temple through information.

Previously, this section as written could be interpreted as applying only to III^o+ members, and only to papers they hold. This is largely because a) the III^o+ owns the Temple of Set, with the power of amending the bylaws and articles of incorporation, b) expulsion of the III^o+ requires confirmation by the Council, and violation of 4.10 is one of the causes of almost certain expulsion and confirmation, c) the III^o+ are likely to have those papers and documents which contain information critical to the organization, d) papers contain objective information, while information not on paper is less objective/reliable.

It was therefore argued at times that the I^o and II^o didn't have to abide by the intent of this section, that the Council needs and has access to any information which pertains to the organization. It had also been argued that information held by the III^o+ which is not on paper (eg: personal knowledge not written down) also need not be given to the Council.

This was mostly correct, but not entirely, adding to conflicts and arguments concerning this bylaw section, and therefore to its myth of abuse.

A second problem with the previous wording of this section was that the safety of confidentiality, the requirement that distribution of any such information outside the Council is forbidden without the Chairman's written authorization, applied formally only to paper documents obtained from III^o+ members through this section. It did not cover paper documents obtained from I^o or II^o members, and it did not cover information that was not on paper.

This section was therefore amended in the year XXXIV to resolve these problems and others mentioned below.

A third problem was that there was no appeal process. If a Councillor demanded to see specific papers, those papers were to be handed over, even if the member knew the papers had no significance to the Councillor's concerns. We therefore added an option of appeal to the Chairman for such situations. Note that the appeal process does involve sending the requested papers to the Chairman or his delegate -- the appeal will be decided based on the information involved, not on claims about the information.

We also had the problem that if a III^o+ member had such papers or documentation and did not wish to give same to the Council, he needed only destroy those papers before being asked for them (or claim he did), and then since the papers didn't exist he was not properly subject to this section (though he could be expelled by 3.09-3.12 as discussed above).

Note that as Priest Kauschen pointed out, many people routinely delete email after a short period of time. Such ordinary deletion of email would not be considered "destruction of papers" for the purpose of preventing the Council from reviewing the material. Likewise, most people discard paper mail after a period of time. Even those of us who don't discard it lose track of it after a while (I have every letter received from every Setian since sometime during my II° days, somewhere in the house, but don't ask me where!). However, again, if someone is raising a stink or expressing concerns about something received by mail, especially if they're quoting from it, I think it's reasonable to assume they have not yet discarded it. To be doing so, and then suddenly say the material has been destroyed after it's been asked for, is a suspicious combination.

There's also the question of *why* the whatever was discarded or destroyed. Most of us discard things because they're no longer of interest, or they take up too much room. There's no expectation that anyone has an interest in these papers. However, if someone has papers that bear directly on issues of importance to the Temple as an organization, papers that he expects the Council will/would want to see, he should then be expected to offer them to the Council if they are indeed desired. The action of discarding or destroying those papers specifically is an action of preventing the Council from collecting information important to the Temple's organizational welfare. That is the type of action the year-XXXIV amendment was aimed at.

Finally, it should be strongly noted that this section applies strictly to papers, documents, and by extension to information which involves the **Temple**, the organization, its officers, and its Priesthood and membership as Priests and members, *not* papers, documents, or information which involve individuals as individuals, regardless of degree or office. If papers or information should be demanded which involves individuals and not the Temple, that is the time to properly ask the Chairman for such evaluation.

Section 4.13: Recall of the Chairman

The bylaws of the Temple excel in the application of checks and balances.

The High Priest has nearly absolute power, including the power to expel any member, except a) he can't expel a Councillor, b) actions which affect the foundation of the Temple (IV°+ Recognitions, III°+ expulsions, and appointment of the Chairman) require Council confirmation, c) he may not violate the bylaws, and d) he can be removed by the Chairman.

In every case where a member or officer of the Temple is given authority or power, there is a procedure of checks and balances which can either prevent or reverse the abuse of that power.

The most powerful officers within the Temple, those with the most ability to damage the Temple, are the High Priest and the Chairman of the Council. Each is checked and balanced by the other. The person who can remove the High Priest from office is the Chairman of the Council, and the person who appoints the new Chairman each year is the High Priest.

However, this tight relationship leaves an area where our normal checks and balances can fail.

If the position of High Priest becomes vacant, and the Chairman manages to appoint a "puppet" High Priest who always reappoints the Chairman, these two together can conspire to turn the Council into a puppet Council, and then rule the organization as they wish, without any checks or balances. If a High Priest should manage to appoint a "puppet" Chairman, these

two together have a similar opportunity. (It's unlikely that the Council of Nine would permit such puppets to be appointed, but we're intentionally looking at the unexpected and unlikely here.)

We therefore added sections 4.13 and 5.09 to give the Priesthood of Set (as a body) the power to recall either or both of the Chairman and the High Priest. Upon a successful recall, the vacated positions would be filled following procedures specified in the bylaws. (High Priest appoints Chairman, Chairman appoints High Priest, and if both are vacated then the E.D. appoints the new Chairman, all subject to Council confirmation.)

Article 5 -- High Priest of Set

Section 5.01: Authority of the High Priest

The responsibility and authority to determine all policies and programs of the Temple of Set, ... shall rest with the High Priest of Set (provided they do not conflict with superior rules).

Note that there is no provision for confirmation or override here. The High Priest's authority is absolute in this area.

In other words, unless an action or decision of the High Priest's is mentioned within the Bylaws as being subject to confirmation or override, it isn't. If the Chairman and/or Council feel that the High Priest is deciding or acting wrongly or badly, their only official course of action is to remove the High Priest. (Of course, they will use their powers of discussion, reason, and persuasion before taking such an extreme course of action.)

Likewise, any Setian who feels that a High Priest's policy or decision is wrong, improper, or poor, may discuss that disagreement with the High Priest and/or with any Councillor. This type of discussion is the proper way to get such decisions changed.

Section 5.03: Qualification

Only IV^o+ Masters of the Temple may be considered for the position of High Priest. To date, all High Priests have been V^o+ Magi.

Section 5.04: Appointment

The Chairman of the Council shall appoint the High Priest. This action can be taken only with a full Council of Nine. If there is a vacancy on the Council, the Chairman and Council shall fill any vacancy first, before appointing a High Priest. (The Executive Director shall be responsible for acting in the High Priest's place during such time.)

Section 5.06: Removal

The Chairman of the Council may remove the High Priest from office if he feels that there is just cause for doing so.

There are several sections in the bylaws which deal with removals from office, expulsions, and similar topics: 3.08 through 3.13, 3.17, 3.22, 4.05, 5.06, 6.06, and 7.04. In some of these

it's fairly clear that such actions take place immediately. In others it's not quite so clear. To clarify:

All such removals, expulsions, and similar actions take effect immediately. All such removals, expulsions, and similar actions either require Council confirmation (as specified in the bylaws) or are subject to appeal (any III^o+ member may appeal any such action to the Council of Nine through any Councillor).

Note that while there is no appeal process mentioned in the bylaws for I^o and II^o expulsion, the Council is able to determine that the expulsion or whatever was not proper, and to request that the High Priest and/or other(s) reverse the decision. The Council will review all such matters when requested by a III^o+ member. This applies equally to confirmed III^o expulsions should new information concerning such be given to the Council.

Examples:

- III^o+ members expelled by the High Priest are stripped of their powers to admit or expel I^o and II^o members immediately, while the Council examines that expulsion for confirmation. If the Council denies the expulsion, those powers are then returned to the Priest of Set. Exception: such III^o+ members retain the right to vote on bylaws amendments until their expulsion is confirmed.
- Officers are immediately removed from office and authority. The Executive Director may no longer process memberships as the E.D., the Treasurer may no longer sign checks, the High Priest may no longer Recognize IV^o+ initiates, etc. However, those offices may not be filled until the removal is confirmed by the Council.
- Councillors are immediately stripped of the power given in section 4.10. They retain only the right to confirm or deny actions before the Council, including their own removal as Councillor. They also may not be expelled from the Temple until after their removal as Councillor is confirmed by the Council.

The general principle followed here is that the person being removed, expelled, or whatever, is immediately prevented from (further) abuse of power. This action is taken to protect the Temple and its members from abuse. However, those powers they hold which protect them (and others) against the abuse of power by others is retained.

On a related topic, we have seen occasional members of the Temple resign, and then very shortly recant their resignation. We've seen occasional members of the Temple resign with future effective dates, and then recant their resignation before that future date arrives. Growing impatience with this type of activity has led to the consensus that any resignation statement always takes effect immediately, unless the High Priest decides otherwise. (We won't prevent anyone who is leaving from smoothly closing down his activity and turning responsibilities over to others. However, someone who has announced a resignation will not be able to recant that resignation as if it were not made without the High Priest's explicit permission.)

Anyone who resigns from the Temple and then changes their mind will always be more than welcome to do so, but the "change of mind" will normally mean they need to apply to rejoin the Temple as I^o or II^o (which will normally be readily granted), rather than being able to reverse their resignation and continue with membership uninterrupted.

Section 5.07: Compensation

The High Priest may receive a salary, if determined by the Chairman of the Council. No High Priest has yet received any salary or other compensation (other than fair reimbursement of expenses), and given the Temple's finances and budget, none is expected in the near future.

Article 6 -- Executive Director

Section 6.02: E.D. as Vice President

The Executive Director shall perform all duties of a corporate vice president/secretary required by law.

I read this to mean that the E.D. does not assume the post of High Priest if the latter position is empty, but in such situations the E.D. would take on all responsibilities and authorities including those dealing with expulsion, admission, Recognition, the going into debt, and appointment of the Chairman (most of these more critical authorities require confirmation by the Council).

Section 6.07: Compensation

The Executive Director may receive compensation in addition to fair reimbursement of expenses. The E.D.'s work certainly warrants compensation, but we do not have the finances to pay the E.D. what she is worth. We currently give the E.D. a token honorarium.

Article 7 -- Treasurer

Section 7.07: Financial Records

The Treasurer's records are open for inspection at any reasonable time by any member of the Temple of Set holding the III^o+

In addition, the Treasurer sends the annual financial statement to the High Priest and Council at the beginning of each year. Any Priest of the Temple of Set may request a copy of the latest annual financial statement from the Treasurer.

Section 7.08: Compensation

The Treasurer may receive compensation in addition to fair reimbursement of expenses. The Treasurer's work certainly warrants compensation, but we do not have the finances to pay the Treasurer what she is worth. We currently give the Treasurer a token honorarium.

Section 7.13: Special Funds

This section, added December, 2000, specifies that we can have special funds in addition to our normal operating funds, and specifies when/how items and monies are deposited into or taken from special funds. The purpose is to provide rules whereby the Temple can responsibly handle large donations.

Article 10 -- Orders

Section 10.01: Grand Master

Orders may be founded only by IV^o+ Masters of the Temple. Once founded, a Grand Master may turn over direct responsibility for the Order to another IV^o+ Master, or with the High Priest's approval to a III^o Priest who will then be called the "Acting Grand Master." III^o Acting Grand Masters may hold this position only with the continuing sponsorship of a IV^o+ Master of the Temple who holds the ultimate authority and ultimate responsibility for the Order.

Section 10.02: Authority

The Grand Master or Co-Grand Masters of an Order exercises complete authority over that Order subject to these By-Laws. For instance, the Grand Master of an Order may not authorize nor cause the Order to go into debt, since only the High Priest and Chairman may authorize any debt owed by the Temple or its subgroups.

Article 11 -- Pylons

Section 11.02: Authority

The Sentinel/Co-Sentinel of a Pylon exercises complete authority over that Pylon subject to these By-Laws and any policies of the High Priest concerning Pylons published in the Jeweled Tablets of Set. For instance, the Sentinel of a Pylon may not authorize nor cause the Pylon to go into debt, since only the High Priest and Chairman may authorize any debt owed by the Temple or its subgroups.

You'll note that section 11.02 states explicitly that Pylons are subject to policies decided by the High Priest under section 5.01, but section 10.02 does not subject Orders to the same oversight. In other words, the High Priest is **not** empowered to issue a section 5.01 policy concerning Order finances, Order membership, etc.

I believe this is a good thing, but considering the very few rules concerning Orders recorded in the Bylaws, we must realize the possibility that a GM might get carried away and take actions which are harmful to the Temple of Set. We therefore need to recognize the checks and balances which allow us to deal with this situation. Specifically, the High Priest has the ability to expel a Grand Master who takes such harmful actions. The same checks and balances also apply to Pylon Sentinels.

As Dr. Aquino put it:

As with Pylons, I think that an Order should have a certain "tenure" in terms of its existence. If a C/GM acts irresponsibly, the HP's present recourse under the By-Laws is directly to the responsible conduct of that individual **personally**, regardless whether the problematic behavior is in the context of Order-work or otherwise.

Since only a IV^o+ may GM an Order, expulsion [if correction short of that is refused] of the IV^o+ halts the problem actions. If other individuals persist with similar actions, they can also be addressed as individuals.

In this system an Order closes only if there is no IV^o+ willing to assume responsibility as its GM [or to sponsor a temporary III^o Acting GM].

In addition, [Section 7.12](#) states "Only the High Priest or the Chairman of the Council may authorize the incurring of short-term indebtedness, such as charge accounts, in the name of the Temple of Set." Since Orders and Pylons are part of the Temple of Set, all property held by the Order or Pylon (real property, material property, intellectual property, and financial property) is also property of the Temple of Set. While the GM and Sentinel has full control over that property while the Order or Pylon exists, should the Order or Pylon disband, that property reverts to the Temple of Set. Likewise, if a GM or Sentinel were to incur any debt in the name of the Order or Pylon, that debt would revert to the Temple of Set upon the disbanding of the Order or Pylon. Therefore, only the High Priest or the Chairman of the Council may authorize an Order or Pylon going into debt.

Article 12 -- Amendments to the Bylaws

Section 12.02: Amendments

Any amendment to the bylaws requires a 3/4 affirmative vote of **all** III^o+ members of the Temple of Set. That means that if there are 80 members of the Priesthood, we need 60 votes in favor of any amendment, or it fails.

As we grow, we will eventually need to reduce this percentage or change the quorum from all III^o+ members to some subset (perhaps something like a 3/4 majority provided 80% or more of the III^o+ members cast a vote). We will need to do this before this quorum requirement becomes a problem, but I suspect we have a few years yet before this becomes critical.

Section 12.04: Voting

Upon receipt of a valid petition to amend the bylaws, the Temple of Set shall immediately cease all programs and activities involving the issue in question until the vote has been conducted, announced, and implemented.

This section needs to be handled reasonably. For instance, if someone submits a Bylaws amendment which concerns Bylaws amendments, we can't immediately cease the process of amending the Bylaws.

We also need to recognize that there are legal requirements the Temple must meet, such as the regular filing of our continued existence as a corporation, the payment of debts owed, etc. Those types of activities need to continue within reason while the Bylaws amendment activity proceeds.

Article 13 -- Interpretation of these Bylaws

Section 13.01: The High Priest

The High Priest decides all issues concerning interpretation of the bylaws. Note that the High Priest has not contributed any formal interpretations directly to this document. This compilation of "interpretations" is therefore unofficial, and while it should be very useful as a

guideline for understanding the bylaws, it is readily subject to overrule by the High Priest should he see need to disagree with anything in this document.

Section 13.04: Written Notice / E-mail

Section 13.04 was added to the bylaws in the year XXXIV in recognition of the growing use, convenience, and reliability of email. Note that as of June, XXXIV, the entire Council of Nine and the entire IV^o+ Magistracy all had email capabilities, and all but a handful of the Priesthood have email capabilities. Section 13.04 was therefore added to specifically permit the use of email in votes and other written notices.

However, because email is inherently not fully reliable, some guidelines should be followed for its use:

- Do not post formal notices to an administrative mailing list and assume the E.D. will read it. Any email notice must be sent personally and directly to the E.D.'s email account.
- Email messages do sometimes evaporate in cyberspace. Unless you get positive confirmation that the message has been **read** by the E.D., do not assume it has been. Even confirmation that the message has been delivered is not sufficient, since the E.D.'s service provider can lose the message. If you do not receive confirmation that the message has been read in a reasonable period of time, you may ask the E.D. about it, or send the notification by postal mail.
- Even postal mail sometimes gets lost. It can be advisable to verify delivery of postal notices through return receipt or email.

Footnotes

1. This section was known as 4.09 before the addition of the new/current section 4.09.

Charter of the Order of the Trapezoid

Classification:	V2 - D14.01 - 1
Author:	Michael A. Aquino VI ^o , Roger Whitaker III ^o
Date:	January 30, XVIII
HTML Revision:	Nov. 26, 1998 CE
Subject:	Order of the Trapezoid
Reading List:	

“When once the restraining talisman of the Christian cross is broken in Germany, then the fury of the ancient warriors, the berserk rage of which the Nordic poets sang, will surge up again. The old stone gods will rise from long-forgotten ruins and rub the dust of a thousand years from their eyes; and Thor with his giant hammer will leap up and smash the Gothic cathedrals. And when that crash comes, it will be like nothing heard before in history.”

- Heinrich Heine, 1834

Introduction

The "mainstream" of the Western magical tradition may be said to have a Mediterranean origin: Egypt, Mesopotamia, Greece, and Rome -- and the later syntheses of these ancient cultures through the Medieval, Renaissance, and Enlightenment eras.

In marked contrast to the Mediterranean tradition is the school of thought which originated in the northern areas of Europe and Scandinavia: the Nordic or Germanic tradition. Most notable in this tradition, of course, is its lack of features either derivative of Judaeo/Christianity or prior to and prototypical of it. The Germanic metaphysics developed in an alien environment, remained largely isolated from the Mediterranean influence during the Roman Empire, and were suppressed rather than assimilated during the Christian centuries which followed.

It was in the late 19th century C.E. that this ancient Germanic tradition returned to play more than a mere mythological part in European affairs. It is perhaps not surprising that it surfaced in the Second Reich of Kaiser Wilhelm I and Otto von Bismarck. Until their unification by Prussia, the Germanic states had been weak and unstable in comparison to the larger nation-states of the continent. Periodically ravaged by foreign armies, Germany had earned the unenviable title of the "battleground of Europe."

The 19th century heralded the onset of a new movement in European culture: Romanticism. It was a reaction to and a rejection of the methodical, practical -- but just as often frustrating and stifling -- scientific materialism which had resulted from the industrial revolution. In its original, more transcultural sense, Romanticism implied uninhibited individualism. In Germany, however, it gripped the imagination to a somewhat deeper degree. Gustav Pauli, in Dehio's Geschichte der deutschen Kunst (1919-1934), states:

Romanticism is Germanic and reached its purest expression in those territories which are most free from Roman colonization. Everything that is regarded as an essential aspect of the romantic spirit: irrationalism, the mystic welding together of subject and object, the tendency to intermingle the arts, the longing for the far-away and the strange, the feeling for the infinite and the continuity of historic development -- all these are characteristic of German Romanticism, and so much so that their union remains unintelligible to the Latins. What is known as Romanticism in France has only its name in common with German Romanticism.

Crucial also to German Romanticism were the concepts of **dynamism** and **life-worship**. The former term represents an urge towards constant movement and evolution, whether intellectual, artistic, or social. It differs from the Setian concept of **Xeper** in that Romantic dynamism is non-Platonic; it is supra-rational rather than guided by logic, ethics, and Noetic apprehension.

German Romantic life-worship was not love and respect for the phenomenon of life per se, but rather a compulsion to exercise one's own life -- to "really live" rather than to simply exist. Again this is commendable, but as with dynamism it can be dangerous in excess -- when one's "rage to live" interrupts and consumes the lives of others.

The uncanny attraction of the Third Reich -- Nazi Germany -- lies in the fact that it endorsed and practiced both dynamism and life-worship without restraint and to a world-shaking degree of success. In The Revolution of Nihilism (1939), Hermann Rauschning said:

This irrational element in National Socialism is the actual source of its strength. It is the reliance on it that accounts for its "sleepwalker's immunity" in the face of one practical problem after another. It explains why it was possible for National Socialism to attain power almost without the slightest tangible idea of what it was going to do. The movement was without even vague general ideas on the subject; all it had was boundless confidence: things would smooth themselves out one way or another ... Its strength lay in incessant activity and in embarking on anything so long as it kept things moving ... National Socialism is action pure and simple, dynamics **in vacuo**, revolution at a variable tempo, ready to be changed at any moment.

Similarly the life-worship of the Third Reich was not what the "Mediterranean" mind understands by this term. The "life" is the life of the state, or more properly the **Volk** (perhaps best translated as the "soul of the people"). The individual achieves self-realization as, through his efforts, he contributes to the strengthening of this "soul".

Just as the Third Reich's dynamism got out of hand, leading it to embark on irrational and destructive conquests abroad, so its life-worship -- which could have been a truly evolutionary synthesis of the most sublime ideas of Hegel and Nietzsche -- became perverted into crude xenophobia, hatreds built upon superficial notions of "race", and ultimately a maddened stampede towards a Wagnerian *Gotterdammerung* in defiance of a return to rationalism. Said Heinrich Himmler on April 21, 1945:

We have made serious mistakes. If I could have a fresh start, I would do many things differently now. But it is too late. We wanted greatness and security for Germany, and we are leaving behind us a pile of ruins, a fallen world ...

The Order of the Trapezoid proposes to extract the positive, the constructive, and the exalted from the Germanic magical tradition -- and to just as carefully avoid and reject those excesses and distortions which have made this tradition an object of the most extraordinary fear, condemnation, and suppression in the postwar period. The Germanic tradition is also part of the legacy of the Prince of Darkness, hence the Temple of Set has no more reason to fear it than it has many other manifestations of the Powers of Darkness in the world.

Nevertheless the care required in any investigation into this tradition cannot be overemphasized. Magical and research ability is not enough; ethical sensitivity and social discretion are just as important. The prospects for new and wonderful perspectives on the Black Art are exhilarating, but success will come only if the Order conducts its affairs with the same dedication and nobility that has made the Temple of Set a legend in its time.

Lineage of the Order

The Order of the Trapezoid was founded as an informal Order within the Church of Satan by the authority of Anton Szandor LaVey as High Priest. Its existence was first announced in the December V (1970 C.E.) Cloven Hoof:

The Order of the Trapezoid is the "board of directors" and security staff of the Church. Its functions are many, and its members are chosen by appointment, according to the special abilities and attributes of each. All Priests and Priestesses are automatically admitted into the Order, although the identities of most members of the Order are unknown even to each other. Members of the Governing or Grand Council of the Trapezoid are known only to the High Priest, who solicits their aid when required.

There was a strong Germanic element in the rituals of the early Church of Satan, deriving from the musical imagery of Richard Wagner and from the visual imagery of Weimar-era Expressionism (Max Reinhardt, Hans Poelzig). The significance of the trapezoid itself came from its suggestion of perspective and the distortion of that perspective in such U.F.A. films as Cabinet of Dr. Caligari and Der Golem. From ritual use of similar angles and planes in such ceremonies as "Die Elecktrischevorspielen" (in The Satanic Rituals), Anton LaVey made observations resulting in his "Law of the Trapezoid":

All obtuse angles are magically harmful to those unaware of this property. The same angles are beneficial, stimulating, and energizing to those who are magically sensitive to them.

