

The Scroll of Set

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Editor: Linda Reynolds IV°

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[1] The Annual Midwest Conclave

- by James Severson III°

There are many people already confirmed to be in attendance. The date has been changed, so if you want further information about this popular gathering, please contact me.

[2] From the Executive Director

- by Linda Reynolds IV°

It has been brought to my attention by several members of the Priesthood that many Initiates will telephone their III°+ contacts and leave a message on an answering machine for a return call.

This is not the proper way to handle the privilege of having the opportunity to contact the busy III°+s by telephone. They often have a great number of people with whom they're in contact. It would be far more courteous and considerate to return the call yourself, perhaps at a pre-arranged time when it is