In the December V Cloven Hoof article, five literary sources for this principle were identified: William Mortensen's The Command to Look, Louis McCarty's The Great Pyramid Jeezeh, Sheila Ostrander & Lynn Schroeder's Psychic Discoveries Behind the Iron Curtain (chapter 27), Frank Belknap Long's The Hounds of Tindalos, and H.P. Lovecraft's The Haunter of the Dark.

The Council of the Trapezoid, alternatively identified as the Council of Nine, was in fact an informal, unofficial cabinet without fixed membership, terms, or functions -- and with no binding decision-making power. In X A.S. it attained formal status as the corporate board of directors and supreme executive body of the Temple of Set.

Apart from early Council meetings, which ceased ca. late V, no Order meetings or functions distinct from those of the Priesthood were held in the Church of Satan. In VI the Order was officially defined as comprising the III^o-V^o initiates within the Church, i.e.: the collective Satanic Priesthood. In VIII Anton LaVey again reconstituted the Order to identify significant contributors to and representatives of the Satanic tradition, within or without the formal Church and Priesthood. Again there were no meetings, functions, or publications of this Order.

From X to XIV the Order was again used as an alternate designation for all degrees within the Priesthood of Set, and at the Set-I Conclave in XIV the Council of Nine replaced the Satanic trident in its emblem with the **Tcham** sceptre of Set. At the Set-III Conclave in XVI the Order was once again reconstituted, this time as an honorary designation for all present and past members of the Council of Nine, and its emblem was condensed to a pentagram within a trapezoid.

In the **Walhalla** or "Hall of the Dead" at Castle Wewelsburg, Westphalia -- the subterranean **sanctum sanctorum** of the German castle which Heinrich Himmler had reconstructed for his own Workings in the Black Art -- Michael Aquino, High Priest of Set, conducted a Working on October 19, XVII. One of the results of this Working was the regeneration of the Order of the Trapezoid as a truly functioning Order under the authority of the Temple of Set.

This charter is consequent to the Wewelsburg Working. It is intended not to define the limits of the Order of the Trapezoid, but to establish its true identity, essence, and point of departure.

Definition

The Order of the Trapezoid (O. . T. .) is an order of knighthood characterized by strict personal honor and faithfulness to the quest for the Grail. The O. . T. . is a **knighthood** in that its members are pledged to the traditional chivalric virtues as appropriate to each situation encountered. By **honor** is meant a sense of justice, ethics, and responsibility prior to personal comfort, convenience, or advantage. This honor is known by one's **faithfulness** to the Quest for the Grail, which is the self, soul, or psyche made perfect through conscious refinement and exercise of the Will. Attainment of the Grail results in transformation of the individual into a state of dynamic existence energized by the psyche, not by the physical body derived from the material universe. Hence the O. . T. . is the gate to psychocentric immortality beyond physical death.

Authority

The O. . T. . is established and consecrated by authority of the High Priest of Set under section # 5.01 of the Bylaws of the Temple of Set. As such it is the only order of knighthood recognized and sanctioned by the Prince of Darkness.

Motto

The motto of the O. . T. . is "Walhalla" (pronounced "Valhalla"). It signifies that, though the physical body through which a member of the Order is manifest may wither or be destroyed, the individual consciousness has become That which cannot be destroyed or lose its coherence. It may return again to a corporeal shell, or it may manifest its existence in other ways, endlessly, in accordance with its Will. The Motto also identifies the consecrated chamber beneath the Wewelsburg in which the Order was itself returned to life.

Insignia

The insignia of the O. . T. . shall be an inverse pentagram whose four upper points define the limits and angles of a **phi**-trapezoid. From the nethermost point of the pentagram radiates the Black Flame of Set, whose nine tongues signify the Council of the Trapezoid and complete the angular relationships of the pentagram and trapezoid. Rising from the Black Flame is a **Tcham** sceptre, symbol of Pharaonic authority from ancient Egypt bearing the head and forked tail of Set. The sceptre faces to the left, symbolic of the Left-Hand Path of Black Magic. The space between the Black Flame and the **Tcham** sceptre forms the letter "W", signifying "Walhalla". This is both the name of the chamber in the Wewelsburg, Westphalia wherein the Order was consecrated and the famous hall of eternal life to which ancient Teutonic heroes were brought by the Walkyries and admitted by Wotan. Thus the letter "W"

has a fivefold meaning (including the Motto of the Order) in addition to its primary reference. In the topmost three gaps between the pentagram and the trapezoid are the numbers 666, symbolic of the Prince of Darkness and of the First and Second Beasts revealed of him. The three sixes add to XVIII, the first Working Year following the creation of the Church of Satan, and the year in which the O.T.O. was returned to life. In the entire emblem there are no curved lines, signifying the Black Magical power of angular relationships and the Law of the Trapezoid. The emblem is further mathematically keyed to the **phi**-ratio. Colors of the emblem are normally silver against a black field, though the design may be represented in black against a silver/white or red background.

Membership

There are two levels of membership in the O.T.O.: the Knighthood and the Masters of the Order.

Conferring of Knighthood is by decision of any Master of the Order, and upon signature to the Oath of the Order. Thereafter each member is under obedience to no other member of the Order, but rather to the divinity of the psyche (in ancient Teutonic, the **fylgja**). Members of the Order may use the prefix "Sir" or "Lady", the initials "O.T.O." or "O.T." after their names, and the rune **Tyr** (ᚢ) as a mark of identification to other members of the Order.

Installation as a Master of the Order is by decision of the Grand Master. A Master of the O.T.O. must also have been Recognized as a Priest of Set III. Titles of address for Masters of the Order are the same as for the Knighthood, but the identifying rune **Hagall** (ᚷ) is employed.

The Grand Master of the O.T.O. is appointed by the High Priest of Set and must also have been Recognized as a Master of the Temple of Set IV. Title of address for the Grand Master is the same as for the Knighthood, but the identifying rune **Eolh** (ᚱ) is employed.

Any member of the O.T.O. is free to retire from the Order honorably at any time by declaring his Oath withdrawn. Dismissal of any member of the Order is by decision of the Grand Master. Tenure of the Grand Master is only by decision of the High Priest of Set.

Since the Order of the Trapezoid is an Order within the Temple of Set, membership in the Temple will be a prerequisite for membership in the Order. There will be provision for honorary membership for non-members of the Temple, but, as is the case with honorary memberships in the Temple itself, these will be administered most sparingly and conscientiously.

The Oath

The Oath is sworn by every aspirant to the Order upon admission to the Knighthood. The aspirant's signature is affixed in jet ink; then the area of the paper covered by the signature is browned with the heat of a flame. Upon receipt of the Oath, and upon the word of a Master of the Order, the Grand Master shall confirm the Knighthood. The Oath-paper is sent to the aspirant upon the request of a Master of the Order. The text of the Oath is thus:

I, (name), do hereby swear fealty to the **fylgja** that is my immortal **Doppelgaenger** and pledge obedience beyond death unto life eternal in **Walhalla**. In the name of the Prince of Darkness, in his image as **Wotan Helljaeger** of the One Eye, I accept the power to cast the Runes and to ride amidst the Walkyries through the storm of this world. What I am and what I have been are become as the ravens **Huginn** and **Muninn**, to fly ever higher and farther, and my Will is become as the spear **Gungnir** which strikes as lightning amidst the thunder of **Mjollnir**. From the twilight **Tyr** descends to place upon my heart the Trapezoid of the Dark Fire, that I may be more than I seem. My honor is known by my faithfulness. **Loki** attest to this my seal:

The Seidhr

The official compendium of documents relating to the Order of the Trapezoid shall be entitled The Seidhr. It shall be separately available to all members of the O.T.O. and shall also comprise a separate section in the Sapphire Tablet of Set. The Seidhr is named after a collection of Black Magic spells and songs attributed to Wotan in ancient Teutonic legend.

Within The Seidhr shall be articles and historical documents bearing upon magical, historical, and philosophical aspects of the O.T.O.. Among these will be rune-lore, ancient & medieval priesthoods and secret societies, Vehm, German Romanticism, Fichte, Hegel, Wagner, Chamberlain, Weimar Expressionism, Thule Gesellschaft, Haushofer, Horbiger, Hitler, Rosenberg, Himmler, Wewelsburg, and Ahnenerbe. Consequent to this material will be analyses and magical and philosophical syntheses of them. Active functions of the O.T.O. will be determined by the the Order only after it has had the time to reflect upon and discuss at least the basic material in the tradition.

Let none who fears
The spear of Wotan
Adventure across this fire!
- Richard Wagner, Die Walkure

The Owner of the Order

Classification:	V2 - D14.04 - 1
Author:	James Lewis VI°
Date:	January, XXVIII
Publication:	<u>Trail of the Serpent</u>
HTML Revision:	Nov. 19, 1998 CE
Subject:	Orders & Set

Reading List:

The Order of Leviathan is the personal property of Set, being a part of the Temple which is also his possession and relegated to the hands of the Priesthood of Set. It is not my Order or that of anyone else. Being a part of Set's Temple, it is a division which has been entrusted to us by the Lord of Darkness. The Temple itself is entrusted to us for the best and highest uses we can extract from it. Orders are smaller and more specialized Temples of Set, and again I stress that these are the property of Set, not of James Lewis or Michael Aquino or any other senior Initiate.

Being aware of this fact brings to the forefront the responsibility of each of us working under the aegis of Leviathan, and that extends from the newest entrant to the Grand Master. I am not so Christian as to expect Set to await me seated in the hereafter at the infernal equivalent of the pearly gates with a record of my life in his hands, but it is my belief that each of us according to our understanding must answer to both Set and our individual selves regarding our use of the Temple and the Order. It behooves us therefore to make prudent use of those things belonging to Set.

It has been the prerogative of Magistri Templi to establish Orders since the elder days. Whether the face guiding the time is that of Set or HarWer, the duties are there for all members of an Order. For this reason you will see Orders guided by the wisdom of Understanding. Steered by this, an Order can Come Into Being and Remanifest itself as the Temple-enhancing factor it is meant to be in accord with the Current of the Aeon, that wording itself referring directly to the Will of Set.

This is my own Will for the Order of Leviathan, that it can evolve in an upward spiral, ever making each turn a deliberate step of Xeper and then Remanifesting the fruits of that Coming Into Being.

Order of Leviathan Publications

Classification:	V2 - D14.04C - 1 (U5)
Author:	James Lewis VI ^o
Date:	January, XXVIII
Publication:	<u>Trail of the Serpent</u>
Subject:	Publications
Reading List:	

The most widely read publication of the Order is The Trail of the Serpent. The newsletter has had a long history, and began as a dot matrix printout entitled The Order of Leviathan. Its history can be traced through the first volume of *Gems from the Trail*. Appearing on a monthly basis, The Trail of the Serpent had maintained an almost unbroken schedule, having taken only a nine month sabbatical a few years back. Its issues are an open forum and organ for the members of the Order. Non-Members of the Order are also free to continue submissions as desired, and limited subscriptions are available to those who write requesting them. The Trail of the Serpent and other publications of the Order are distributed to Order members at no charge to the Initiate or the Temple of Set. Non-members of the Order receive their limited subscription of The Trail of the Serpent at no charge.

Non-members of the Order can purchase the *Gems of the Trail* volumes through The Ruby Tablet of Set editor. Each year articles from the twelve previous issues are compiled into a single volume and published in sequential order. There is no charge for this for Order of Leviathan members, who receive their copies at the same time the original camera-ready copy goes to Magister Menschel for the Ruby Tablet. As of XXVIII there are five *Gems* volumes available.

Also available to non-members of the Order through the Ruby Tablet of Set is *The Tarot Trumps*. These began as a filler for one of the early issues of The Trail of the Serpent and became a monthly feature, each dealing with the symbolism of the Aleister Crowley *Thoth* tarot deck. Like the *Gems* volumes, *The Tarot Trumps* is sent at no charge to Order of Leviathan members.

Not available outside the Order is *The Pyramid Letters*, a reprinting of a collection of letters written within my Thord and Fourth Degree days during the Temple's Xem era. This document, extensively footnoted, is an excursion into the Temple's history under the increasingly iron-fisted reign of the previous High Priest, Ronald K. Barrett. Initiates with questions about the Xem period of the Temple's history have found *The Pyramid Letters* an enlightening source of knowledge.

Also not available to non-members of the Order is the series of *OL Letters*. These began in XXIV after the New Orleans Conclave and go to each member of the Order. They are intended to discuss OL-pertinent matters which might or might not appear in The Trail of the Serpent. The High Priest of Set receives courtesy copies of these *OL Letters* as they appear.

The primary source of knowledge of the deeper Black Magic is contained in The Book of Leviathan, a survival manual of the soul. It contains works by members of the Order and Magi dealing with Coming Into Being. These explorations take the form of serious pieces covering many avenues of the Path. Responses from recipients of The Book of Leviathan have been consistently positive. The Book is maintained in looseleaf format to easily facilitate revisions and additions to its historical documents, Order of Leviathan reading list, and new entries.

What do Order of Leviathan members think about the Order's publications? If in doubt, ask. Priesthood members of the Order are Magister David Austen, Priest Larry Evans, Priest Kris Knowles, Priest Richard Le-Riche, Priest Adam Walsh, Priest William Vam Patten, and Priest Paul McAttee. Each can be contacted through the Temple's Inter-Communication Roster if Initiates have questions about the Order. Of course, the Grand Master also can be contacted directly, but none of our Priesthood would object to being asked about the Order of Leviathan.

Membership Criteria for the Order of Leviathan

Classification: V2 - D14.04M - 1
Author: James Lewis VI^o
Date: March, XXVIII (revised)
Publication: Trail of the Serpent
HTML Revision: Dec 17, 1998 CE
Subject: Order Affiliation
Reading List:

The Temple of Set asks that aspirants to the various Orders first attain the Second Degree, that known as Adept, before considering Order affiliation. Setians aspiring to the Order of Leviathan should first attain the Second Degree before looking at this or any other Order.

Orders are specialized areas of the Temple of Set, and just as not everyone is expected to explore the same fields in the mundane world, so not everyone is going to work profitably within the framework of a single Order. Hence, an Initiate may find the Order of Leviathan perfect for his own progress while a close Setian friend may feel the OTR to be the answer. No Grand Master is particularly happy with the thought of anyone Order-hopping any more than fashionable restaurants take to the idea of customers table-hopping. Neither is it a particularly good idea to enter more than one Order. The specialty areas are serious endeavors in furthering the aims of the Temple of Set, and no one should go about collecting them as one would baseball cards. It is a Year XXVIII policy of the Order of Leviathan to notify Temple of Set Grand Masters of planned affiliation moves so that conflicts and later problems will be averted.

It is also an excellent idea to take some months after Second Degree Recognition to become accustomed to being Adept. These new Magical muscles which the Second Degree Initiate has need some exercising in order to fine-tune. Newly Recognized Adepts who request admission to the Order of Leviathan are frequently advised to look around in the Temple at its other Orders. Some Initiates do so and later opt for entry into another Order while some return to those doors bearing the seal of Leviathan.

Entry into the Order is not automatic once that takes place. Other members of the Order, if aspirants are known to them, are often consulted for their opinions. [On the other side of that coin, Setians interested in the Order are welcome to contact Priesthood and Adept members of the Order for their opinions of this section of the Temple of Set.] Those who actively pursue membership are asked to exchange some dialogue with the Grand Master, so that he can form a better and educated opinion of the aspirant's suitability for membership in the Order. If this seems complex and delay-provoking, I think it better to exercise care and caution so members of the Order can obtain the maximum benefit from it rather than having simply a certain number of names on a role. As far as entry status goes, at present I maintain the final say as Grand Master, although those members of the Priesthood of Set who are in the Order are

capable enough that their recommendation alone is frequently sufficient for an applicant's admission approval.

The Order of Leviathan currently has members holding the Second, Third, and Fourth Degrees, along with the Grand Master's Sixth Degree. With the pooled knowledge of the years of experience of each member we form a sharp wedge for use in opening seemingly impenetrable shields of darkness.

Dual Order Membership

At first the question of membership in more than one Order was not given a great deal of attention by the various Grand Masters in the days when the Orders were being formed. It became apparent the subject needed to be addressed as time progressed and membership grew. Setians initially could be members of the OTR and one other Order. In XXV the High Priest recommended that Initiates select one Order and work with that particular one. It is a wise recommendation, since dedicated work with an Order is on the lines of a college major. Holding two of these is a formidable demand for anyone.

This is not to say tackling dual Magical majors is impossible. The O.L. has members who are also affiliated with the Orders of Merlin and the Vampyre. In each case the other Grand Master is contacted, and both Grand Masters involved have satisfied themselves that the Initiate can successfully handle the particular demands of the two Orders.

As of XXVI the Order of Leviathan placed more emphasis on single Order affiliation, although it continued to honor the two-Order membership held by those with them, but strongly suggests to aspirants that they select a single major. The Order's stand from that time has been that no dual Order memberships are permitted. Orders exist to serve the Initiate in his or her special area of interest; they are not here to be collected for a hobby.

Setians aspiring to the Order of Leviathan are always advised to contact each of the Temple's Orders for more detailed views of them. The Crystal Tablet of Set has sections covering the Orders and is a thorough source of knowledge about the Orders. If an Initiate has done his homework and come to the conclusion that the Order of Leviathan does fall in line with his particular interests and aspirations, his next step is to write a letter expressing this to the Grand Master. Each case is carefully examined and dialogue between Grand Master and aspirant takes place. There will be times when another Order will be recommended, and other times when the dialogue between the Order's leader and the Initiate may be prolonged before admission is approved. When the latter takes place it is to be certain that the Order of Leviathan is the best possible vehicle for personal Xeper.

Great Expectations

Author: James Lewis VI°
Date: March XXVIII (revised)
HTML Revision: Dec 17, 1998 CE
Subject: Order Participation
Reading List:

Part One: II° through IV°

Why do Setians affiliate with the Order of Leviathan? For that matter, why enter any of the Orders? The answer lies in the attraction of a mutual suitability of the candidate and the particular Order. Each Grand Master has made clear and specific statements about his or her Order in The Crystal Tablet of Set, statements that articulate themselves in decided ways to certain members as they are exposed to those statements. No two or more Initiates will read the same Order description in the same way, otherwise we would need only one Order.

Some of our Temple of Set Initiates look on the Order of Leviathan and hear something within calling them. It seems to do so because of their personal aspirations and expectations. Leviathan is the principle of continuity, of immortality; but all the Initiates I know have a more than passing interest in Indulging in the intense experience of Living a more than humdrum existence. If an aspirant expresses interest in affiliating with the Order of Leviathan he is making a statement. He is saying that there are teachings of the Order which he feels would maximize his personal Xeper, and this goes beyond any superficial interest in hanging around for a long time on the planet.

The expectations of the Order's members are as varied as there are members. You will recall that there are no deadlines members are required to meet, and no certain number of Rites to compose and perform per year. The basics which members of the Order of Leviathan can expect are access to the Order's journals in their different forms ranging from The Book of Leviathan to The Trail of the Serpent to priority personal attention from the Grand Master. It is the Grand Master's conviction that Setians affiliate with an Order both to learn from it and to assist in its growth and development. Realizing this, the Order of Leviathan affiliate who requests his or her Grand Master's time and attention will receive it. These journals spoke of above present a set of the best possible answers we have been able to come up with thus far for the contemporary world. It is from these that Initiates are able to base theories that are tried out in the Magical and mundane world. In other words, members receive a specialized set of tools, and from that point it is up to them to make the greatest possible use of them. No one is thrown out on his own after opening the box; the Grand Master is there to comment and advise along with other members of the Order, who can be contacted for counsel based on their expertise.

The expectations of those under the aegis of Leviathan are great ones and full not of the inconceivable, but of potential and promise.

Part Two: VI°

You have read in Part I of *Great Expectations* what the members of the Order of Leviathan can expect. Now, what does the Grand Master expect?

The goals of the Order of Leviathan are open-ended ones. I have no plans for determining a specific *magnum opus* and on its attainment sending out an *OL Letter* saying thanks, folks, it's been great. Instead of that, our outlook is one of how splendid the adventure is.

When I envision the Order of Leviathan in the future, I see a section of the Temple of Set dedicated to understanding the potentials of a long distance down the road through the vehicle of having learned to shine our headlights just that distance -- a long way down the road. This is not to say we ignore the present moment, but that we appreciate both it and what will Remanifest itself along the Path. It is for this reason that the entries of The Book of Leviathan are carefully chosen to reflect the relevant obstacles of the Objective Universe and the successful overcoming of them.

Looking down the road myself, I wonder now and then whether the Order would survive me - - a question which I hope will need addressing only many years from now. I would like to think that it will, not because of any particular thing revolving around my own personality, but because of its own merits, ones which I believe to be impressive and able to continue in viability. No Order is an ego trip for its Grand Master. We certainly feel a great deal of pride when our Initiates exhibit the great and the good, just as we feel some sense of embarrassment if an affiliate turns about and begins knifing others. But these are a part of concern for the overall good, not building blocks for the Great and Wonderful Me.

In the present moment I expect an atmosphere of dialogue within the Order. I expect not slavery to the Order, but an intelligent and carefully balanced objective and subjective approach to and use of its teachings. For the most part I have not been disappointed. The Initiates of the Order of Leviathan have consistently displayed mature and astute presences of the Self. Mind now, Order of Leviathan meetings are not assemblies of gloom and we all have an enjoyable time of both serious time and good-natured discourse when meeting -- any gathering of Order of Leviathan people, at Conclave or otherwise, is proof enough of that.

As in any other facet of Temple of Set life, another of my expectations is that Order affiliates will act in a manner befitting gentlemanly and ladylike people. We *are* human, no matter how exalted our insights or potent our Magics, and thereby can strengthen our individual Wills. Holbrook's Twain said that George Washington could not tell a lie, while he, Twain, could, but would not. Just so, we could sit back and benefit solely from the efforts of others, but will not. This determination to strive for the good and great is a key to strength.

Insofar as the Grand Master-to-member relationship goes, I do not order any member to follow a routine schedule, although it helps to hear from Order of Leviathan people now and then with an account of their projects and thoughts. Adepti members of Orders who aspire to the Priesthood of Set know that their Grand Masters are perhaps the best ones to successfully assess their progress and evolution. This is as it should be since Orders exist as specialized areas of study and experimentation, thereby being things headed by those who are Masters of their arts.

Overall the entire matter of these great expectations can be best summarized by remembering that the Grand Master still has a place in his heart for Thelema and therefore allows his Initiates to do what they Will.

On the Master of the Order

Classification: V2 - D14.04M - 3
Author: James Lewis VI^o
Date: January, XXVIII
Publication: Trail of the Serpent⁽¹⁾
HTML Revision: Dec 17, 1998 CE
Subject: Order of Leviathan, Master
Reading List:

The Order of Leviathan now has Masters of the Order who have emerged from its ranks. What does this mean for the present and future days of the Order? What does it imply for these ground breakers?

Obviously, having been named a Master of the Order is not the same as being named a Master of the Temple, although there are some affinities. The Magister Templi operates on a far broader scope than the Master of the Order. One of the indications of the presence of a Master of the Temple is observing an individual who more or less automatically acts in accord with the Current of the Aeon and the Will of Set. The Magister Templi does not sweat and strain to Understand; he simply does so.

This, on an Order-oriented level, is what the Master of the Order does: he grasps the direction of the Order and acts in accord with its aims and goals to enhance them. He also intensifies first the environment of the Order, and next (and thereby) that of the Temple of Set. The Ipsissimus Aleister Crowley wrote his famous description of a Master of the Temple as one who tends the garden of Initiates. The similarity here is one of the automatic actions of the Master of the Order: he offers advice, comments, and acts in concert with the Grand Master's guidance and Understanding of the Order in the Current of the Aeon. He also does this to a certain degree without straining his Magical and intellectual abilities.

Insofar as the O.L. proper goes, the Master of the Order has prerogatives which are parallel in a sense to his Priestly and Magisterial ones as applicable. The Master of the Order of Leviathan has an active hand in steering the direction the Order will take in the future. He is able to assess the state of others working under the aegis of Leviathan and can bring recommendations when other candidates for Master of the Order arise. This, I might point out, is a privilege which will be exercised under special circumstances and after careful examination of the matter at hand.

The Master of the Order, on another level, has a number of other privileges, such as suggesting policy changes for the Rules of Claw or recommending Initiates who would benefit from receiving an issue or two of The Trail of the Serpent, or even serving as guest

editor if he wishes. [If guest-editor sounds as though it is an easy enough task, I recommend trying a hand at it to see firsthand what it entails.] When the Master of the Order suggests Rule of Claw changes or catches sight of something different in a prospective O.L. Initiate, his word has added weight and his suggestions are taken into consideration accordingly.

What, in relation to Leviathan, is the Master of the Order? To begin an answer to that question we must first know what Leviathan himself is. Leviathan is the absolute, the standard by which all other perceived things in the cosmos are judged to be relative. Leviathan is that aspect of Set which is timeless, thereby being the developed quality which gives the Lord of Darkness agelessness. All things revolve around the absolute. For the Master of the Order this opens the door to new and strange worlds, since he is able to partake of this quality through his understanding.

If the Order is thought of as a vehicle such as a *tardis*, the Master of the Order is at home with the control console and is sensitive to changes in its functioning, movements, and even slight alterations in the rise and fall of the central column. He is a master diagnostician and technician. He is also capable of piloting the vehicle on his own within certain limitations. As an analyst his powers are formidable, and while he is willing to give of his time and understanding, his precision of insight makes him a rather difficult individual to outmaneuver.

He retains his Priestly prerogatives of Recognition and is able to appraise First and Second Degree Initiates for Recognitions in accord with his own current Degree's rights. I bring this up because the abilities of the Master of the Order are also able to evaluate requests for entry into the O.L. and how well the Initiate aspiring to affiliation may be able to benefit from such an association, again remembering that none of us have what the High Priest recently referred to as Antipapal infallibility. What we do is hope for the best possible outcome.

None of this is set in concrete, and it all will be subject to change as we become more familiar with the concept of having Masters of the Order.

Who will decide who becomes a Master of the Order? At this point, I make the decision as Grand Master, although I am open to feedback on the subject. I think O.L. Initiates are comfortable with the knowledge that there are no forbidden Initiatory related subjects under Leviathan's banner and so if questions arise, the address is Post Office Box 527, Alma, Georgia, 31510, USA along with the electronic addresses.

We probably will be discussing the Master of the Order later in both private correspondences and in *O.L. Letters* as indicated. I am sure the Masters of the Order may also have some comments themselves, again to be shared in either private correspondences or other means.

Footnotes

1. Excerpted from the 75th issue of The Trail of the Serpent, September, XXVI.

Order Initiation, Order of Shuti

Classification: V2 - D14.07R - 1
Author: Robert Menschel IV^o
Date: October 28, XXV
Subject: Order Initiation
Reading List:

The Adept Black Magician strides down his magical path of Xeper with pride, head held high, eyes open and seeing everything to be seen, and with a smile on his face, in joy for the opportunities that abound.

How much greater that joy becomes when magicians with similar paths unite, and explore the unknown together.

Tonight we Initiate (initiatory degree and name, or magical Name) into the Order of Shuti. We will search the unknown together, and expand the known -- together.

_____, *do you accept the responsibility of an Initiate of the Order of Shuti, to change the unknown into the known, to increase your magical knowledge and ability, to support Life over Death, Set over HarWer, and to follow the path of Xeper ever towards your Higher Self who is yet to Be?*

[The new initiate responds.]

Speak your oath.

[The initiate here speaks an oath prepared for this purpose.]

With all of my authority and power as Magister Templi of Set's Temple, holding four of the six, being one of the nine, and as Grand Master of the Order of Shuti, I do hereby accept your oath, and welcome you as Initiate of the Order of Shuti.

[The Grand Master annoints the new initiate.]

Order of the Vampire (Administrative)

Classification: V2 - D14.08 - 1
Author: Robertt W. Neilly IV^o, Grand Master
Date: October 1, XIX
HTML Revision: Dec 10, 1998 CE
Subject: Order of the Vampire
Reading List: #7, #8

The Vampyre -- as opposed to the more popularized vampire -- is an ancient creature. As well "it" can be a condition, a set of conditions, or a state of **being**. It is an intelligent, non-natural phenomenon, and many of its attendant qualities parallel those which Setians recognize as emanating from their higher Selves. As imperfections in the human condition die and give way to more noble attributes, both the Setian and the Vampyre Become. Like man -- or, more precisely, like Elect man, the Vampyre is a dual-natured being. While its lower or more mundane aspects are epitomized by the were-being, our lower aspects are demonstrated in our own animal nature. Each of these two major aspects holds its respective significance to the entity as a whole, be it a Setian, a Vampyre, or a composite thereof.

A common yet vital realization that both Setians and Vampyric beings share is that of knowing they are alone. The Vampyre is a mysterious creature, long thought to possess arcane powers. Of one of these -- the power of invisibility -- it is now necessary to speak. Were we to replace the word "invisible" with "unseen," we would have a clearer conception of what this means. Call it "social respectability" in one of its forms, or "manipulation" (through Lesser Black Magic) in yet a different form, both Setians and Vampyric entities have the ability to Become unseen. And we may do this as an option, in a myriad of forms, at our discretion and Will. Those who would be as the ancient Vampyre, would also be those who would utilize to the fullest the art of glamour and the act of persuasion. Setians are dignified and respected magicians. Add to this our capability of using cosmetics, facial expressions, voice techniques, eye contact, and other such devices, and you have a more compleat Being: one that may compel or repulse at its leisure ... one in which people recognize that "X"tra something, yet cannot comprehend it. The accomplished Black Magicians who would utilize the Order of the Vampyre as a special ingredient in their personal Temple of Set menus will also be those who are among the true Children of the Night.

The Order of the Vampyre (OV) is an Order which will take the concepts of Essence, the Force, and Immortality and Work with them that they may Become personal actualization. "The Blood is the Life" will be more than just a catch-phrase; for OV members it will be an edict. Using the Word of Set's Aeon, Xeper, as a fulcrum and as the original starting point, Setians who are members of this Order will breathe Life into what was formerly considered to be undead. The OV derives its impetus for being from the Prince of Darkness and from his Gift to us: the great Black Magic. Members of this Order will return portions of their discoveries and essence to Set and his collective Aeon. Aims, goals, and objectives of the Order shall be directed by the two Grand Masters. Yet the input for the same will arrive from all members of the Order. While looking at the greater issues of initiation as a whole, the OV will apply its special talents in order to secure its goals. Were there to be one reason that might typify why an Order such as this has emerged within the context of Set's sacred Temple, it would have to revolve around the need of Set's Elect first to accomplish the Great Work, then to define what is beyond. The OV will be a vehicle within a vehicle, and one in which the Setian may actualize his or her potential to Become in the special ways of the Order.

Communication will be a cornerstone of the Order of the Vampyre. We will not be measuring your output, as members of the Order, in terms of quantity. Rather we will want to know that you can communicate effectively. Whether subtle and magical or obvious and earthy, we will expect that once we have established a rapport with you, it will be a consistent one, and one that bespeaks mutual respect. As the Order evolves, we may decide to produce a publication.

If so, it will be periodic, and the material for it will come from our ideas, discoveries, and truths -- and yours as well.

Presently the OV is researching the characteristics of the Vampyric (state of) Being. This is being accomplished through reading, intuitive explorations, and ritual. Titles of books such as Interview with the Vampire and Dracula have already, in effect, acted as predecessors for this Order and its Work yet to come. And the stylish writings of H.P. Lovecraft are among those that cannot be ignored as tools for visualizations.

Such music as is presently considered to be "Vampyric" by the Grand Masters includes Albinoni's *Adagio*, (which, is included on the album Greatest Hits of 1720) and Leonard Roseman's *Helm's Deep*. There are of course others, but the above two succinctly capture both aspects of the Vampyric Being.

The Order will have the distinctive emblem of the Vampyre Bat. This will be made available to members at a nominal cost, which will cover materials and production only.

Working in concert with members, the Grand Masters will develop specific rituals and/or ceremonies for the Order. What is to come -- or Become -- as the Order evolves shall be a matter for all members of the OV to Work on.

The Order of the Vampyre will accept applications for membership from any active II° or III° Setian. As in other specialized IV° Orders, all IV°+ Setians shall be members of Honor of the Order of the Vampyre. Setians I° are invited to query either Grand Master concerning specific aspects of the Order and/or the Vampyric Being, but may not apply for membership. The only exceptions to this rule that might be made will be dealt with when/if they arise, and will require agreement by both Grand Masters once they have studied the case in question.

Before applying to the OV for admission, we ask that you consider carefully the statements of the other Orders in the Crystal and Ruby Tablets. When you have made your decision, and if you do wish to apply for admission to the Order of the Vampyre, please contact either Grand Master in writing at the address found in the Crystal Tablet. State your interests and reasons for wishing admission. Also please send a copy of your letter to the other Grand Master for his/her information. Once we have established a dialogue with you, we will make a decision concerning your admission.

G.M. Robertt W.
Neilly

G.M. Lilith Aquino

Astrum Argenteum: Prospectus

Classification: V1 - D14.AA - 1
Author: Michael A. Aquino VI°

Date: May 15, XXII
HTML Revision: Nov. 10, 1998 CE
Subject: Aeon of Horus
Reading List:

Within the Temple of Set there are several specialized Orders, each presided over by a Master of the Temple who serves as Grand Master of that Order. Each Order pursues different magical and philosophical interests, yet is responsible to the Temple and makes the fruits of its research freely available to all Setians.



This prospectus addresses the creation of a new such Order: the Astrum Argenteum or AA. The purpose of this Order will be to develop and implement an initiatory system based upon the Essence of the Aeon of Horus. This system will be distinct from that of the Temple of Set, but will possess certain complementary links with it. In this undertaking the AA will be guided first by myself, per the authority vested in me by the Book of Coming Forth by Night and the Book of the Law, and by virtue of my trans-Aeonic perspective as an Ipsissimus. As it begins to mature, it will be entrusted to the care of a qualified Adept or Master of the Temple (AA). At such time as it appears sufficiently strong and self-reliant, this Order will be released from allegiance to the Temple of Set, and will then develop as an independent initiatory institution.

Several features will distinguish this AA from the original A.:A.: created by Aleister Crowley, from the various organizations which claim succession to that original A.:A.:, and from other Crowley-related organizations such as the O.T.O. Characteristics of this new AA include (but are not limited to) the following:

(1) **Central** to it is the quest for the awakening, apprehension, and glorification of the Great Horus, neter of the Light of the Universe, Sun of Suns, Brother to Set who with him brought existence out of nothingness. The AA will thus seek reconsecration of the ancient Priesthood of Horus. Until and unless this is attained in truth, as Recognized by the Priesthood of Set, the AA will remain an initiatory Order which does not incorporate the Priesthood of Horus within its degree structure.

(2) The philosophy and legacy of the founding Magus of the Aeon of Horus will be studied, refined, and applied as appropriate. These will be considered points of departure, not enshrined dogma. The name and dignity of Aleister Crowley, founder of the Order, will be preserved and honored. The concepts and conduct of Crowley apart from his historic Task as an Aeonic Magus will be evaluated fairly and dispassionately, and will not be automatically considered part of that legacy.

(3) Corruptions of the legacy of Horus will not exist within the AA. The superstitions of decadent cultures, such as the Hebrew and Greek "Cabalas," will not be a part of this Order, nor will it welcome or tolerate crude paganisms (such as Wicca) or insincere, pseudo-Egyptian games (such as the AMORC). The grade system based upon the Hebrew "tree of life," and adapted from the doctrinally-corrupt Golden Dawn, will be replaced by a non-sex-based degree system whose levels of Recognition indicate meaningful personal initiatory states of being and Aeonic consequence.

(4) The AA advances no claim to any assets or commercial enterprise of the estate of Aleister Crowley. It shall not engage in any commercial ventures whatsoever, publishing or otherwise. Its services shall be solely for the benefit of its own Initiates, and to all Initiates of the Temple of Set so long as it shall remain an Order within that Temple.

(5) All structures, officers, and procedures of the AA shall be openly and officially recorded, and shall be made known to Initiates of the Order and the Temple unless there is an explicit reason for not doing so. All policies and procedures of the AA during its period as an Order of the Temple of Set shall be in accordance with, and subordinate to the Articles of Incorporation and By-Laws of the Temple.

(6) The AA will respect the existence of other organizations, such as the O.T.O., which pursue in their own way the lore and legacy of Aleister Crowley. It will aid them as it may, but will remain uncompromising in its own, uniquely sacred identity. It will seek to set a positive standard by its example, and will concern itself with other Aeon of Horus activities, individuals, or organizations only when there is a clearly constructive purpose in doing so. Courtesy befitting the legacy of Horus will be observed in all such interactions.

(7) The name "Astrum Argenteum" (Silver Star) will be retained as a tradition of the Aeon of Horus. However the seal originally designed by Aleister Crowley will be replaced with the concentric/geometric AA seal shown in this document, and the initials "AA" will be used without the Masonic "pyramid of fire" dots (∴) employed by Crowley in imitation of the Golden Dawn and earlier Masonic/Rosicrucian bodies. In addition to incorporating two stylized "A"s, the new symbol represents the triangular glyph of the Great Horus and suggests the continuous vortex of the Aeon of Horus.

(8) The AA shall function as a non-profit Order while it is within the Temple of Set, and its eventual release by the Temple of Set shall be conditional upon its formal, non-profit incorporation. It may designate donations for services provided, but there shall be no fees connected with degree initiations, nor shall dues or fees vary for Initiates of different degrees or offices.

(9) While the AA shall not deny the beauty or dignity of human sexuality in all of its mature and responsible forms of expression, fetishistic "sex magick" shall not be a part of its curriculum. The use of illegal drugs shall be prohibited, and the abuse of legal drugs discouraged. The human body shall be considered the material shrine of the soul, hence shall not be profaned or desecrated.

In this AA will be reconstituted the pure Form of that which, since the decay of ancient Egypt, mankind has sought through a variety of crudely-conceptualized and superstition-laden religions: the alignment of the human physical existence to the sublime symphony of the physical universe. The AA will thus restore, for enlightened humanity, the true Right-Hand Path to initiation. With this purification, the revulsion which Initiates of the Left-Hand Path have felt for "RHP" profanations, such as conventional and neopagan religions, will disappear. Replacing it will be a divine synthesis of the human experience, to the eternal glory of Set and Horus.

"There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son."

Initiatory Degree Structure

Initially the AA will undergo a thorough and remorseless "housecleaning" of what, in the original A.:A.:, was a hopelessly corrupt and inconsistent hierarchy of "grades." A true initiatory system should incorporate an objective standard of measurement by which one's progress may be Recognized and formalized. Such a system has been created and refined by the Church of Satan and Temple of Set over the last two decades, and an appropriately modified version of it will be introduced into the AA:

The old elevenfold degree structure of the A.:A.: was adapted from that of the Golden Dawn, aligned to the Sephiroth of the Hebrew Cabala "tree of life," and divided into three "orders": the Golden Dawn (Probationer through Philosophus), the Rosy Cross (Adeptus Minor through Adeptus Exemptus), and the Silver Star (Magister Templi through Ipsissimus).

In the new AA, the three "orders" will be eliminated in favor of a single initiatory structure defined in terms of degrees (of initiation), not "grades." The "tree of life"-based circles and squares will be replaced by the degree symbol (°).

The old "training grades" (Probationer through Philosophus) will be replaced by a single student degree: Neophyte I°. (This name was selected from among the original "training grade" names as the most significant and historic, in both its G.:D.: and A.:A.: derivations.) Unlike the old A.:A.: grade-curriculum set forth in "One Star in Sight", an aspirant to the AA shall not be expected to study a hodge-podge of Hindu, Hebrew, and Rosicrucian/Masonic mummary. Instead the Neophyte shall be exposed to, and encouraged to discuss and experiment with, the principles of the Aeon of Horus in their most refined and precise sense. Via this exposure, the Neophyte may then make an informed decision whether to pursue Adeptship or to depart from the AA.

The old "Rosicrucian Grades" (Adeptus Minor through Adeptus Exemptus) will be replaced by the single degree of Adept (based upon the principle that one either **is** or **is not** Adept). It shall be characterized by a sophisticated intellectual familiarity with the philosophy of the Aeon of Horus, and by demonstrated fluency in its techniques of applied magic.

The "bridging grades" of Dominus Liminis and Babe of the Abyss shall be eliminated.

The three highest grades of Master of the Temple, Magus, and Ipsissimus shall be retained as degrees, and shall be interpreted in the same rigorous, advanced sense as those degrees within the Temple of Set.

Between the degrees of Adept and Master of the Temple shall be designated a third degree -- that of Priest of Horus. Until and unless activation of this sacred office is Recognized by the High Priest of Set to have been ordained by Horus, the degree of Adept II° shall be the highest attainable in the AA.

Until the restoration of the Priesthood of Horus III°, Recognition of Neophytes I° to Adept II° shall be reserved to Masters of the Temple of Set IV°. Upon the restoration of the Priesthood of Horus, II° AA Recognition shall become their prerogative.

Recognition of Masters of the Temple IV° AA shall initially be by the High Priest of Set, and then, upon the restoration of the Priesthood of Horus, by the High Priest of Horus (who will necessarily hold the IV°+ AA).

As with the Priesthood of Set, the Priesthood of Horus will be approached in the most literal, sacred sense. For purposes of purely personal education, Recognition as an Adept II° will be the culmination of one's progress. The III° will not be attainable by mere personal prowess, but will rather formalize the sanctification of the individual by Horus as his Priest or Priestess. While it will be possible for a single individual to be an Adept II° of the Temple of Set and an Adept II° AA, therefore, the Priesthoods of Set and Horus cannot both be held simultaneously.

The degree of Master of the Temple IV° shall not symbolize, as Crowley portrayed it, the destruction and absorption of the self into the inertia of the universe. Rather the degree shall represent, as it does in the Temple of Set, the **expansion** of the self-consciousness to embrace the entire current of the Aeon of Horus. If the Priesthood III° may be compared to a lens through which the Being and Will of Horus are focused, the degree of Master of the Temple may be compared to a prism in which that focused beam is diffused through its entire "spectrum."

What of the degree of Magus V° AA? Aleister Crowley prophetically provided for others besides himself to attain this level of initiation within the Aeon of Horus, and the very essence of that initiation explains how this may be so. The Magus is an Utterer of Words -- or, to put it another way, a conceptualizer and proposer of new definitions. A true Magus V° AA will thus be a Master of the Temple who accepts the Task of **redefining** the Aeon of Horus and the Curse of undertaking this Task amidst the inertia of preexisting concepts of the Aeon.

This current reconstitution and purification of the initiatory environment of the AA is not such a "Task of a Magus." These represent rather the subtle intrusion of an Ipsissimus into the Aeon of Horus, to make the necessary adjustments that it may in time bring forth its Masters and Magi. Having made such adjustments, an Ipsissimus returns to trans-Aeonic contemplation, and to the encouragement and enhancement of the Work of the Priesthoods, Masters, and Magi of the Aeons.

A true initiatory system measures neither caste, nor seniority, nor social privilege, nor political prerogative. It is central and critical to any magical philosophy of progressive sophistication and refinement, but it is most effective when it is employed as a "mirror" of one's progress along the Left- or Right-Hand Path -- not a means by which artificial images of such progress may be produced. It is for this reason that the Temple of Set speaks of degree **Recognition** in individuals -- not of bestowal or awarding.

The initiatory degree system of the AA will reflect this same principle.

Gates of Hell Pylon: Function and Purpose

Classification: V2 - D15.01 - 1
Author: Colleen Whitaker III°, Roger Whitaker III°
Date: February 23, XXII
August 8, XXVI, by Clayton Bozeman II°, Sentinel and Robert
Revision: Menschel IV°
August 27, XXIX, by Carmel Severson III°, Sentinel
HTML Revision: Nov. 19, 1998 CE
Subject: Pylon Introduction
Reading List:

The Gates of Hell Pylon has been especially designed to accommodate and aid those Temple members who are geographically distant from other Setians, involved in active military service, or who prefer to do their Work in a more or less private atmosphere and are thus isolated from personal, magickal interaction with others.

The Gates of Hell is also very beneficial to the Xeper of its active members, as shown by the many II° Adepts whose growth and Recognition were aided by their participation in the pylon, and by the two III° Priests Recognized from among the pylon's active membership (to date).

The Gates of Hell Pylon does not operate upon a strict structure or routine, rather, it shapes its essential dialogue based upon the interactions and interests of those members comprising the international pylon network.

Any member of any degree is invited to join in our Work. The only membership requirements are that you 1) be an active (dues-paying) member of the Temple of Set and Pylon,⁽¹⁾ 2) be listed in the Crystal Tablet I.C.R., and 3) correspond actively with other members of the Pylon as appropriate to your personal Xeper and interests.

After you have submitted your I.C.R. entry and have begun corresponding with other Setians who are listed in the I.C.R., you may contact the Pylon Sentinel to discuss formal entry into the pylon. The Sentinel may pass your correspondence to one of the Gate Keepers of the Pylon. The Sentinel and the Gate Keepers are listed in the I.C.R., and they are listed occasionally in the Scroll of Set. You may also post messages in the Gates of Hell forum on Glinda.

The pylon's organizational activities are unpredictable and subject to change, but the pylon currently publishes four different periodicals: Flames From Hell is the pylon's primary newsletter, published four times a year, which contains articles, essays, book reviews, poetry, art work, and other items of interest to the membership. Kiss of the Flame is a newsletter devoted to reports of the ritual activity of the membership, and is published one or two times yearly, depending upon submissions. Members are urged to contribute to any or all of these fine publications.

The Gates of Hell is one of the elder pylons in the Temple of Set, and is one of the largest pylons (because we are not limited to any specific geographic area, and because of the activity of our members). The Gates of Hell has proven to be a very stable pylon, having had four different Sentinels since its founding. The Gates of Hell has proven to be a very dynamic pylon, flexible and changing according to the needs and interests of its membership.

Sentinels of the Gates of Hell Pylon have been:

Carmel Severson III^o (current Sentinel)

Timothy McGranahan III^o

Clayton Bozeman II^o

Roger and Colleen Whitaker III^o

Footnotes

1. At this time, Pylon dues are \$10 for Setians within the U.S., and \$12 for Setians overseas. Any changes will be published in the Scroll. These membership dues covers newsletters and pylon updates.

First International Working: Gates of Hell

Classification: V2 - D15.01R - 1
Author: George Smith I°
Date: Spring, XXII
Publication: Flames From Hell, I.1
HTML Revision: Nov. 21, 1998 CE
Subject: Pylon Creation
Reading List:

Purpose

The purpose of the Working is three-fold:

Personal: Opening the Gates of Hell to manifest in physical reality a specific, measurable goal, expressed as a future experience (one that can be seen, heard, and/or felt, etc.) during the Creation state of the Working.

Pylon: Opening the Gates of Hell to make a global network connection between all pylon members on the level of Being and Experience, to achieve greater degrees of Agreement for Power.

Temple: Opening the Gates of Hell to make a more powerful experiential connection with the Essence of Set as well as the Mind of Set, to Glorify Being, and to make manifest the Majesty of Set in this Aeon.

Personal:

In selecting your personal goal, please exercise your Will to choose a change in your life that is **measurable**. We are Magicians, and as such are not afraid to see the true outcomes of our Magical Acts. Test your Will! See the outcomes of your Magic!

Also, be certain that the personal goal is expressed as an **experience**: something that could be photographed, or touched, or recorded on a tape recorder.

Finally, choose as a goal something that you believe to be **possible** at your current level of Xeper. At the same time, do not choose something that is already 99% likely to happen anyway. Glorify your Magical Being, do not demean it!

Write down in your magical diary your specific goal and its manifestation(s). Please report your results to the Flames From Hell pylon magazine.

Pylon:

As you deidentify⁽¹⁾ from non-Essence, so will all other Pylon participants. From this unity of power we will, for perhaps the first time on this planet, experience a global web of being from the physical level. This *power connection* will be established and carried forth through time. The Gates of Hell Pylon will be manifest through agreement!

Temple:

While accomplishing our personal goals will rely upon one aspect of black magic ("a deliberate and conscious effort to force the mind outward -- to impact upon and alter the laws of the mechanical universe"), the continuing consecration and purification of our flesh and minds as a **Temple** of Set will be carried forth here: "In another mode, Black Magic involves communication with the Set-entity as an independent being -- in deliberate violation of the laws of the Universe."⁽²⁾

Therefore, the empowering of the Will is achieved by our identification with the Essence of Set. When we drink from the Grail, this also acts to remind us that our Essence, what each of us truly is, has **always** been in truth that Essence! We are now only becoming consciously aware of this fact.

"The Word of the Aeon is Xeper." Thus is the Aeon of Set served!

Preparation

List of Tools:

1. Appropriate ceremonial black garb, including your pentagram medallion.
2. Bell. (I use a 96" long 1/2" diameter hollow aluminum rod, which I raise from the floor and hold horizontally with my left hand at the center-point [which is marked with black tape], and strike it with a wooden rod. The tonal qualities and the continuing vibrations are very powerful. Of course, any piercing bell will do.)
3. Grail, filled with stimulating Elixir.
4. The great pentagram, hung above the altar.
5. The black flame.
6. Sufficient candles to allow the reading of the Operation.
7. The cassette tape with music orchestrated for this operation.
8. Cassette tape player (preferably of good quality).
9. Some kind of small, quiet, timepiece.

List of preparatory actions:

1. Insert cassette tape into player, and adjust volume levels. During this operation, the pauses in the music will cue most of your actions, so the volume must be fairly loud. You can expect to read out in a strong and loud voice with feeling.⁽³⁾ This is an Operation of **Power**.
2. Fill the Grail with the Elixir. (Be certain what you use you can drink. It is preferable that the Elixir be stimulating, but not overpowering.)
3. 3. Position the Great Pentagram, candles, bell, and container for the Black Flame.
4. 4 Dress in your ceremonial garb, remembering your pentagram medallion.
5. 5. Take the phone off the hook, and lock your chamber doors.
6. 6. Light the candles and the Black Flame, then turn off all other lights.
7. 7. Check the time with the timepiece, and start the cassette tape at exactly midnight.

* * * *

The Working

[Compression: A short selection from Beethoven's *Seventh Symphony*, about 3 minutes in length. You may sit or stand for the brief compression. Leave the world behind, and be centered in the Chamber.]

[Tolling of the Bell: *Also Sprach Zarathustra*, opening, 1:37. The first three-note rising theme is repeated three times for the Tolling of the Bell.]

[Opening the Gates of Hell: *The Abduction* from Close Encounters of the Third Kind, 4:32. Gaze into the Black Flame, and speak the Word of Set, 18th part, in English.]

[Invocation:] *My voice calls out to you, O Prince of Darkness, whose ancient name is Set. I seek you now, in this sacred place, and ask that you come to me, my friend.*

Your essence is my essence, and I now willfully strip away all that divides our true being.

[Gaze upon the first point of the Great Pentagram.] *Who knows what I can see? I do! Therefore, I am not what I can see!*

[Become aware of all you see, physically and mentally, and know you are not that. Then gaze upon the second point.] *Who knows what I can hear? I do! Therefore I am not what I can hear!*

[Become aware of all you hear, and know you are not that. Gaze upon the third point.] *Who knows what I can feel? I do! Therefore I am not what I can feel!*

[Become aware of all your bodily and emotional feelings, and know you are not that. Gaze upon the fourth point.] *Who knows what I can scent? I do! Therefore I am not what I can scent!*

[Become aware of all smells, and know you are not that. Gaze upon the fifth point.] *Who knows what I can taste? I do! Therefore I am not what I can taste!*

[Become aware of all tastes, and know you are not any of these.] *Beyond this flesh, beyond this mind, beyond this universe, I am this dark mystery which is the essence of Set!*

[Pause in this realization of your inner mystery.]

[The Grail:] *I drink my Essence into this body! The Will of Set is my Will! The Power of Set is my Power!*

[Drink from the Grail to fullness.]

[Summoning the Elements: *The Appearance*, from Close Encounters of the Third Kind, 4:49] *I now call into being in this place:*

Hail Satan! Prince of Fire, Accuser, who burns away the illusions of False Being through your Word, Indulgence! [Pause and feel/see/hear/sense the manifestation of Satan.]

Hail Lucifer! Prince of Air, Prometheus, who enlightens the mind to reflect the truth of being!
[Pause and sense the manifestation of Lucifer.]

Hail Belial! Prince of the Earth, Magician, whose mastery over the laws of the universe glorifies Being! [Pause and sense the manifestation of Belial.]

Hail Leviathan! Prince of Water, Dragon, who extends my mind across waves of time through your Word, Remanifestation! [Pause and sense the manifestation of Leviathan.]

[Spend this time reveling in the power of your Creation of these Aspects of Being. Enjoy their Presence, and their Friendship. This is also the time to become aware of your Connection through the Gates of Hell with all the other pylon members.]

[The Working: *The Resolution*, from Close Encounters of the Third Kind, 6:50]

I now work my Will upon the Is-to-be as a mark of my Truth. [long pause to do so]

I now work my Will upon the Is-to-be as a mark of my Glory. [long pause to do so]

I now work my Will upon the Is-to-be as a mark of my Power. [long pause to do so]

I now work, my Will upon the Is-to-be as a mark of my Immortality! [long pause to do so]

[As the Essence of Set, allow your Being to be recognized as One with his Being. Allow the magic of Set to pour through the Gates of Hell, the sacred Great Pentagram.]

[Manifest your goal as a Celebration of the Self.]

[Tolling of the Bell: Toll the bell during *Also Sprach Zarathustra*, 1:37]

[Closing the Gates of Hell:] *Hail Set! Prince of Darkness, who has made my Will his Will, and my Being his Being, through his Word Xeper!*

Through this Being, I command:

Satan, Prince of Fire; Lucifer, Prince of Air; Belial, Prince of Earth; Leviathan, Prince of Water; return to your places of power and work my Will!

[Extinguish the Black Flame.]

So it is done!

[Decompression: *The Seventh Symphony*, approximately 7 minutes]

* * * *

Rationale for the Musical Selections

The *Seventh Symphony* of Beethoven carries the plodding rhythm of the mechanics of the objective, unconscious universe, while the presence of the self-aware potential superman weaves delicately in a minor key.

While Beethoven's attempt may have been otherwise, this theme carries the bitter-sweet reminder of Death in Life, of HarWer, and the Universe we live in now.

I see this theme for compression an attempt to convey the importance of the Task: Xeper. As decompression, it serves to transmit the G.B.M. effects back into the universe.

Also Sprach Zarathustra echoes both the voice of Nietzsche's Superman and the fundamental theme of 2001: A Space Odyssey. The first three dramatic rising tones cue the tolling of the bell (through its three-times equals nine), and the topping two-tone in rapid sequence again completes the five points of the Great Pentagram.

Of course, the 2001 metaphor of alien intervention to grant the gift of intelligence, the Gift of Set, has already been treated by the High Priest elsewhere. The visual associations for Pylon members from the film include the global perspectives from space (a deidentified posture), and should lend to the power of Agreement in this operation.

Selections from the movie score of Close Encounters of the Third Kind were made for a variety of reasons.

First, the overall theme of the film (particularly if seen by the pylon participants) is that of *contact* and *communication* with *alien consciousness* of superior intellect and technology (remember Clarke's Law about sufficiently advanced technology always being magic for the less advanced culture). The movie reviews for Close Encounters in the Scroll of Set some years ago supports the validity of this theme.

The Abduction of Barry is perhaps some of the most ghostly and powerful music I have heard, and simply seems to me to serve as proper support for the Invocation of the Prince of Darkness. In the film, this was the taking of the innocent child (mind) by the aliens, away from his non-understanding (unconscious) mother (HarWer) to the Heart of the Mystery.

The Appearance of the Visitors also begins with power and fear, and then turns to a version of *When You Wish Upon a Star*. Timing this to the summoning of the Elements and transitioning to the focus upon the Great Pentagram (Star) with the three goals (personal, pylon, temple) in mind, seems well suited. The major Global Pylon Connection takes place here.

The Resolution leads inexorably to the 5-tone communication theme of Close Encounters. Each of the five tones flash from each of the points of the Pentagram, in a counter-clockwise circular affair (I still flood with tears from this Connection, which is totally unlike any experience I have ever had in occult matters).

Rationale for the Selection of Elements for Summoning

The drawing of the four Elements through the slightly more traditional Satanic Forms of Satan, Lucifer, Belial, and Leviathan is intended to cover the four directions of the compass

without concern for physically facing a certain direction. Those south of the Earth's equator will probably be grateful for this!

Concluding with Leviathan as Dragon was made for several reasons. First, this was the order established in the Satanic Bible, and out of respect for Anton LaVey I maintained it here. Second, the Dragon contains within the whole of his Being the full four Elements (Fire of breath, Air of wings, Water of Leviathan's Serpent, and Earth of the secretly guarded treasure, the dark elixir of Truth's Grail). Finally, out of respect for the new Magus of the Order of the Leviathan, whose Magical name is Orm, the Dragon, I completed the summoning with his symbol.

Again, the theme of the Gates of Hell (the Great Pentagram) is completed by the previous Invocation of Set, the Fifth Direction, to form the Eye of Set in the constellation of the Thigh. By having each pylon member perform the Operation at midnight in their own time zone, we can accomplish three goals: 1) The special orientation of the participants to the Eye of Set will all be close to exactly the same. 2) We will meet the injunction of Set to "speak to me at night" from the *BoCFbN*. 3) We will probably meet the scheduling needs of more pylon members by having a late night Operation, rather than attempt a global synchronous Operation so that some would be in the noon-day sun!

Footnotes

1. See Ruby Tablet item V2-B6D-1.
2. Both quotes from the *Analysis and Commentary of the Book of Coming Forth by Night*.
3. Editor's note: It's also highly suggested that you read through the ritual shortly before executing it, so you are familiar with the words, and can express yourself confidently.

Consecration and Opening of the Gates of Hell

Classification:	V2 - D15.01R - 2
Author:	Darrell Gilliam II°
Date:	February 28, XXVI
Subject:	Pylon Ritual
Reading List:	

[Prepare the Chamber. If indoor, preferably dark or black; if outdoor, with an open view of night sky. The chamber should be adorned in basic Black, using the standard Pentagram of Set, and you may use symbols, signs, names, etc. of your Gate if they are available and/or as you feel appropriate. Remember to keep the Pentagram of Set as your main focus. Music (if used) should be chosen by the individual to complement the attitude of their Gate. (Example:

the Qibroth-Hattaa-vah Gate is translated "the Graves of Desire," therefore the music I choose will have a tempo of attraction or an alluring effect.) Also, have one tapered candle for each Gate you are going to join in opening, preferably solid black. Incense (if used) should be beneficial to Celebrant and Gate.]

[Dress for Working. Dress can be your normal attire or again something conducive to your Gate's attributes.]

[Compression / Enter Chamber]

[Ring Bell]

[Light the Black Flame]

[Invocation, per Black Magic]

[Drink from the Grail, and say:] *Behold, this [Brother/Sister], a child of Darkness, who once again lifts this Chalice, the Grail of Darkness, in the continuance of my Pact with the Powers of Darkness, that I shall uphold the laws of our Universe, seek the Knowledge of Set, and guard the Temple of Set.*

Adam and Eve, of the Christian mythos, once tasted this Nectar of Darkness, but their minds were imprisoned by the selfish god called Jehovah, and they died in their own guilt. My brother Set has freed the minds of the Elect from this monstrous Death God that we may find Knowledge, and this I guard with the essence of my being, that I shall continue to Xeper and Remanifest.

[Summon the Elements:] *Come forth, Leviathan, Regent of Hell, Master of the Waters. Come forth to bear witness and Celebrate this great Working.*

Come forth, Satan, Prince of Hell, Master of Fire. Come forth to bear witness and Celebrate this great Working.

Come forth, Lucifer, Regent of Hell, Master of Air. Come forth to bear witness and Celebrate this great Working.

Come forth, Belial, Regent of Hell, Master of Earth. Come forth to bear witness and Celebrate this great Working.

[Also summon any other elements that may be beneficial to your own Gate.]

[Statement:] *On this great night I, the one who is called _____, being of the _____ degree, having been appointed as a Gatekeeper of the Gates of Hell, let it be known before these witnesses, that I consecrate my Gate in the name of Set, by the Powers of Hell. Upon this Gate I place the name _____, meaning _____.*

[Here you should continue the statement with a personal description and/or by stating the meaning of your Gate. The statement for the Qibroth-Hattaa-vah Gate is printed here as an example:] *Here lie the many shriveled, lifeless beings who once acknowledged their desires. After having the thirst of their desires quenched, they were torn to pieces by guilt, the weapon*

of the Armies of Death, because of their lack of Self worth. Thus their sniveling hearts were drained of their essence, leaving them incapable of passing from this Gate, unfulfilled.

Let the temptations from within this Gate bring its seekers all that they wish to experience, and let them find fulfillment on their journeys. Those who seek diligently shall find their reward, likewise those who seek foolishly and aimlessly shall find judgement; let those be forewarned.

In accordance with my Will, having consecrated the Qibroth-Hat-taavah Gate, I now open this Gate, to again welcome deserving travelers. I shall do my best through the Knowledge of Set to protect this Gate from the incompetent, profane outcasts. Yet those who pass, I shall warn them and advise them of the consequences.

Let it also be known, among the Elect, that they shall find here a Haven. Their passage is welcome.

[Having declared Open your Gate, now join your Will in the Opening of other Gates being Consecrated this night:] *This night my Brothers and Sisters also consecrate their Gates in accordance to their Wills. May our guardianship also be as a Brotherhood as we join together in this great Working.*

[As you call the Gatekeeper and Gate, light a black candle for their Gate. eg:]

*Timothy McGranahan at the R'lyeh Gate.
Elana Thompson at the Gate of Shadows.*

[Other statements that apply to the pylon may be said here, as the following was said during Operation Desert Storm:] *Let us also join together in unity, projecting the protection of the Pentagram of Set upon our Sentinel, Clayton Bozeman, that he may return to his home and partner, safely, without physical or mental harm from the conflict his patriotism has involved him in.*

Let this great Working be witnessed and honored by the Great Regents of Hell, my Brother and sister Guardians, and those invited to this event.

[Here was performed the Protection Ritual developed by Magister Robert Menschel for this purpose.⁽¹⁾]

[Working/Opening of your Gate]

[Extinguish the Black Flame]

[Ring Bell]

So it is Done!

[Decompression]

Footnotes

¹ Ruby Tablet item V2 - C31.P - 3

Rite of Opening and Consecration of the Gate of R'Lyeh⁽¹⁾

Classification:	V2 - D15.01R - 3
Author:	Timothy McGranahan II ^o
Date:	February 28, XXVI
Subject:	Pylon Ritual
Reading List:	



[Preparation of Chambre and the Cylth. See Appendix 1 for details.]

[Compression / Enter Chambre]

[Ring the Bell. An electronic synthesizer programmed to resemble the striking of a bell shall be utilized to accent the inherent unnaturalness of this Working. At this same time, a second effect will be initiated; this one an almost subsonic trilling with which to produce the "strange" atmosphere central to this rite. When this step is completed, the music to be used may begin but the second effect shall be allowed to continue throughout the duration of the Working.]

[Lighting of the Black Flame / Magical Link Established]

[Invocation to Set] *Hail Set, Prince of Darkness, Highest of Life and great benefactor of the Elect. I now venture forth into the realm of creation with a great challenge of my Will at hand. Join me as you have in times past, and witness that which shall come into being through the great Black Magic which is mine to wield. As a friend and familiar I call upon you now, as it was Your Gift which lifted and consumed the veil of unreason in a brilliant flash of fiery darkness.*

As I send forth my most exalted and sublime Self, arm it with the Pentagram of Your Name and the Sceptre of Tcham, that it may defy all constraints, dismay all challengers, and cast down all that is moved to appear before it. Let then my eyes become the Eyes of Set, my strength become the Strength of Set, my will become the Will of Set. I dwell in the Fane of the Flame of Ba. Time bows before my Will, and I am become Lord of Life, of Death, and of Life in Death.

Noble friend and brother, you do me great honor with Thy presence of Being here on this night. That which I Will shall be manifest in all the realms of Hell and Earth. The very fabric of the Universe shall vibrate with the waves of my Will, and Remanifest as I command. Stand with me and hear this Doom which I pronounce, and beware the Ka which now Comes Into Being through that Art which is mine to command.

[Summoning of the Elements] *Rise Nyarlathotep, Bringer of strange joy, Herald of the Barrier! Move and appear to join me in this great Working, and celebrate the rekindling of that Flame which you delivered on behalf of all the Great Old Ones to this World of Horrors in the aeons of the past!*

Rise Yog-Sothoth, All-in-One, One-in-All, Faceless Master who doth order the Planes and Angles! Move and appear to join me in this great Working, and celebrate the coming of the night of Thy creation and the Bond of the Angles Nine!

Rise Shub-Niggurath, Black Goat of the Thousand Young, Father of the Hornless Ones! Move and appear to join me in this great Working, and celebrate again as your Copper Temple is restored to its rightful place here on this World of Horrors!

Rise Azathoth, Laughing One in the Gulf! Move and appear to join me in this great Working, and celebrate now as Thy flutes wail unto the beginning and ending of time, filling the Cylth with Terror and Delight!

Rise Great Cthulhu, Deathless Master of the Ancient Dreams, Father of Magic and Eternal Serpent! Move and appear to join me in this great Working, and celebrate as your Great House is raised from beneath the abysmal waters in which it has lain for so long. Your Barnacled Tower shall once again pierce the surface of this World of Horrors, that you may reign in terror and glory! Awaken from your Sleep of Dreams, for the stars are aright and your time is come! Rise Great R'lyeh; this portal shall serve as Barrier no longer by decree of your Priest manifest on Earth!

*Ia! Nyarlathotep!
Ia! Yog-Sothoth!
Ia! Shub-Niggurath!
Ia! Azathoth!*

Ia! Ia! Ia! Cthulhu Fhtagn!

[Grael Sequence. Fill the Graal as these words are spoken over and into the liquid used. I have chosen a darkly colored fruit juice, apple/grape/raspberry to be specific.]

Behold this Brother, a child of Darkness, who once again lifts this Graal of Truth in the continuance of my Pact with the Powers of Darkness, that I shall uphold the Oath of Fealty to which I am bound, seek the Knowledge of Set, and guard His Temple in the times yet to come.

My Brother Set and those Great Old Ones through which His Gift may be experienced have freed the minds of the Elect from the monstrous Elder Gods of Death, that we may continue in our eternal Quest for Truth, Wisdom, and Knowledge of Being. This Pact I guard with the Essence of my deepest Self, that I shall continue to Xeper and Remanifest even beyond this physical plane and that which we call the World of Horrors.

[Drink deeply from the Graal, experiencing all that you can as the Essence of Truth flows into your body and Being, charging it with Magical force.]

[Statement of Purpose / Description of Gate]

On this great night I, Being of the Elect and called by the name of Sir Khren-Kan'g, Knight of the Order of the Trapezoid [Shining Trapezohedron], and of the Degree of the Second, do hereby proclaim the opening of my Gate of Hell, and bear my charge as its Keeper and Guardian. Let it be known here and now, within and without, that this Portal is consecrated in the name of Set, Prince of Darkness [Urenz-Khrgn], and all the Named and Nameless forms of His manifestation present on this World of Horrors.

*Upon this Gate I attach the name of **R'lyeh**, the Sunken City of the sealed and barnacled Tower long garlanded with seaweed and shrouded in darkest mystery. It is said that "In His House at R'lyeh, dead Cthulhu [lies] dreaming," and when the stars again come aright, all of the Great Old Ones shall bear witness as the Tower rises to pierce the fragile fabric of this world, and then They will return to their rightful reign, as They have been protected in death by the spells of Great Cthulhu for all these aeons past.*

That time draws near when men shall hail the Ancient Dreams, and release themselves from the stifling grasp of the Elder Gods of Death; those who first sealed the Tower and imposed upon Him the semblance of death, but left Him dreaming in that abysmal place beneath the surface of the great waters of human consciousness.

When this Gate is opened, the Terror and Delight, the Fear and Ecstasy promised by the Great Old Ones will bring joy and celebration to all of the Cylth⁽²⁾. The cosmic flutes of Azathoth shall again wail unending, and shall sing into the deepest reaches within the hearts and minds of men. Shub-Niggurath, Black Goat of the Thousand Young, shall come forth from the primal core of Being to spawn and multiply and witness the raising of His great Copper Temple, as it was before the reign of the Elder Gods of Death [k'bhal'dysngha]. The Dark Messenger, Nyarlathotep, shall again carry the Word and speak with men, granting them Knowledge of all the Great Old Ones. Yog-Sothoth, being the Key and the Way, Master who doth order the Planes and Angles, shall once again give form to the Ancient Dreams which the Cylth[Elect of humankind] shall glimpse with renewed vigor of curiosity. Then Great Cthulhu, still dreaming in His House, will wait as all his minions and brothers swim and

strive against all manner of obstacles, and arrange themselves to harken His awakening, knowing that the Cycle returneth. He shall then be freed to embrace the Earth again and make of it His Kingdom and defy the Elder Gods of Death anew. Wherever men set up the Stones and sayeth thrice the Forbidden Words, shall cause there a Gate to be established and shall commune with Them Who Come Through, pledging and honoring the Bond of the Angles Nine and the Shining Trapezohedron.

[Working - Formal Opening and Consecration of Gate / Metalink Established with other Gates and Gatekeepers:]

They wait forever at the Gate, for those who know the spells put upon Them by the Elder Gods of Death shall learn how to break them and command Those lurking just beyond the thin veil between this world and the next. Even as stars wane and grow cold, even as suns die and the spaces between grow broader, so wanes the power of the Elder Gods of Death and all that they command. There cometh now a time as once was a time when it shall again be shown that

*That is not dead which can eternal lie.
And with strange aeons even death may die.*

Let the temptations from within this Gate bring its seekers all that they wish to experience, and let them find fulfillment on their individual journeys. Those who seek diligently shall find their reward, likewise, those who seek foolishly and aimlessly shall find judgement; let those be forewarned.

In accordance with my Will, having consecrated this Portal, I welcome deserving travelers into the realm of R'lyeh, yet those who seek passage shall be warned of the possible consequences. Let it be known among the Cylth that they shall find herein a haven. Their passage is welcome above any and all others.

This night my Brothers and Sisters also consecrate their Gates in accordance with their Wills. May our Guardianship also be as a Brotherhood as we join together in this great Working.

Ia! Adept Darrell Gilliam at the Qibroth-Hattaavah Gate!

Ia! Adept Elana Thompson at the Gate of Shadows!

Ia! Shutti, whose honored presence is with us this night!

Ia! Magistra Linda Reynolds, honored guest Working with us now!

Ia! Lady Lilith, Dame of the Shining Trapezohedron, and honored Sister in this great Temple of Set!

[Reading of R'lyeh Text:]

The time draws near when the stars shall again be aright and the Forbidden Words shall be spoken to open the Way of exchange between the Old Ones and men.

Names will be chosen, Words of Power will be uttered, and Oaths will be taken over Holy objects.

Gifts will be offered and accepted between the Old Ones and men, and men will again know of the power that has lain dead but dreaming through aeons past.

Those that have been protected in death by My spells shall awaken from the dreams of men, and become as before to reclaim what is rightfully Theirs.

They, My Brethren, will know that the time for Their return is at hand, and will answer to Their callings.

When this has come into being, My Great City of the Barnacled Tower shall again rise from the abysmal depths to which it was bound by the Elder Gods of Death and their One Impotent Son.

The Copper Temple of my Brother, Father of the Dark Young, shall again be consecrated by its God's presence and the Priesthood which shall forever guard His stead.

Those who I have touched through dreams and in the spaces beyond and between those known are rising in their glory even now to save themselves from the Death God's fate of suffering, servitude, and disintegration of essence.

As this occurs, the Elder Gods of death will be revealed in their true forms and those not blinded by their enthralling light shall see them; cowardly, destructive, unconscious.

I pity not those who are foolish and blindly believe the lies of them, forsaking all that is their life essence for veiled delusions of eternal harmony, stasis, and stagnation; for had they the will to Be, my death would never have become as reality.

Be warned, many men will fall in with them and seek to destroy that which has here been remanifested for even as these words are being communicated through My Messenger, mens' life essences are being absorbed and obliterated in and by their own ignorance.

As the worm feeds on their decaying flesh and bones, the Death Gods Feast on their souls until they are no more than a part of them, no longer the individual, immortal divinity each man has the potential of Becoming.

Harken now, for Mine is not a way of faith or of blind belief; it is a Way of unique inner Truth sought after by those who have strength and the Will to endure in and beyond this World of Horrors.

Those who welcome this challenge and live for the continued exploration into the Unknown, the eternal Mysteries of the Self and subsequently that which is Not-Self, are honored as My Brethren, My Equals, each a Divinity unto themselves, each an Individual God with their own Unique Essence and aim in the Was, Is, and As Yet To Become.

(The Seal of Great Cthulhu)



(Signature of Sir Khren-Kan'g)



[Protection Rite for Gates of Hell Sentinel, Adept Clayton Bozeman (Text provided by Magister Robert Menschel, RT: V2-C31.P-3)]

[Ringing of Bell In Closing, again utilizing synthesizer, and the words:] So It Is Done!

[Decompression / Recording of Results (see Appendix 2)]

Appendix 1 - Preparation of the Chambre

As this Working shall be conducted indoors, the Chambre shall be decorated in the likeness of that to which this Gate would open into, namely, a representation of the Sunken City, R'lyeh, and the interior of a Temple therein.

- I. The Altar, approximately 4 feet high and trapezoidal in shape, shall be positioned so that the Cylth [Elect / Magician] will be facing in the direction of the setting sun (west). An artistic representation of the Gate shall be positioned behind the Altar (facing the Cylth), and shall be adorned with the symbols of the Great Old Ones (see Appendix 3). The Pentagram of Set shall be positioned directly above or within the opening of the Gate as is proper within the context of focus for a Setian Working.
- II. Upon the Altar shall be placed the following implements:
 - A. A special oil-burning lamp: In this case this item will serve as the Black Flame of Set. Its particularly special qualities are that the vessel is constructed of many irregular geometric sides, all forming obtuse angles and ending in a small opening at the top. A scentless oil shall be used as to not conflict with the incense used.
 - B. In place of black candles, two black light (ultra-violet) tubes will be used during the Statement of Purpose and Description of the Gate, this in keeping with instructions found in the Ceremony of the Nine Angles by Ipsissimus Michael Aquino.
 - C. A Wand or Staff

- D. The Graal and a vessel containing the liquid to be consumed during the Graal Sequence.
 - E. Another vessel containing sea water to be used during the formal consecration of the Gate. The water in question is from a personally/magically important place, namely, Salem, Massachusetts.
 - F. Incense - Sandalwood and Opium are those which I find most personally effective.
 - G. A special cylinder containing the scrolls and other written materials pertinent to this Working as follows:
 - 1. Invocation to Set
 - 2. Summoning of Elements
 - 3. Graal Sequence
 - 4. Statement/Description of Gate
 - 5. the R'lyeh Text
 - 6. Symbols and Talismans corresponding to Yuggothic themes herein.
 - H. Taped music and electronic synthesizer (as explained re: ringing the bell). Music to be used is as follows:
 - 1. 1. Theme from Dark Shadows television series.
 - 2. 2. Nightbreed soundtrack by Danny Elfman.
 - 3. 3. Lost R'lyeh (instrumental version) by Well of Souls
 - 4. 4. Call of Cthulhu by Metallica.
- III. The Cylth's Attire: A black fully-hooded robe shall be employed, but the Cylth may wear whatever s/he wishes beyond this. The appropriate Pentagram of Set medallion and Seal of the Order of the Trapezoid shall also be employed by the Cylth for this rite. [Note: The Cylth may also wish to utilize the seals or symbols of the Yuggothic entities as accents to those items mentioned above. These should be constructed and consecrated before the Working here outlined is undertaken. These may become available to others in the future if requested, as the authoring Cylth has been experimenting with the development of these and will make it known when this will be a possibility.]

Appendix 2 - Results and Impressions

At the very beginning of the Working (just past midnight), I distinctly had the impression of some form of "tribal" drums resonating within the background of my chambre.

While listening back to the recording I made of the Working, I noticed tones that I had not produced with any of my equipment or voice. These were long, deep, resonant tones which occurred in various places. The most distinct of these occurred just before and during the Protection Rite portion.

As a side note only: On the following morning I proceeded to my car to leave for work, and discovered that the odometer reading was at exactly 21666 (21 being the number of characters in my own Cthulhuvian/Yuggothic Glyph system, and the relevance of 666 is fairly obvious).

After ending the Working, sleep was attained only after a long period of time, and this was interrupted a number of times during the night. Why, I don't know.

One impression I received immediately following the end of my Working was one of someone looking for me as if I had lost my way somewhere and was unable to meet them.

This caused some degree of discomfort to me, for I felt as if I'd failed in some way in reaching my objective.

The overall feeling was one of success, especially with regard to the Protection Rite for Adept/Sentinel Bozeman and other Setians in the Persian Gulf area. It had been announced earlier in the day that there had been a cease fire, and that the war with Iraq was nearly finished. This was very reassuring, as I felt that Clayton and other Setians were safe and would be returning to us very soon.

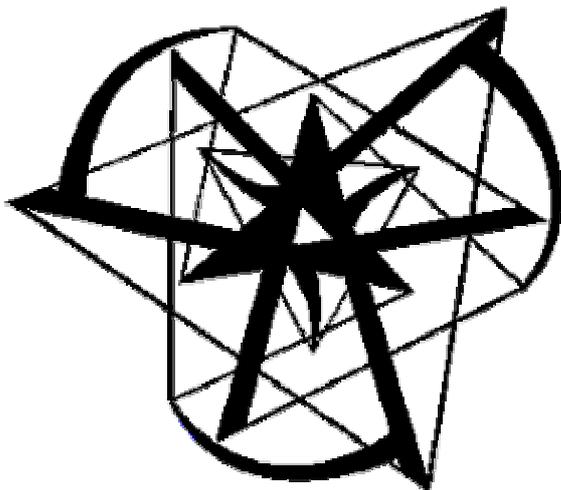
The big question at this point is, "Was the Metalink successful for the other participants?" I did have some impressions of presences other than myself within the chambre, but these were not as strong as I might have hoped for them to be. Again, I must question whether I actually accomplished what I set out to do.

The recording that I made of the Working was a last minute idea, so the quality is substandard to what I'm used to. If you, as the other participants, would like to receive a copy of this tape, I will be happy to provide it on request. This is perhaps where things went off-track, as some of the text used wasn't as audible as I felt it should have been.

One final note: I felt that I may have rushed things a bit after the Working was finished. This may be another reason for my doubts. It makes me ask myself whether I am truly Adept at this Art or not. This is something I must ponder for a time. Not to reassure myself, but to prove that I am what I am. Have I lost that which I gained in the past two years?

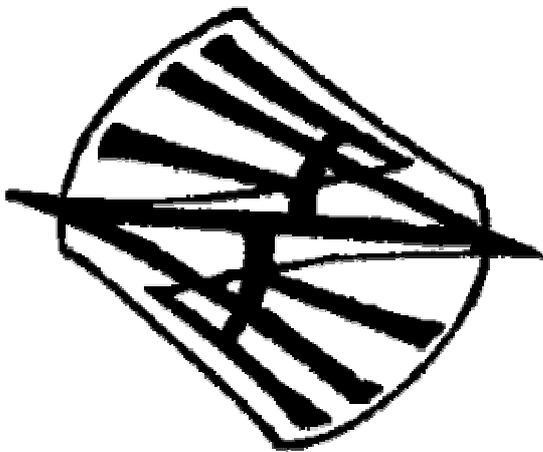
This record has been typed in exactly the form in which it was handwritten, as first impressions are most likely the truest, and any editing on my part would alter the sincerity of my original wording.

Appendix 3 - The Symbols of the Old Ones



Azathoth

Yog-Sothoth



Shub-Niggurath

Footnotes

1. My own Working differs somewhat from the outline composed by Adept and Gatekeeper Darrell Gilliam (V2 - D15.01R - 2) for reasons that will become apparent as the reader of this treatise progresses.
2. Elect

Saturnian Lodge Rite

Classification: V2 - D15.02R - 1
Author: Don Webb III°, Roger Whitaker III°
Date: March 30, XXVI
HTML Revision: Nov. 26, 1998 CE

Reading List: 24J

This rite has been used by the Bull of Ombos Pylon for four years for the purpose of strengthening the egregore of the Pylon. We've had good results with the Work, and I hope that other Pylons might wish to experiment with these formulas. It is written for the Bull, but can be adapted for any group wishing to perform the rite. I rewrote this version from an earlier Rite written by (then) Magister Flowers based on Fraternitas Saturni texts for the Grand Festival Lodge. This rewrite reflects current Aeonian and transAeonian perspectives, as well as introducing Setian custom into the framework. Traditionally the rite is performed so that it ends on Midnight before Easter. Feel free to write me with questions.

* * * *

[The room in which the Lodge is to be held is decorated in black. Before the opening, only the officers are in the temple area. The candles are lit and the incense prepared, as are the Lodge utensils. The Master and members of the hierarchy take their positions as shown in the plan on page 93 of Fire and Ice.]

[The Second Warden knocks with the hammer three times on the door to the outer hall, opens it, and says:] ***The Lodge is opened!***

[Celebratory music rings out (Richard Strauss' *Also Sprach Zarathustra*, opening fugue). The Second Warden unrolls a scroll with the names of all the Brothers and Sisters present, beginning with the names of dead Grandmasters. As each member enters the temple, the Second Warden calls out their name and rank (beginning with dead Grandmasters), and the First Warden strikes the gong and calls out:] ***Ex!*** [The Initiate stops before the Master, acknowledges him with a nod, and goes to his place. There, the Initiate stands with arms crossed over the breast.]

[After all Initiates have come into the room and the music is concluded, the First Warden declares in a loud voice:]

Honorable Master, the Lodge is complete, sealed, and covered.

[Afterward he bows to the master and then sits at his station. All take their seats. Then the Master speaks:]

So be then the peace and blessing of Saturn -- the Guardian of the Threshold -- with you, my Brothers and Sisters. In his exalted name I greet you in this holy Ritual Lodge of the Bull of Ombos Pylon of the Temple of Set.

Lay off all the troubles and frustrations of the work-a-day world! Let your hearts beat high and feel yourselves being taken into our living chain of brotherhood. Relax completely and meditate with me on solitude, harmony, and power!

[After three minutes, the First Warden strikes the gong three times and says:]

Very well, my Brothers and Sisters!

[Thereupon the Master says:]

Priests of Set -- carry out the sacred ritual!

[Second Warden rings bell 3 times.]

[The two priests rise and nod toward the Master. Priest Barrett lights each of the three candles, after which Priest Webb says the word,] **Kadosh** [(This formula corresponds to the Opening of the Gate). Priest Barrett takes up the censor and censes the chamber while Priest Webb reads the Invocation. When the chamber has been censed, Priest Barrett joins Priest Webb at the altar.]

[Invocation of Set:] *In the name of Set, the Prince of Darkness, we enter into the place of Shaping to Work our wills on the warp and weave of the world. O Set-hen, hear our words and go with us on this journey. Enfold us with the Powers of Darkness that we may become as One with them as we are become one with the eternal Set, whose seat is deep beyond the Northern Gate. As we send forth our most sublime and exalted Selves, present us with the Square and Compass that we may fashion Works far beyond the scope of any man, that we may achieve Starry Wisdom, that we may erect monuments that point the way.*

Let then my eyes become the Eyes of Set, my strength become the Strength of Set, my will become the Will of Set. As an invisible flame we are Become, as the words of the powerful we are Become, as the smooth Ashlar we are Become, as the primeval waters we are Become. We dwell in the fane of the flame of Ba. Space and Time bow before our Will, and we are Become Lords of Life, Death, and Life beyond Death. Hear then this Doom which we now pronounce, and beware the ka which is Come into Being through that Art which is ours to command.

[Priest Barrett traces the Nine Angles over the Graal, and Priest Webb consecrates it with the following words:] *Hode he sophia estin! Eirene hymin adelphoi! Eirene kai eleutheria! Ho ophis! Ho archaios! Ho Drakon! Ho megas! Ho on kai -- Ho on kai! Ho zomeis tous Aionas -- ton Aionon! Meta tou Pneumatos sou!*

[Priest Barrett then offers the Graal, beginning with the Master. After the Graal is returned to the altar, the Priests return to their places, and the First Warden strikes the gong three times.]

[Master:] *Brother First Warden, what is the time?*

[First Warden:] *It is the zero hour!* [Strike the gong loudly, once.]

[Master:] The end draws nigh -- the invisible flame strikes upward. The old rotten world is sinking, and out of the primeval waters the new earth drinks of her first powers.

[First Warden strikes the gong loudly, once.]

[Master:] *We proclaim the joyous news from the outer edge of infinity!*

[First Warden strikes the gong loudly, once.]

[Master:] *We sweep away doubt and ease, through the Deed!*

[First Warden strikes the gong loudly, once.]

[Master:] *We sweep away the actions of past aeons and create space for the clear icy waters of the amphora of the Saturnio-Uranian era.*

[First Warden strikes the gong loudly, once, and says:] *Rise my brothers and sisters.*

[Master:] *In us the Law of the Aeon of Aeons is crystallizing. One axle of the age is Do What Thou Wilt Shall Be The Whole Of The Law! The other axle is Xepera Xeper Xeperu! On these axles we turn the world. Listen to the hymn of our Brotherhood:*

[Play Mozart's *In These Holy Halls*. After the music, the First Warden strikes the gong three times, followed by the Second Warden striking the bell three times.]

[Master:] *Love is the Law! Love under Will! Love without Pity!* [Strike the Hammer three times.] *I herewith open a perfected and legitimate Saturnian Lodge within the Bull of Ombos Pylon within the Temple of Set.*

[First Warden strikes the gong three times, and says:] *Please be seated, my Brothers and Sisters!*

[The Master proclaims:] *Thus I proclaim the consecration by the power of the elements of the four-poled magnet.*

*Ye mighty lords of the elements rush hither:
Fluat odor per spiritum Saturni!
Moneat terra per Bata Ombovis!
Fiat firmanentum per spiritum Urani!
Fiat Indicum per ignem in virtute Set-An!*

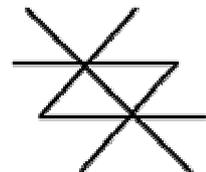
O, angel with the dead eyes, take, by the power of the elements, all that is weak from our hearts! Aum- Aum- Aum!

[First Warden strikes the gong three times.]

[Second Warden rings the bell three times.]

[Master:] *As Master of this worthy Brotherhood, I call upon Saturn -- the Guardian of the Threshold.*

[First Warden strikes the gong three times, spread somewhat apart. The Master with each striking of the gong traces the sigil of Saturn before him in the air with his index and middle fingers.]



[The Master then lifts his arms, and spreads them out, with thumbs upward and palms facing the celebrants. He remains in this position until the end of the responses.]

Sanctus Saturnus -- We call Thee! [All repeat]
Sanctus Saturnus -- We honor Thee! [All repeat]
Sanctus Saturnus -- We salute Thee! [All repeat]

[First Warden strikes the gong three times.]

[Second Warden:] *In the name of Aratron! Truth reveals itself!*

[First Warden:] *In the name of Zaphkiel! Wisdom is praised with truth!*

[Master:] *With Thy power we go to Work!*

[Second Warden:] *With Thy help it is completed!*

[First Warden:] *In Thy spirit it Works today and for all time!*

[Master, First and Second Wardens:] *So shall it be!*

[First Warden strikes the gong three times, and says:] Very well, my Brothers and Sisters!

[Master:] *We now meditate in harmonious concentration upon the Brothers and Sisters who are not among us, and send them all good and harmonious powers of our thoughts -- in the spirits of the great demiurges Saturn and Uranus. Close your eyes and meditatively prepare yourselves.*

[When it is time, the First Warden will strike a gong. The Master will then vibrate seed mantras for the elements: Earth, Air, Fire, Water, and Ether; and the mantras for the noose that catches anything, and for Druga, the goddess beyond reach. For those learned in kundalini this represents an opening of each of the chakras from the lowest to the highest. After each mantra the First Warden strikes the gong softly.]

*lam yam ram vam ham
am dum*

[After the last soft gong, the Master says:] *Harmony and peace to all Beings touched of Set!*

[First Warden strikes the gong three times.]

[WORKINGS / RECOGNITIONS/ NAMINGS etc.]
[LOADING OF THE STELE OF BATA (The Bull of Ombos):]

[The Master uncovers the Stele and holds it before the gathered initiates and says:] *Behold the Stele of Bata! Gaze upon its surface. On it ye see the image of the Bull of Ombos as he opens the way for new Being out of the Tuat -- out of the Dark Underworld in which all things are possible. Bata guides the barque on the eternal sea of Xeper. It acts as yeast to those without, sending our power and the currents of the Saturno-Uranian age into the world. Come each of you, step forward and touch the stele. Feel the power of Bata -- it is your own power.*

[Each Initiate comes forward and touches the stele with his/her left hand.] *Form now a chain to feed the stele of power*

[The Initiates stand in a semicircle before the altar with the Master and the Sentinel holding the stele between them, nonmembers of the Pylon stand outside of the circle and witness the living being that is the Pylon form within the center.]

Grow in strength, O mighty image of Bata! This is the magical Being of the Pylon. To it we give power, from it we make magic. It is become a mighty storehouse of power. From it we can call forth a mighty magic if we but know the word. That word is *@*@*. Keep this word hidden in your black hearts. Speak only in your hidden places when you would call upon the Power of the Bull of Ombos.

[RITUALE CONCLUSIONIS:]

[Master strikes the Hammer three times and says:] *I herewith end the spiritual Work of this perfected and legitimate Saturnian Lodge. Brothers Webb and Watson, extinguish the Lamps.*

[All candles are extinguished, except the three black candles of Saturn.]

We pledge ourselves to the Nameless One that stands behind all things. What was, what is, what will be.

[The Master thrice traces the Gibor rune with the middle and index fingers of his left hand.]

[First Warden strikes the gong three times.]

[Master:] *We are now closing our eyes! All becomes Empty within us -- in us is silence -- every image is extinguished!*

[First Warden strikes the gong softly three times.]

[Master:] *Out of the Nameless was formed the first name: Nuit!*

[First Warden strikes the gong once, and says:] *We greet Nuit! The eternal Mother! The divinity of night! The lady of the Firmament!*

[Second Warden:] *Observing her we feel the deep peace of eternal harmony! [The Second Warden rings the Bell once.]*

[The Brothers and Sisters keep their eyes closed, the Master lights the Great candle of Set-An]

[Second Warden rings the bell three times.]

[Master:] *J-Yallah! The Dark Light of Set-Hen, symbol of the glory of our desire shines! Open your eyes, my Brothers and Sisters! As the shining beam penetrates the depths of space, so it will become bright within us!*

[Second Warden:] *Out of the Dark-light our power grows!*

[First Warden:] *It works in our wills toward right action!*

[Master:] *Three-fold be the might of the Dark-Light!*

[Second Warden:] *It works in our spirits.*

[First Warden:] *It works in our Black hearts!*

[Master:] *It works in our Deeds!*

[First Warden strikes the gong three times.]

[Master:] *Xeper!*

[Second Warden rings the bell three times.]

[Master:] *Rise my Brothers and Sisters, and receive the Saturno-Uranian blessing, [Short Pause]*

Thelema -- your own true Wills be with you. That you may eternally Xeper, eternally Remanifest, and eternally seek after the Hidden!

Sanctus Saturnus, give my hands the power to bless! I send my blessings to the North! Into the Darkness -- beyond the Northern Gate! Our Wills seek after that Mystery! May our Will Work its way through all the worlds, as more is revealed to us. O Set-hen, Your seat is in the Darkness and you have placed your Ka in us, Nor do we Work without you. May thy voice advise us and our combined Work transcend the laws of space and time! Aum!

Sanctus Saturnus, give my hands the power to bless, and thus send my blessings to the West! All ye be blessed who are of good will, but to those who are not of good will, from them I will take the last of the light!

Sanctus Saturnus, give my hands the power to bless! I send my blessings to the South! To you, my Brothers and Sisters, who seek after the Absolute Star, ye who have helped me break the fetters! Your Brother calls, thanks and blesses you!

Sanctus Saturnus, give my hands the power to bless! I send my blessings to the east! To you Lords of the elements, ye who have stood by me! Your Brother calls, thanks and blesses you!

[First Warden strikes the gong nine times.]

[Master:] *The Work is wrought! Each may go his way! The fraternal bond remains always. Now let us enter into the chain of Brotherhood.*

[All Initiates -- save for the Master who remains seated behind the altar -- now enter into the circle without the Stele.]

In the Name of Xeper! The Law of Eternal Becoming! In the names of the great Demiurges Saturn, Uranus, and those that lie Beyond, we are now bound in the chain of Brotherhood, we now vibrate in a stream of power, in a magical influx, which protects us, unites us, in a stream of the Xepering of the Temple! We are one power! We are one Will! We are one Desire! We are one harmony! We stand in the Dark Saturnian light now and for all time! Conjuncti mandibus spiritum Saturni imploremus. Graitias agamus Saturno. Spiritum Urani imploremus et requiremus. Nos adjuvabit veritatem cognoscere et superare perfidiam inimicorum nostrorum.

[pause]

We now loosen the chain. Go now in peace, peace, my Brothers and Sisters, for love is the Law, Love Under Will! Love Without pity!

[Mozart's Oh Isis and Osiris is played. After the music has played for a while the Second Warden rings the bell three times.]

[Master:] *Brother First Warden, what is the Time?*

[First Warden:] *It is Midnight and the Working is completed.* [The First Warden strikes the gong three times.]

[Master:] *Brother First Warden unseal the portal of the Lodge and open wide the gate! The Lodge is closed!*

Genesis

Classification:	V2 - D15.03R - 1
Author:	Adam Campbell II°
Date:	September 13, XXV
Subject:	Pylon Creation
Reading List:	

Notes on the Working

The contents of the Working presented here represent the pre-planned content of the ritual, performed in a bat-filled cave, located within a sea-side cliff, in Australia. Not shown are the extemporaneous comments, expressions, and creative additions added by each of the participants. These additions helped make the Working something very special for all of us. This, sadly, cannot be expressed on paper. But one thing is certain, this Working shall live forever in the souls of those who were present on that darkest of nights.

All of the three Initiates present actively participated in the Working. Adept Campbell performed the opening and closing of the Gates, the Invocation of Set, and the Genesis Rite itself. Adept Adler-Drozd was responsible for the gong, and read the Thirteenth and Seventeenth Parts of the Word of Set. Adept Grise performed the Consecration of the Cave, and read the First and Twelfth Parts of the Word of Set. Adept Grise also performed an invocation of the inverse pentagram at each of the cardinal points. Adept Grise also ignited nine black candles at the conclusion of the Consecration, in honour of the Council of Nine. The gong was struck softly as he ignited each candle individually.

At the end of the Genesis Rite, each of the Initiates pursued their individual desires in private Working (as indicated in the Genesis Rite). These are not recorded due to the private and often unspoken nature of these Works.

The ritual was concluded in the traditional manner.

Genesis: The Outline

1. The nine-fold Ringing of the Gong 2. The Opening of the Gates 3. The Reading of the Invocation 4. The Consecration of the Cave 5. The Reading of the Genesis Rite 6. The Word of Set, Parts 1, 12, 13, and 17. 7. The Closing of the Gates 8. The nine-fold Ringing of the Gong 9. "So It Is Done!"

Invocation of Set

In the name of Set, Prince of Darkness, I summon the Realm of Creation unto me! Into the Aethyr I send my Ba and behold the true majesty and glory of the Essence of my Becoming.

Through the thirty Aethyrs of Set I send my Ba. Ever higher I soar unto the Source, partaking of the lucid glory of the Majesty of Set, and beholding the vast vistas of his supreme Creation.

Hear me, oh Prince of Darkness! Hear me, oh Majesty of Set! I have taken your name as part of my Self, and I come before you as liege and friend. I exalt the Black Flame, that most perfect of Gifts, and hold it dear to my Heart. Come, oh Dark Lord, and indwell me with your presence!

Let then my eyes become the Eyes of Set; let then my strength become the Strength of Set; let then my will become the Will of Set. Let thus the shackles of the World be rent asunder and the curves of time be bent unto my Will!

In witness of my Bond unto you, oh Majesty of Set, Prince of Darkness, I intone the primordial Formula of your Aeon.

*Xepera Xeper Xeperu.
Hail Set!*

Consecration of the Temple

In the name of Set, Prince of Darkness and in the name of Anubis, Guardian of the Way, I consecrate this cave a Temple of Darkness.

Oh, Anubis, dreaded jackal of the night, come and be with us! Guard this sanctum sanctorum from all disturbance and devour all who would dare corrupt the Great Black Magic!

[west:] *Oh Guardians of the West, I summon you! In the name of Set, appear and manifest your presence! Guard your quarter well, for it is I, the Setian, who commands you!*

[south:] *Oh Guardians of the South, I summon you! In the name of Set, appear and manifest your presence! Guard your quarter well, for it is I, the Setian, who commands you!*

[east:] *Oh Guardians of the East, I summon you! In the name of Set, appear and manifest your presence! Guard your quarter well, for it is I, the Setian, who commands you!*

[north:] *Oh Guardians of the North, I summon you! In the name of Set, appear and manifest your presence! Guard your quarter well, for it is I, the Setian, who commands you!*

Hail Set! Hail Anubis!

The Genesis Rite

Hear me, oh Prince of Darkness! Hear me, oh Majesty of Set! I call you. Be with me, for a dark deed is to be done in your name: the Genesis of a new Pylon!

For many years we travellers of the Left Hand Path have travelled our paths alone. We have sought Wisdom and Understanding, and have found these within, but through a Temple on a foreign shore.

But that is in the past, for the time has come for your Temple to open its doors in the Great Southern Land. I, Xu Anpu, do open this door! A door leading to Truth and Understanding. A door leading to true and absolute freedom. A door leading to the flames of the Infernus!

*In your name do I consecrate this Pylon. In the name of Set, I do create the Infernus Pylon!
Hail Set! Hail Infernus!*

Fellow travellers in Darkness, note well this creation, for it has changed the course of history. No longer shall the touch of the Prince of Darkness be an isolated and odd occurrence. As long as we live, as long as the Infernus Pylon lives through us, so shall the Majesty of Set walk this land, down under. We have defied and cast off the shackles of the God of Death and his dull-eyed savage minions. We have overcome the Inertia of the Universe. By our very existence we have changed the very consciousness of the Australian people - whether they know it or not! We have changed the world!

It is the dawn of a new age in this land. We are the Supermen who herald its triumphant arrival. But we shall not bring a new order of stasis, for we are the very embodiment of freedom it-self! The sun that rises is a black sun - the sun of the Infernus!

*In the name of Set, I open the Gates of the Infernus Pylon! May its flames blast forth and pierce the souls of the sleepers among us! We send forth our Wills and the Word of Set upon fiery whirlwinds and seething basilisks! But for those who have Truth and Honour in their Hearts, they shall find a path of obsidian leading unto a garden of Wisdom and Life. A sanctuary from the clawed, worm-eaten worshippers of death. And a kinship with those other dark souls who know the ecstasy and terror of this journey in eternal night.
In the name of Set I command the Black Sun to rise over this Great Southern Land. By the power of Set I command it! Come, oh Black Sun of the Infernus, come and illuminate the Elect of this land. Rise! Rise! Rise!*

Rise and never set again.

Hail to the Black Sun!

Hail to the Black Sun!

Hail to the Black Sun!

The Black Sun is the symbol of our power - and of our potential. Throughout the ages of time, profane humanity has marvelled and feared this awesome source of Infernal dark power. But we need not do so. Why? The truth lies within.

The Black Sun IS you. You ARE the Black Sun! The Black Sun is the Force of your divine soul magnified a hundredfold through the power of the Nine Angles and the Majesty of Set.

Here lies Wisdom. Use it as you Will.

[The participants now focus on their individual desires. They focus their subjective creations into the heart of the Black Sun, and then see their creation magnified and cast down into the very fabric of the objective universe through the power of the Black Sun. In doing so, the participants come to realize that they are the source of this power. The Black Sun is a reflection of their own divine souls.]

The Genesis is complete!

Hail to the Majesty of Set!

Hail to the Infernus Pylon!

The Rite of the Bubastis Pylon

Classification: V2 - D15.04R - 1
Author: Margaret Wendall IV°
Date: XII
Subject: Pylon Ritual Format
Reading List:



The format for ceremonial magic at the Bubastis Pylon can be varied according to the occasion being observed. As few or as many accoutrements as desired may be used, the only required ones being the Pentagram of Set, a black candle for reading, and a representation of the goddess Bast. The setting for this rite may be indoors in a chamber set aside for ritual purposes, or outdoors, weather permitting. If no living embodiment of Bast can be present, a picture or statue of the goddess should be placed on the altar.

The rite opens with the lighting of the candle and the pronouncement of the following:

“Hail Set! Intelligence of the Universe, the One who came into Being and who created that which came into Being, I am one with Thee!”

At this point incense may be lit, a bell rung, a gong struck, etc. The following Invocation is read either in Egyptian or English ⁽¹⁾, or both:

“Basti, nebt sebxet, nebt anx, sper-é en tepet-é, n bet-é, useb-é m seses, em etepu en nefu en neteret ten. ta-é anx, am neb, senb neb, aut b. set mt xen-é. sexeti, nebt sebxet, uhset sebu en hru, ées tu sexem-é, sexet, em neterxert. set mt xen-é.

Hail Bast [or name of feline familiar]! Lady of the Pylon! Lady of Life! Come joyfully, on hush-treaded paws, gently and purring, to all who dwell within this house, and to all who enter in friendship and peace, to grant all life and strength, all health and joy of heart. Set is with thee.

Hail Sekhmet! Lady of the Pylon! Be present, growling and with claws bared as the heat of the Midday Sun to all who would enter this house in enmity and cause discord, and send them to the nethermost parts of the Earth. Set is with thee."

Here follows the means of focusing one's attention on the objective of the rite being observed. This must be stated clearly. There may be a reading, music appealing to the emotions intended, or silence. With each observance, this step will vary.

The Priest(ess) then speaks the following words from The Book of Coming Forth By Night:

Set tells us: "Speak ... to me as a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such were not done at my house at PaMat-Et... The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no creature of the Universe may stand. And I think not of those who think not of me."

Here the objective of the rite may be acted out in any manner which will best accomplish it. This will vary from time to time. There may be psychodrama, general discussion of the objective of the rite, speaking aloud by participants, meditation,⁽²⁾ etc.

If the Chalice is used, it is partaken of at this time.

Bast is again addressed at the end of the rite:

Go, Bast [or name of feline familiar], from this chamber and precede us into the world, reminding the world that Set is present here.

The rite is then closed by extinguishing all light and the pronouncing of the Word of the Aeon by all participants:

Xeper.

Footnotes

¹ A literal translation of the Egyptian: Hail Bast, Lady of the Pylon, Lady of Life, come thou into the open, anger thou not, sound thou as a sistrum, in stillness, to those in this god's house. Grant thou life, all strength, all health, joy of heart. Set is within thee. Hail Sekhmet, Lady of the Pylon, killer of fiends in the day, rise thou, conquer thou, Sekhmet, in the netherworld. Set is within thee.

² Note that if meditation is used, each participant should signal the end of his period of reflection by the use of some visible sign.

Ritual Consecration of the Luciferian Pylon

Classification: V2 - D15.05R - 1
Author: Bill Van Patten II°
Date: January 20, XXVII
Publication: The Torch, I.1, Spring Equinox XXVII
HTML Revision: Nov. 18, 1998 CE
Subject: Temple of Set
Reading List:

[I. Tolling of the bell -- Setian Walter Gallo]
[II. Lighting of the Black Flame -- Adept Eardly Scott]
[III. Incensing of the Chamber -- Adept Eardly Scott]
[IV. Invocation to Set -- Priest Dennis Mann]
[V. Graal Invocation -- Priest Dennis Mann]

[VI. Summoning of Lucifer -- Adept Bill Van Patten] *In this dark and secret place we gather in clandestine vestments to unveil the mysteries of our creation and to build a sanctuary for the arcane rites.*

We gather here on this darkest of eves, under the full moon, to call forth Lucifer from the great beyond.

Welcome O' Lucifer, Son of the Morning, You who are the Star in the East, into the presence of the Elect of Set. For it is our Wills who call you this night.

With exalted posture Lucifer sits upon his throne, defined only by the lines of his conscious creation -- a mirror to the dreams of the ones who gaze upon him. With every breath he fills the air with his Will, and those who breathe his air become as means to his divine ends.

Such is Lucifer, as we invoke and create thee.

Lucifer, you are brought into Being by the conscious act of our Wills.

Come Forth!!!

You are Become as real as the Flame which stands before us, and become one with the Flame that burns within us. Become that catalyst which carries our Flame, exploding it infinitely outward and inward, and bridging that gap between our deepest selves and the deepest reaches of the universe.

We shall grab this great spark and make it eternal -- evermore!!! And Lucifer is revealed to us in his Infinite Wisdom.

Let us partake of his illumination!!!

[VII. Consecration of the Pylon -- Setian Walter Gallo]

O' Dark Lord of human mysteries!

O' Crown Prince of the illumination in men's hearts.

Lucifer!!!

Harken to us now!

About ye we erect great embattlements to sustainth thy illumination.

Upwards they shoot into the very sky of Nuit.

A great temple column supporting the blanket of darkness which we have embraced as keepers of the Black Flame.

And atop the walls are great antennae projecting forth our Wills across the great sea of humanity.

May thy Flame burn brightly within these walls, touching ever our minds with thy divine spark which is the beauty and horror of the Left Hand Path.

Within these walls thy graal stands exalted among us. May it flow freely that we partake of its nectar and become intoxicated with the undefiled wisdom of the true nature of man and woman.

Guide us O' Lucifer, in our never-ending search.

Teach us the way of Illumination which is thine.

[VIII. Erecting of the walls -- Adept Bill Van Patten-- repeated for each cardinal point:]

In the name of Set, we invoke the Essence of Lucifer to erect this wall and consecrate this Pylon.

[IX. 16th and 17th Parts of the Word of Set. Enochian - Adept Eardly Scott, English - Setian Karen Revay]

[X. Presentation of the Pylon Candle to the Sentinel -- Adept Eardly Scott, Setian Karen ReVay, Setian Walter Gallo]

[XI. Welcoming of the New Members -- all present]

[Sentinel:]

Come Forth all ye who seek illumination through Lucifer.

[Each person comes before the altar and is individually asked:]

Why do you stand before the altar of Lucifer's Pylon?

[Each person answers what's in their own heart.]

[Sentinel:] *As you come before the Altar of the Pylon, you stand before the Black Flame of Set. Gaze now upon the dark fires of Undefiled Wisdom; it is the beginning and ending of dimensions and the glory of desire. It has been born before thee -- it is now thy work to know it. It is now thy work to Understand it.*

[XII Taking of the Oath. Each member gets a black candle. Sentinel:]

Raise your left hand in the Sign of the Horns.

[All:]

I, _____, foreswear mindlessness and proclaim the majesty of mine own Being among the marvels of the universe. I reject oblivion of the Self. I accept the pleasure and pain of existence. I declare friendship with Lucifer, the great Illuminator. It is mine own Will to Xeper and Xeper I shall!

I swear to rejoice in mine own existence, to live as I Will, to accept Set's Majestic Gift, and to receive whole-heartedly Lucifer's Illumination.

Xeper and Remanifest

[Each Initiate's candle is lit. All say:]

Hail Set!

Hail Lucifer!

Hail _____!

[XIII. Closing. Sentinel:]

Go now out into the World of Horrors called by the name of Luciferians. May Lucifer Illuminate your Xeper. So it is done!

[Those who opened the Gate and tolled the bell now do so in the closing fashion. Then All:]

So it is Done.

Set-XIII Conclave Greetings from the High Priest

Classification: V1 - D16.1 - 1
Author: Michael A. Aquino VI^o
Date: October 31, XXVII
HTML Revision: Nov. 10, 1998 CE
Subject: Temple of Set
Reading List:

Greetings to the thirteenth international Conclave of the Temple of Set.

Occultism has always been torn between a retreat into ancient customs, beliefs, and principles on one hand, and an advance into the limits of experimental philosophy, art, and science on the other. Salem dramatizes this. Its relevance to the Black Arts is purely and simply that it was where a group of primitive and superstitious people massacred some of their own kind due to a mistake. Today the city, somewhat confusedly, is trying to commemorate that event in the belief that, whether or not it is something to be proud of, at least it is something to be famous for.

Salem, in other words, wants to be remembered for something.

The Temple of Set also wants to be remembered for something, although our goals are somewhat higher than Salem's.

We want to be remembered as an institution which sought out the most excellent quality in humanity - that element which takes it beyond nature - and which has sought every avenue to express, explore, and remanifest it.

Our own reverence for the great civilizations and great magicians of history is not based on mere superstition, but rather on the realization that some of them were interested in this very same goal - they saw with eyesight very much like our own. And some of them did a very good job of pursuing that goal, such that we can learn much from them if we take the time to find out what they did. We are not the Eloi of H.G. Wells, content to play amidst modern comforts while the records of ancient wisdom rot in neglected libraries.

The present environment is, of course, a two-edged sword. Technological resources have never been more efficient or accessible, and the Temple of Set is hurrying - or at least making haste slowly! - to make use of them.

On the other hand, human social problems have never been worse, as we can see every day by the continued fragmentation and disintegration of what were once considered solid societies.

The task of the Temple of Set is therefore more and more like that of Isaac Asimov's Foundations - to pick its way carefully through the darkness, and ultimately to protect what is best in humanity from self-destruction.

If you wonder whether we can do this, just think back on what a titanic impact the Temple has exerted in just the seventeen years since our founding. We have virtually re-defined what it is to be an enlightened human being, and we have done this so successfully as to communicate this knowledge to persons from many different cultures and personal backgrounds.

The question is no longer whether we can do this at all - it is simply how we can continue to do it better.

Set-13 is about this question, and, like all of our past Conclaves, the ripples from it will improve the character of the entire Temple, and of the AEon of Set in its entirety, for a very long time to come.

My very best wishes to all of you as we continue on this great adventure.

Ruby Tablet Order Form

Classification: V1 - D17.12 - 1
Author: Robert Menschel IV^o
Date: May 31, XXXIII
HTML Revision: Dec 22, 1998 CE
Subject: Protocol
Reading List:

The Ruby Tablet order form has two parts, this first sheet which contains the instructions, and the next sheet which is mailed to the Editor to place your order.

Ruby Tablet Order Form Instructions

Step 1: Examine the set of options listed below. You may order the complete Ruby Tablet of Set, the "basic" Tablet, any combination of volumes within the Tablet, and/or one or more update sets within the Tablet. Mark the spaces indicating which item(s) you wish to order.

- 1 ___ To order the entire Ruby Tablet of Set, mark this space. Do not mark any other space.
- 2 ___ To order the entire "basic" Ruby Tablet of Set (Volumes I and II), but **not all** of the Tablet, mark this space. You may want to mark other spaces below for additional items of interest.
- 3 ___ To order all of Volume III of the Ruby Tablet of Set, *Gems from the Trail*, mark this space. Note: *Gems from the Trail* is a collection of gems (the best articles) from Trail of the Serpent, the newsletter of the Order of Leviathan. It is available in six volumes at this time. It has already been distributed to all members of the Order of Leviathan. If you already have part of *Gems*, you may choose to order individual volumes within *Gems* by marking the appropriate spaces below:
- 3a ___ To order Vol. 1 of "Gems from the Trail", XIV-XXIII, mark this space.
- 3b ___ To order Vol. 2 of "Gems from the Trail", year XXIV, mark this space.
- 3c ___ To order Vol. 3 of "Gems from the Trail", year XXV, mark this space.
- 3d ___ To order Vol. 4 of "Gems from the Trail", year XXVI, mark this space.
- 3e ___ To order Vol. 5 of "Gems from the Trail", year XXVII, mark this space.
- 3f ___ To order Vol. 6 of "Gems from the Trail", year XXVIII, mark this space.

- 3g____ To order Vol. 7 of "Gems from the Trail", year XXIX, mark this space.
- 4____ To order Volume IV of the Ruby Tablet of Set, the "extended" Tablet, mark this space. Volume IV contains those items which are considered to be of probable interest to most Setians, but which aren't "basic" or "primary" enough to require placement in the "basic" Tablet (volume II). These can be considered similar to level-4 of the Reading List.
- 5____ To order Volume V of the Ruby Tablet of Set, the "reference and archival" section of the Tablet, mark this space. Volume V contains mostly those items which have been moved from volume II because they have become "dated", and also contains some material from outside sources which might be of interest but don't qualify for inclusion in volume II. It is very possible that at some point in the future items within volume V will be available individually, but that option is not yet available.
- Step 2: Compare the chart on the next page against the spaces you marked above. Each line in that chart matches one possible order. Mark the line which matches the spaces you marked above. (Contact the editor if there is no line matching the combination of items you want.)
- Step 3: Clearly print or type your name and address on the last page, indicating how you want the Ruby Tablet envelope addressed. This is the name and address we will use to mail the Tablet to you.
- Step 4: Send the second sheet (pages 3 and 4) and your payment to the Executive Director, Linda Reynolds, Post Office Box 1011, Placerville, CA 95667, U.S.A. Checks and money orders for the amount you checked above need to be in U.S. funds, made payable to the Temple of Set. If you wish to pay for the Tablet by credit card (Visa or Master Card only at this time, and orders over \$50 only, please), fill in the appropriate section on that last page. This payment will cover reproduction and surface mail delivery costs.

If you wish to pay additional monies to cover air mail delivery,

a) check the space at the bottom of the page which indicates this,

b) send the order form to the E.D., but do not send payment. The E.D. will let you know what the total cost (including air mail postage) will be.

(The E.D. will accept payments in cash (U.S. dollars) mailed from overseas, due to the sometimes excessive cost of obtaining money orders in U.S. dollars. However, neither the E.D. nor the Temple of Set can accept any responsibility for cash orders lost in the mail. Lost orders are lost. The Temple of Set will not fill any order whose payment has been lost. As of the above date, all cash orders have been received and filled to our knowledge, but anyone choosing to use this

method of payment must realize the risk and accept the consequences should such an order be lost.)

Ruby Tablet Order Form

Check here	Description / Section	Items	Order Form Cost
___	Complete Tablet	1	119.00
___	Basic Tablet	2	75.75
___	Gems/Trail, complete	3	35.25
___	Volume 4	4	12.25
___	Volume 5	5	8.50
___	Gems/Trail Vol 1	3a	10.50
___	Gems/Trail Vol 2	3b	3.00
___	Gems/Trail Vol 3	3c	5.25
___	Gems/Trail Vol 4	3d	4.25
___	Gems/Trail Vol 5	3e	5.25
___	Gems/Trail Vol 6	3f	4.00
___	Gems/Trail Vol 7	3g	7.50
___	Tablet volumes 1, 2, 3(Gems)	2, 3	103.75
___	Tablet volumes 1, 2, 3(Gems), 4	2, 3, 4	112.75
___	Complete Tablet but no Gems	2, 4, 5	90.75
___	Tablet volumes 1, 2, 4	2, 4	84.75
___	Update 5, Gems 6, 7	15, 3f, 3g	56.00

Where should the Ruby Tablet be mailed?

Name: _____

Address: _____

If paying by credit card (Visa or Master Card), please fill out the following section:

I authorize the amount of US\$ _____ to be charged to my credit card,

[check one:] Visa () MasterCard ()

Card Number: _____ Expiration Date:

Signature: _____ Date:

Name on the card (please print):

Indices to The Ruby Tablet of Set

Classification:	V1 - D17.12 - 2
Author:	Peter Reichensperger II ^o
Date:	December 20, XXV ⁽¹⁾
Subject:	Ruby Tablet of Set
Reading List:	

The following paper contains indices which are quite useful for Working with the Ruby Tablet of Set. In the appendix, you can find some statistical graphs which are the result from a first look at these indices. They show that:

The most articles (almost 40%) are written by Priests or Priestesses of Set III^o.

The most productive years for the Ruby Tablet were XIX, XII, and XXIV (almost 50% of all articles are from those years).

There are no articles from the years II through IX.

The most mentions to the reading list (where made) are to:

- Area 16 (Good and Evil)
- Area 2 (Ancient Egyptian Philosophy)
- Area 6 (Satanism)

Together, these three sections amass almost 50% of all reading list references.

There are no articles which mention reading list areas 15 (Cybernetics and Artificial Intelligence) and 24 (Runic Arts and Sciences).

Note: This analysis is as of the Ruby Tablet's contents as of January 27, XXV. It naturally does not include any of the articles which are new with the update in which this analysis appears.

Footnotes

¹ These indices apply to the Ruby Tablet as to the previous update. We thank Adept Reichensperger for his work and contribution of this information concerning the Tablet, even though his contribution can only be published after it's already obsolete by each new update. Now that the Ruby tablet and the comprehensive index (V1 - Z99 - 1) are computerized, it will become feasible to include similar types of analyses in the Tablet *with* each update. This will be done with the next update (there simply isn't enough time to put together the programs to do so and still have this version of the Tablet ready to display at the coming Conclave).

The Thirteenth Commandment: Privacy

Classification: V2 - D18.1 - 1
Author: James Lewis VI°
Date: January, XXVIII
Publication: Trail of the Serpent
HTML Revision: Nov. 21, 1998 CE
Subject: Protocol
Reading List:

[This is a highly important part of being in the O.L. or any Order. The respect for the privacy of others is a reflection of the amount of respect present both for the other Initiate and one's own self as well. I cannot stress this strongly enough after having seen more than one disaster come about from one or another busybody at work.]

Many an Initiate has heard me refer to the Thirteenth Commandment. It reads, "Thou shalt mind thy own business." The Eleventh and Twelfth are identical to the Thirteenth. Setians, as you have noted in yourself and others, are unique and strong in both personality and presence of Self. For this reason they are also fascinating individuals who find others drawn to them for many a reason. We do still have some basically human characteristics, and often find ourselves quite interested in the others of our kind.

Just as each of us appreciate the value of the Self on a personal basis, we also prize our personal Magical and self-with-self times as well. The Order of Leviathan has an inflexible, vigorous, explicit, emphatic policy on personal privacy. The Grand Master will ask no Initiate/aspirant questions of a personal nature except in such rare cases as might arise through individualized situations. [This has happened so rarely over the years that the sum of the times could not exceed two.]

The other side of the coin is that while the Grand Master respects your personal privacy, you are expected to repay in like currency. This is the gentlemanly and ladylike thing to do; not to do so rightfully brands the individual as a busybody.

Where does respect for the individual end and prying begin? You are adult enough to know if you are reading this. If in some doubt and planning to take a chance and find out more, be aware that some Initiates will tactfully turn aside a question which is not relevant while others may bluntly advise the questioner to mind his or her own business. In other words, you are free to make any move you wish in the Temple of Set, but also you must be prepared to take responsibility for those actions.

Setians tend to trust other Setians, and rarely is this trust abused. You will find members of the Order of Leviathan being very open in their thoughts and opinions; this is not an invitation to trivia, but to dialogue. Violations of the Thirteenth Commandment were dealt with in somewhat uncertain ways initially, since the O.L. did not expect such to

arise. Now we know better, and such sacrileges against a Temple of the self are dealt with straightaway -- first with a warning and secondly with an expulsion if repeated so that no future problems emerge from that particular source.

Letter to Priest James A. Lewis

Classification: V5 - D1R.2 - 1
Author: Jinni Bast III^o
Date: August 27, XIII
HTML Revision: Nov. 24, 1998 CE
Subject: Temple of Set
Reading List:

ORM EMBAR -- Come forth, Move -- and Appear!

You will recall that the above phrase was the first word I spoke to you yesterday morning when I called you after I closed the gates on my link of the Simultaneous Ritual I understand was performed with Priestesses Colleen Huddleston and Jinni Bast, Priests Tom Huddleston, James Lewis, and R. Jzamon DeCecco, and Adepts Bettye Fischer, Janice Harris, Clayton Dozier, and Paul Geske.

You, Priest Lewis, are the Focal Point for the new Unified, exciting progress of the Temple of Set on the East Coast, which will be centered in the Atlanta area. You will not need to move from Baxley / Anthrax.

The entire Temple of Set has taken an immense step forward. The Priesthood and the Masters of the Temple of Set know a strength that has never, ever, been known to mankind before; all at once a strength of really knowing that we are Set's Elect, knowing that Set's Temple is a reality -- that It has Xepered and is growing in strength, magically, spiritually, intellectually, and knowledgeable; we have the strength of dedicated, unified Brothers and Sisters in Set. The True Temple of Set has Come into Being.

You will see a lot of Setians gravitate to the East Coast. You will teach and guide them. I will teach and guide them. Priestess Colleen Huddleston and Priest Tom Huddleston will teach and guide them. Priest DeCecco will teach and guide them.

We have a meaningful, sacred mission in the Temple of Set to help build and strengthen the Holy Black Flame which Set has instilled in these individuals who, in turn, will Xeper and achieve great and splendid accomplishments with Set.

This is the message I was given to relate to you and all the Priesthood and Elect of the Temple of Set!

I had a very definite feeling for two days before the ritual that we would be given a message of import, and the atmosphere became more tangible with the reality and urgency of the message as the hours drew nearer to the actual time of the Rite.

I felt it so very strongly, I wanted to call you and ask you to focus on it during the ritual. I tried several times all evening, and once at the House of Healing. I wasn't worried when I didn't reach you, but I felt a strong need to contact you. I called Adept Bettye Fisher, thinking that maybe you went down there, and told her how I felt. She told me that she also had an intense feeling for the past two days that something was about to happen. She offered to call your mother, for which I was grateful because we both felt it was important.

I called the Huddlestons a few minutes after 11:00 pm. We were glad for the opportunity to talk, because they also felt a distinct change and that the ritual we were about to do was important. They had unusual happenings there last evening. I told Tom about how I felt and my need to contact you. I told him I wasn't alarmed, but I was concerned. He told me he would concentrate on this during the ritual, play it by ear, and if he had some manifestation, he would try to reach you and/or me after the ritual. I agreed to do the same.

When Colleen got on the phone, almost the first words she spoke were, "The Temple of Set has changed!" I told her that this is what I felt in the sense that we have reached a higher level. We spoke for a short time because each of us had last-minute preparations for the ritual.

You are aware that I've been wanting something to happen for a long time. I have known that Set has a good reason or more for not letting it happen as instantly as I wanted it to happen. As Set tells us in the Book of Coming Forth by Night, he "sees with our eyes." He really does, Jim, but we must listen and Xeper and listen and see with Set's eyes. I will get my wish at the right time, and I will be further along the path to Xeper!

Ceremony for the First Eastern Conclave of the Temple of Set, in Celebration of the First Anniversary of the TS

Classification: V2 - D1R.3 - 1
Author: Robert Ethel IV°
Date: June 19, XI
HTML Revision: Dec 10, 1998 CE
Subject: Temple of Set
Reading List:

[The Third Assistant rings the Bell of Purification nine times in a counterclockwise direction.]

[Celebrant:]

Behold! I am he who is the All in One, and the One in All. I am the great usurper who casts out the shadows of irrationality and inaccuracy before me as I go.

Unto the south I face, to the land called Ta-res in times long past, and there I behold the flickering spark that was the intellect of man. And I see that spark ignite and become flame; and the flame grows and intensifies and becomes a great, raging inferno that is at once a vehicle of desolation to the weak and corrupt, and a vessel of abundance to the Setian. And I face the south and proclaim: Behold! Set is the Dweller in the South and is called King

Unto the east I face, to the land called Bekha where rises the Sun, and there I hear the breezes. And the breezes build and become winds, and the winds increase to a mighty tempest, and it is the Tempest of Intellect and reason that is the Gift of Set. And this tempest fans the flames of the south to yet greater intensity. And I face the east and proclaim: Behold! Set is the Dweller in the East and is called Master!

Unto the north I face, to the land called Ta-meh in times long past, and there I feel and smell the Earth, and on this Earth the inferno does rage, while above it the tempest does blow. And upon the Earth dwell the flora and fauna; and even the birds and insects of the air must return to it to give birth. And I face the north and proclaim: Behold! Set is the Dweller in the North and is called Monarch!

Unto the west I face, to the land called Manu which receives every setting of the Sun, and I smell the sea and taste its salts. And from this mighty sea has sprung the life in, around, and above it. And from this sea the Setian draws his life and recognizes the mother of his existence. And I face the west and proclaim: Behold! Set is the Dweller in the West and is called Lord!

From the four cardinal points and through all the angles of time and space, I summon the Powers of Darkness. To the north and to the south I beckon; and to the east and to the west I raise my voice and proclaim the Majesty of Set unto the Earth.

[The Black Flame is ignited upon the altar.]

[Celebrant:]

Behold! the Black Flame in the west. That Dark Flame that persecutes all the luminaries of the heavens and receives every setting of the Sun.

[Drink from Chalice.]

[First Assistant:]

In the beginning was there nothing, and the nothing was whole.

[Second Assistant:]

And though the nothing was whole, it came together to form substance, which was both matter and energy.

[First Assistant:]

And this substance, apart from the chaos of nothing, became mechanically ordered; but it could not create.

[Celebrant:]

And with the formation of this substance was formed a force, at once distinct from the cosmic inertia and driven by it. And while all moved, all was stagnant and did not progress.

Suddenly this force began to glimmer, and its awakening began, and through countless ages its intelligence sparked and became great. And it soon realized that it was separate from the cosmic order, and saw the need to create its opposite that it might define itself. And this force called itself Set, and its opposite HarWer. As with all things, there exists the two. One without the other has no meaning.

[First Assistant:]

Through the ages Set searched for others, and on the Earth he saw that which was to become man, and he determined to bestow upon man his Gift that they might converse and learn from each other.

[Celebrant:]

And when this creature called man had progressed some ways, Set again visited him and brought unto him his Word, and taught him to see more than there was. And all was at peace.

Then there came those who for their own gain did proclaim Set evil, and the very form of chaos, and preached unto the masses that he must be driven out and destroyed. Many

were those whom the Word of Set had touched but lightly, for their mental faculties were not those of the Elect. And these followed the teachers of death-worship, though evidence of their created gods did not exist.

And Set looked with bewilderment and sorrow upon the Earth, for man, whom he had taught to see with more than his eyes, had forsaken his Gift and learned to despise him. And Set turned from the Earth and determined to go elsewhere; for truly, he thought, his great experiment had failed, and he was much weakened by it and feared that he might cease to exist.

And for many ages the death-worshippers and their myriads of created gods ruled the Earth.

[First Assistant:]

And they fought amongst themselves, though their gods were the same; for each was touched by greed, ignorance, and stupidity.

[Celebrant:]

But the Elect of Set did not cease to exist, though their bodies were destroyed; for in the dark regions of the minds of some of the blind followers of the death-gods there existed an instinctive knowledge of the truth and the splendor that was Set.

[First Assistant:]

In the common year nineteen hundred and four, in the land of Egypt, was given unto Aleister Crowley the Book of the Law. And its author was HarWer, though the Magus of the Aeon perceived this but dimly. And with this book came into being the Aeon of HarWer.

[Celebrant:]

The Magus of the Aeon was ever tinged with the defects of the death-gods, and proclaimed the Aeon imperfectly as that of Horus. And the Aeon was ever tainted with the irrationality of HarWer and its Magus.

In the common year nineteen hundred and sixty-six, Set again prepared to visit mankind, for he perceived that the time was dawning when man might be free of the harbingers of death. And he fused with HarWer to better close the Aeon and usher in the Aeon of Set. And this time was called the Age of Satan, because even the minds of the emerging Elect were touched with the myths of the death-cults.

In the year X of the Age of Satan, when some of the Elect had come forth and been identified, Set determined to bring to a close the age of transition and to establish his Aeon. He dissolved his pact with the Magus of the Age, and witnessed the destruction of its church.

On the North Solstice of the year X, Set gave unto his Magus the great Book of Coming Forth by Night; and the foundations for a great Temple were laid: a Temple such as had not been seen for many ages.

And the Elect are charged with a task that is clearly defined: The Majesty of Set must not be allowed to dim, as it did in ages past, for man now heads toward a catastrophe that only the Elect may hope to avoid.

The Stele of Xeper

- Michael Aquino

The testament to individual recognition within the Temple of Set is entitled the Stele of Xeper⁽¹⁾ (= "Stele of Becoming"). The story behind its Coming into Being is communicated to all who receive it in evidence of their recognition by the Temple of Set.

On March 18, 1904 CE, Aleister Crowley visited the Boulak Museum in Cairo with his wife Rose. She drew his attention to an old monument of the XXVI Dynasty -- the funeral stele of the Theban priest Ankh-f-n-Khonsu. Represented on this stele are three Egyptian god-figures, which Crowley identified as Nuit, Had(it), and Ra-Hoor-Khuit. Later, when setting down the Book of the Law on April 8, 9, and 10 of that same year, Crowley associated each of its three chapters with one of the god-figures from the stele, which he subsequently referred to as the Stele of Revealing.⁽²⁾



Stele of Revealing (obverse)

Aleister Crowley's inability to see beyond the Aeon of HarWer to the Aeon of Set is evident from his limited understanding of the Stele of Revealing. He thought Ra-Hoor-Kuit to be a manifestation of Horus the Younger, son of Osiris and Isis, and thus symbol of an "aeon of the son" to follow those of the mother-goddess and father-god. Hadit was "Heru-pa-kraath" (Harpocrates = the infant Horus), and the complement to the limitless extension of Nuit.⁽³⁾ Since the Stele of Revealing seemed so definitely within the Osirian Cult, then, I paid little attention to it when considering the magical and philosophical mandates of the Temple of Set. As it turned out, this was an erroneous judgment.

Stele of Revealing (reverse)

During the period of July -- October X, Lynn A. Norton, William F. Murray, and I spent considerable time and effort attempting to design an initiatory certificate for the Temple of Set. Other projects associated with the Coming Into Being of the Temple of Set had "fallen into place" with uncanny precision, but in this case we encountered a series of difficulties with typeface, text, format, and reproduction. Something was "wrong".

In frustration, I turned to another project, involving the heritage and role of Set in ancient Egypt. Perhaps the problems with the certificate could be worked out later. Opening H. Te Velde's *Seth, God of Confusion*, I came across a photograph of a stele in the Oriental Institute of Chicago (#10510). I was immediately struck by its marked resemblance to the Stele of Revealing, the essential differences being that the figure of Set replaced that of Ra-Hoor-Khuit and that Hadit possessed only one wing -- the other being replaced by the Right Eye of Ra (the sun).⁽⁴⁾

Now intrigued, I took out Volume AL and leafed through the Hadit-chapter. My eye fell on Verse #51: "Purple beyond purple; it is the light higher than eyesight." And then on Crowley's own footnote to this verse: "There is a certain suggestion in this 'purple' as connected with 'eyesight', which should reveal a certain identity of Hadit with the Dwarf-Soul to those who possess -- eyesight!"⁽⁵⁾ The implied link between the V° of the Temple of Set and a "certain identity" of Hadit sparked my curiosity.

I decided to look at the word *abrahadabra*, which Crowley had termed the Magical Formula of the Aeon of Horus. Like the Formula of the Aeon of Set (XXX), it could be separated into three units: *Abra had abra*. The central unit, as Crowley himself noted, identified Had/Hadit. Crowley did not consider the other two units, but in Egyptian they translate to "Heart of Ra" or "Purification of Ra". Very interesting -- particularly in view of the Eye of Ra by the Had-figure on the Stele of Set.



Stele of Set

A close look at the hieroglyphics directly beneath the Had-figure on the Stele of Revealing: They translate to *Behdety* -- not Had or Hadit. This suddenly made sense. In Egyptian lore there is no god named Had/Hadit, but there is a Behdety. It was a form of Horus the Elder (HarWer) worshipped in the eastern Delta at Behdet. The Stele of Revealing was beginning to look somewhat less Osirian! I translated the two vertical lines of hieroglyphs by the figure of "Ra-Hoor-Khuit", and came up with *Ra-Harakhte Master of the Gods*. Yet **another** form of HarWer, literally "Hor of the Horizon" in his solar aspect of *Xepera*. Ra-Harakhte had been the judge of the dead in pre-Osirian Egypt, and he had been the champion of Set in the Osirian trial between Set and Horus the Younger.⁽⁶⁾

And so the Stele of Revealing had been revealed -- by recourse to the Stele of Set and the deciphering of *Abrahamadabra*. The Stele of Revealing was not of the Osiris Cult, and its orientation is in keeping with the Book of Coming Forth by Night.

There should, it seemed to me, be a way to commemorate this discovery in view of its implications for the Temple of Set. And thus there Came Into Being the Stele of Xeper, which portrays the Aeon of Set as did the Stele of Revealing the Aeon of HarWer.

Following is a description of the Stele of Xeper [see the sample below].

Shown at left is Xepera.⁽⁷⁾ With one hand he indicates the Pentagram of Set; with the other three ascending hieroglyphs for the apes, mankind, and divine persons -- the evolution of the Elect. Enthroned at right is Set, holding the Ankh of Life and the Tcham-sceptre (incorporating the head and forked tail of the Set-animal).⁽⁸⁾ It is this sceptre which signifies the Guardianship of the Temple of Set; thus it is the symbol carried by each of the Nine.

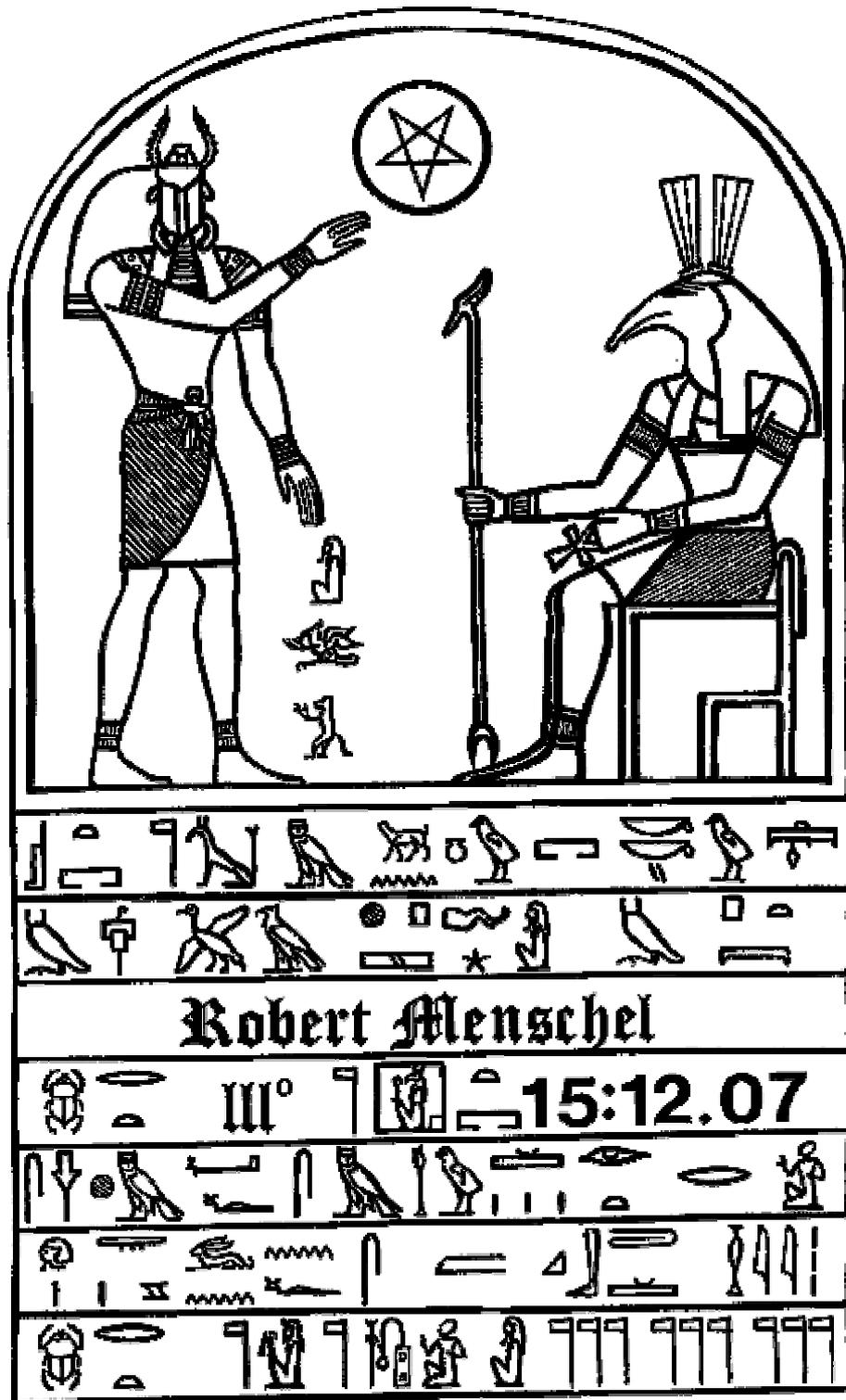
The first two lines of hieroglyphics read: *uset-f neter Set em xennu kekiu em-sa pa xepe em pet* ("The throne of the divine Set is within the Darkness behind the Star Thigh in the heavens."). This refers to the traditional associating of Set with the astronomical north pole (the Egyptians' "Thigh of Set" constellation), the principle star of which then being Alpha Draconis and now being Polaris.

Following the name of the individual Setian is: "is Come Into Being (as)," the appropriate degree, "of the divine Temple of Set," and then the most recent Solstice or Equinox. All founding memberships in the Temple of Set are dated to the North Solstice X -- being the reconstruction of the Temple via the Book of Coming Forth by Night.

On each II^o+ stele next appears the following two lines: *Sexem-fs em utu rit er- tep ta* ("he/she has gained the mastery of what was set forth to be done for me upon Earth."). *Un-hefs em qeb hesi* ("Let him/her live in the Company of the Elect.").

The final line: "It is Come Into Being (by) the High Priest, the Divine Chief Scribe (Executive Director), and the Sacred Person of the Nine Great Gods (Chairman of the Council of Nine)."

The Stele of Xeper is to be framed against a background of the color of the individual recipient's degree. It should remain obscure to those not within the Temple of Set.



Stele of Xeper

Footnotes

1. Ed. historical note: Shortly after the founding of the Temple of Set, membership certificates were issued to all Setians. These certificates were fashioned as Egyptian stele, designed specifically for this purpose. This article was written in the year X, and distributed to each initiate along with the stele. It was published along with the detailed notes in an earlier Ruby Tablet, and dropped from the Tablet when these stele were discontinued in favor of a more modern certificate in later years. References: This article's notes refer to several books found in the bibliography.
2. Ouarda (Crowley's wife Rose) claimed to be in contact with Ra-Hoor-Khuit, a god-figure from the so-called Stele of Revealing. She directed Crowley to the exhibit in the Boulak Museum where he discovered the catalog number of the stele to be 666. Of this he wrote: "...I dismissed it as an obvious coincidence." [ref. 11, page 394]. This did, however, have an effect on him, as he had long before adopted the "number of the Beast" 666 as a title.

Earlier, Ouarda had instructed Crowley to compose an invocation to Horus, which, after much questioning and not a little argument, he did on March 19, 1904 CE. His first attempt to use the invocation failed. His second attempt, on March 20, was successful, and he was informed that: "The Equinox of the Gods had come." [ref. 11, page 394]. From this followed the Book of the Law.

All of the antiquities from the Boulak Museum are now in the National Museum at Cairo. The "Stele of Revealing" may or may not still retain the catalog number 666.

References: Crowley (11, 12, 14, 15, 16), Symonds (13).

3. Crowley thought Ra-Hoor-khuit to be the child of Nuit and Hadit [ref. 16, page 107]; Nuit being the ultimate of woman, and Hadit being the ultimate of man. [ref 17, page 247]. Further, he tied Ra-Hoor-Khuit to Hoor-Paar-Kraat [ref 16, page 143], a god-figure whom Budge describes as Horus the Younger [ref 18]. As mentioned in the article, he also considered Hadit to be Hoor-Paar-Kraat or Heru-pa-kraath. That Crowley believed Ra-Hoor-Khuit to be a manifestation of Horus the Younger is further evidenced by his referring to him as the "Crowned and Conquering Child" [ref 11, page 399].

Of further interest concerning Ra-Hoor-Khuit is that during the period in early G\Egyptian civilization when the priests of Ra held power, every effort was taken to make Osiris inferior to Ra in heaven. With the end of the VI Dynasty, the power of the priesthood of Ra diminished, and the Osiris cult began to prosper. All of the attributes of Ra were transferred to Osiris, and the name of Ra was joined to that of Osiris, much as it had been to the names of other gods in an earlier time such as Ra-Heru-khuti (Ra-Hoor-Khuit) and Ra-Tem. Thus, in the Book of the Dead we find Ra-Osiris [ref. page A-13, note IV-13].

In Magick [ref 16], on page 296, Crowley tied Hadit to the Hebrew Satan. (Kenneth

Grant on page 209 of [19] has the audacity to call Hadit the Chaldean form of Set!) Hadit may be tied to HarWer (Horus the Elder) in that the Hadit-figure on the Stele of Revealing is really the figure of Behdety, which Crowley himself referenced in volume 7 of the Equinox [12]. [ref page A-6, note II-5]. This connects Hadit indirectly to Set via HarWer. See the Book of Coming Forth by Night. To be more accurate, that Crowley calls Hadit Satan, couples Hadit to Set/HarWer (Satan), not Set in his pure form, as in the present Aeon. Further, Hadit was the father-god whom Crowley equated with *Yod* of the Hebrew *Yod He Vau He*; Nuit being the mother-goddess and the first *He*. See Crowley [16] for more of this.

Nuit, the mother-goddess, is Nut, the wife of Seb, goddess of the sky (hence, "... the limitless extension of Nuit"), and the mother of Osiris, Isis, Set, Anubis, Nephthys, Shu, and Tefnut; at least according to Osirian mythology. [See Budge 8.]

References: Budge (8, 18), Crowley (11, 16, and 12 [Vol I, No. VII]).

4. Reference Te Velde 22, page 172, stele at Oriental Institute.

The "Eye of Ra" is a reference to the Sun. In the "Seventy-five Praises of Ra" inscribed on the walls of many XIX and XX Dynasty tombs is found the following: "Praise be to thee, O Ra, exalted Sekhem; thou makest thy hand to pass and praisest thine Eye ..." [ref Budge 18, volume 1, page 342). Sekhem, the term from which the name of the goddess Sekhet is derived, means to be strong or mighty. Sekhet was often referred to as the "Eye of Ra."

5. Chapter II (the Hadit chapter), verse 50, of the Book of the Law, states: "Blue am I and gold in the light of my bride: but the red gleam is in my eyes & my spangles are purple & green." Hadit, who is supposedly speaking here, is the day; hence, "Blue am I ..." Nuit, the sky, the Universe as a whole, and the Sun, is the "bride." [ref. Book of the Law, Chapter II, Verse 21: "Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light ...") As for the "red gleam" and "my spangles are purple & green," Crowley makes the following observations in the Equinox, Volume I, Number VII, page 396 (these observations also apply to Verse 51, quoted in the article):

Purple - the ultra-violet (v. 51), the most positive of colours. Green - the most negative of colours, half-way in the spectrum. The Magical Image of Hadit is therefore an Eye within a coiled serpent, gleaming red - the spiritual red of not mere = at the apex of the Triangle in the half circle of Nuit's Body [ed note: here ref Budge (8), page 292, illustration entitled "The god Shu lifting up Nut from Seb."] and shedding spangles as of the spectrum of eight colours, including the ultra-violet but not the ultra-red...

Green being the "most negative" of all colors and purple being the "most positive," Verse 50 takes us back to the old idea of duality (i.e.: good & evil, night & day, etc.).

He who lacks the vision of the Magus V° (or even the Magister Templi IV°) perceives the Void of the Abyss as black and empty. The Magus V°, however,

perceives it as deep violet, and he seems much within its depths. Ref. rhodopsin.
Cela Viendra.

Eliphas Levi, in The Keys of the Mysteries [20], makes references to the thirty-two paths, being the then numbers and 22 letters of the Hebrew Kabalah. On page 157 is found the following: "The thirty-first refers to , which represents the magic lamp, or the light between the horns of Baphomet." Earlier, on the same page is: "The thirty-first path is called the perpetual intelligence..." A direct reference to the understanding of the Magus V^o TS, and related to: "... the spiritual red of not mere ..." above. being the symbol for fire. Continuing the point, in the Book of Thoth [21], on page 220, Crowley refers to (shin) as: "Nuit, Hadit, Ra-Hoor-Khuit! The Aeon of the Twin Child! Exult, o Emphyrean!"; and on page 278 he compares it with the XXth trump card of the tarot called The Aeon (in the old pack it is called The Last Judgment). On page 115, Crowley offers the following explanation: "...an adaptation of the Stele of Revealing," and "The card therefore represented the destruction of the world by Fire. This was accomplished in the year of the vulgar era 1904, when the fiery god Horus took the place of the airy god Osiris ..." [ref. *The Stele of Xeper*, paragraph 3, page 5.]

If all of this makes little sense to you, fear not. Much of the Book of the Law eluded Crowley, by his own admission.

6. Heru-khuti (Horus of the Two Horizons) is related to Ra-Harakhte, and to Heru-khuti-Ra and Heru-khuti-Khepera. In the Hymns to Ra [Budge (18), volume 1, page 336] is found the following: "Homage to thee, O Her-khuti, who are the god Khepera, the self-created; when thou risest on the horizon ..." The reference to "risest" ties Heru-khuti to Khepera, and is clarified in note 7 below. [Ref. Crowley (12), No. 7.]

Heru-Behutet (Behdety) was one of the most important forms of Horus the Elder, and the form of Heru-khuti at midday during his (i.e.: the sun's) greatest heat. See note 7 below, reference Khepera flying during the heat of the day. [Ref. Crowle (12), No. 7: "Behdet (?Hadit?)"]

7. Khepera (Xepera) was a form of the rising sun, the matter that was at the point of passing from one state into another, and the third form of Ra, the sun-god. The name is based on the Xeper beetle - the dung beetle or scarab.

The scarab beetle is in the family *Scarabaeidae*, being the genus *Scarabaeus*, and the species *sacer*. The worship of it predates that of Ra, just as does the worship of Set and HarWer (i.e.: Horus the Elder). It was associated with the sun because it flies during the hottest part of the day, and because the dung ball which contains its eggs (thus containing potential life, as does the sun) is rolled before it much the same way as the sun, to the Egyptian mind, seemed to roll across the sky. The beetle, as well as the god Khepera, was believed to be self-begotten, probably due to the fact that both the male and the female of the species appear very similar, and both tend the egg (or larvae) containing the dung ball. Being self-begotten, Khepera was sometimes

referred to as the "father of the gods."

References: Budge (8, 18).

8.  The Ankh, or Anx, was the Egyptian symbol for "life." It was also worn as an amulet, generally as a pendant around the neck. It is a very early symbol, and most every god is pictured carrying one. The object that the symbol represents is unknown, though many theories (most of which are quite fanciful), from its being phallic in origin to it representing a sandal strap, have emerged.

Witness the Egyptian word *anxi* (ankhi) at the right -- "living." The Tcham-sceptre, or *djam*, is also called the *uas-sceptre*. It is a very early symbol, and like the Anx, most every god is pictured carrying one. It is symbolic of "strength" and "power," though in Egyptian hieroglyphic writing it is combined with other signs to form totally unrelated words. For example, the word *uasi* [shown at the left] -- "decay." There are some variation to the sceptre, one of them being as shown at the end of this paragraph, possessing a feather or wig. In this form it is the symbol of Hermontis, a nome of Upper Egypt.



Most intriguing that many of the Egyptian gods and goddesses, including Isis, Ra, Sebek, and Seb, should be shown carrying the Tcham-sceptre, which incorporates the forked tail and head of the Set-animal! [Ref. Budge (8)].

Bibliography

[Ed note: In the original Ruby Tablet of Set in which this article was first published, the bibliography for all articles within a section was combined into one list. Listed here are the entries which apply to (are referenced by) this article. No attempt has been made to renumber the entries, to avoid making errors which might mislead the reader.]

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Slaying Apep

Classification: V2 - D84 - 1
Author: Don Webb I°
Date: June, XXIV
Publication: Scroll of Set, XV.3
HTML Revision: Nov. 10, 1998 CE
Subject: Media Exposure
Reading List:

The following is a gedankenexperiment in LBM. It is not an advocacy of policy -- it merely brings to the front some matters I would like to see discussed in the Temple.

It is important for the Temple to present itself as mysterious and outrageous, but not imminently dangerous. We should avoid the appearance of defending madmen or criminals.

This is not as easy as it sounds. When confronting the one-eyed snake of TV, we lose control of the framing of our words, the lengths of our sentences, and even the visual track presented with our speech. Reasonable, clear answers aren't for TV. Buzzwords and thirty-second bites are our proper propagandistic tools (there are other times and places for reasonable words). Effective buzzwords come from the emotional fetishes of your opponent, and agents of the mindless media are your opponent -- no matter what they tell you before your appearance. Apep could hypnotize all gods but Set.

If it is necessary for you to confront the media, you might consider the following questions:

What message does the host want to send?

The host controls 98% of the show -- his message will predominate.

How much time will I have to speak?

If there are two other guests in a half-hour slot, you'll have at most eight minutes. Decide what information you wish to present in that time. Hit your important points first, and summarize them if you get a chance. Don't worry about answering the host's questions directly -- watch any Presidential press conference if you doubt that you can do this.

A list of buzzwords and phrases might include:

1. We think life is sacred; human life, as the most evolved, is the most sacred.
2. Consciousness is our god; we don't allow the use of drugs.

3. Magicians do not have to physically strike down their opponents. Violence is abhorrent.
4. We do not recruit. Religion is an adult matter; you must be eighteen or older to join the Temple.
5. We accept applications only from responsible and honorable people. We will not admit nor tolerate criminals and madmen.
6. We are concerned citizens. We want nut cases off our streets.
7. Our Temple is open to all responsible individuals who want to bravely explore the darkness within and without ourselves.

Mysterious. Outrageous. But not an imminent threat in the otherwise dangerous world of TV news.

A Guide to Effective Public Speaking

Classification: V2 - D88 - 1
Author: Adam Campbell II°
Date: December 30, XXV
HTML Revision: Nov. 17, 1998 CE
Subject: Public Speaking
Reading List:

This article is intended to provide an introductory discussion and outline on the art of public speaking. This article will not give you skill -- that only comes with practice. What this article will give you is an awareness of the basics of effective public speaking, so you can begin your practice with a greater understanding of what you need to do. Hopefully, this article will also aid in the development of confidence, as this can be a key factor in effective presentation.

This article will cover the most important aspects of the art of public speaking in the following areas:

1. Planning
2. Presentation Style
3. The Introduction
4. The Body
5. The Conclusion

Planning

Planning is a key factor in all public speaking exercises. Good planning will insure that you are familiar with the material you will be working with, and more importantly, will psychologically assist you in confident and smooth presentation.

While in the planning stage of a public speaking exercise, it is imperative that you take into consideration the following items:

- The purpose of the exercise.
- The target audience.
- The environment in which you will be working.

All of these three items are important.

It is important that you consider what you are actually trying to achieve with any particular speaking engagement. Once you have decided on this, you can then structure your framework with this goal in mind. This will ensure that all your energies are

directed to the proper areas of concern. It will also assist you in your presentation, as you are less likely to wander off into irrelevant material and bore your audience. Also, importantly, the audience will have a sense that you "know what you are talking about" if you have a lucid comprehension of your purpose.

Once you have a clear idea of what you are trying to achieve, you must then consider who will be your target audience. This is significant as a wrong delivery style can severely affect the impact of your exercise. When preparing for a public speaking exercise, research your audience as far as possible. You must consider their education, intelligence, cultural background, peer and professional associations, and whether the audience has any feelings of support or rejection for what you intend to communicate.

When you have assessed your target audience, you must then consider how best to alter and adjust your working methodologies. For instance, if you were addressing an audience made up of the general public, a speech consisting of advanced terminology and highly technical terms would be totally inappropriate. The above mentioned terms would be appropriate when addressing a professional body or organization, however.

It is important that you also give consideration to the environment in which you will be working. This is an important factor, as an improper working environment that has not been allowed for or modified can ruin an otherwise good presentation.

You should look at the location with a critical eye from two perspectives: that of the speaker **and** that of the audience. The things to look for are situations that can disrupt or interfere with your presentation and delivery. It is very important that you know *in advance* whether you will need or can use a microphone, for example.

Once you are familiar with the environment in which you will be working, and have adjusted or modified it as appropriate, you can then concentrate on the presentation and content of your public speaking exercise.

Presentation Style

Presentation style is an important factor in any public speaking exercise. Knowing what you are going to say is not enough. You must know how to effectively present and communicate what you intend to say as well.

There are several key areas of presentation that should be addressed and considered by all who undertake a public speaking exercise. The main areas to take into consideration are;

- Body Language.
- Voice.
- Visual Aids.

Body language is perhaps the key factor in any presentation. Body language is a visual aid, but it is also so intricately and intimately linked with human language and reaction

mechanisms that it has a dimension all of its own. How you utilize body language can severely affect other areas relating to presentation -- for the better or the worse.

Humans automatically home into each other's faces. This is instinctive. People subconsciously register subtle changes in facial features. It is important that you become aware of and learn to control your features. Make them dynamic and alive, while ensuring that they are in agreement with the mood you are imparting. Remember that change keeps people's interest.

The most significant part of human facial features are the eyes. It is important that you make eye contact with the audience. This is why it is important not to rely on notes too heavily. When making eye contact with the audience it must be **more** than a fleeting glance. **You** must make sure that **they know** that you are talking **to** them. What you are looking for here is one to one eye contact, so that the individual realizes you are talking to him or her. When this occurs you can then move onto another individual in another part of the audience.

When shifting your attention, it is important not to just move across from one side of the audience to another, looking at each audience member in order. This looks unnatural, and the audience may get the feeling that they are being processed. You should look to different areas of the audience, so that you get a good general coverage (though still making individual contacts in each area). The actual areas you should look to so you can make contact is dependent on natural body movement. This is so that head movement is as natural looking as is possible. You should not be leaning over the podium so that you can talk to someone.

While the face and eyes are significant factors in human body language, the rest of the body should not be ignored. Gesturing is an almost instinctive activity when speaking, and should be used when giving a presentation. All gesturing should be used to further enhance, define, and emphasize what you are saying. This can include walking towards a visual aid or even towards the audience. This should be done purposely if and when it is appropriate, so that it commands the audience's full attention. Returning to the podium allows the audience to relax, and can be used to signal that you are moving to a new topic or area. It is important not to pace back and forth, nor to wander about aimlessly. Also, ensure that you do not rock back and forth or sway about. A good way to avoid this when you are standing is to spread your legs slightly apart.

All of the above should be as smooth and natural looking as possible. If you use gesturing correctly, you will be able to command and direct attention at will.

The human voice is one of the most important communication mediums. Not only does it convey thoughts and concepts, it also conveys emotions, attitudes and feelings. Most people do this instinctively. If you are going to do a presentation, however, you should raise your use of this instrument to much higher levels. The use of the voice in an effective manner is thus an essential part of any public speaking exercise.

It is important that you can be clearly heard when you do a public speaking exercise. You should speak at normal conversation level, and should never shout. If the audience cannot hear you at this level, you should be using some form of public address system.

The most important point to remember about the volume of your voice is that it should have some variety in its level. Variety makes your speech much more interesting. The volume of your voice should increase when you wish to emphasize a point, and decrease when you are making a personal comment or an elaboration. The use of such emphasis adds another dimension to public speaking. The correct use of this aspect can load a particular sentence with much more meaning than would otherwise be understood.

It is important that you speak at a normal rate. This will vary from culture to culture. Choose a pace that is normal and comfortable for you, unless you tend to be a very fast or slow speaker. Remember that nervousness can make some people rush extremely fast through what they have to say. If this is likely to be a problem for you, you should write "SLOW" at the beginning of your outline notes or point cards as a reminder. Either extreme in your rate of speech will interfere with the message you are trying to impart. Slow speakers seem ponderous and boring, while fast speakers do not allow the audience to follow the development of ideas.

The pause in speech is a factor that is often overlooked. It is a very useful device, and can have a very powerful effect when properly used. It can be used to draw the audience's back to you, alert them that you are changing the subject or going onto the next item, or create an expectation that something important is to come.

Most speakers tend to habitually "um" and "ah" between sentences and paragraphs, while they think about what they are going to say next. Such noises interfere with clear communication, and should be avoided. It is much better to be silent and not distract your audience. A good way to avoid this problem is to breathe inwards while you pause. It is physically impossible to do both at the same time!

It is important that your diction be at a very high standard when you do a presentation. Good diction is necessary for clear communication, and more importantly, it imparts an impression of professionalism. Individual words should be brought together fluently, that is grouped together within a natural sounding sentence structure. This will keep the audience's attention on the message of your presentation.

Visual aids can also be of use in your presentation. The main point to take into account before you use them, however, is to understand that they are *aids*, that is, adjunct to the main body of your presentation. Things such as an overhead projector and the like are very effective, when used properly. They are used best when they are used in situations where it can be hard to communicate large amounts of information clearly. Things like graphs and diagrams are very useful here, but should be used sparingly.

Handouts can also be used, but **only** for reference **after** you have completed your presentation. Referring the audience to a handout while in the middle of a presentation

can be very distracting and disruptive for you and the audience. Handouts are for use by the audience after your presentation is over.

When doing a public speaking exercise, it is imperative that you present the content of your presentation in a proper framework. This means having a three-layer approach: an introduction, a main body, and a conclusion.

Introduction

The introduction is a very significant part of your presentation. You have a very short time in which to get the attention of the audience -- perhaps one minute at most. People decide very quickly whether you are really worth paying attention to. It is very important that you and your relevant credentials are known and established with the audience. This can be done either by yourself or by someone else properly introducing you. The audience needs not only to know what you will be talking about, but also why you are qualified to talk about it.

In the introduction you outline and introduce the topic of your exercise. This must be clear and as interesting as possible. What you are doing here is setting the scene, giving the audience (and yourself) an idea of what is to come.

A good introduction is essential for you psychologically. This is one area that you should prepare thoroughly before the exercise. If the introduction is smooth and clear, you will find the remainder much easier.

The Body

The main body of your presentation will take the vast majority of your speaking time. This is where the main theme is developed, expanded, and supported by other ideas and supporting evidence.

It is important to develop your ideas in a logical way. In large or complicated exercises, break the main theme into smaller, more manageable sections. This should be done to make the job at hand easier for both you and the audience. Be sure that these individual sections are built up in support of each other. These individual sections should have a structure similar to that used for the overall content of your presentation (i.e. an introduction, body, and summary).

When presenting the main body of your exercise, it is important to keep an eye on the time-span you have and are using. People get restless after thirty or so minutes, and you should you should plan to have a natural break in your presentation around this time if it is an extended presentation. Time keeping is critical if you are one of several presenters.

The Conclusion

The conclusion is also a very significant part of any public speaking exercise. The final segment of your presentation is the part that is almost always remembered best by an audience. You should insure that it is as interesting or provoking as possible to exploit this fact to your advantage.

The conclusion should thus be much more than just a summary of topics covered and conclusions reached or presented. The conclusion should be used to drive home the core themes of your presentation. Colourful, expressive language is called for here. If the subject matter is suitable, this area can be used very effectively as a "call to arms" or challenge for action. The underlying principle of operation here is to evoke some form of emotional reaction from the audience. This will make the conclusion -- and the themes you include in it -- memorable.

Closing Comments

In this article I have introduced the subject of public speaking and outlined the most important points for your benefit. You are now faced with a choice: to accept this article intellectually and do nothing with it -- or to go out and implement the techniques.

Will you just sit there like a couch potato, or will you rise up and master an art few dare?

The choice is yours.

Editor's note: I have found the Tpastmasters International organisation to be extremely helpful in this area, providing extensive training and opportunities for practice to its members on a regular basis. Interested Setians can obtain information about T.I. membership and their program by writing to Toastmasters International, P.O. Box 10400, Santa Ana, CA 92711, USA

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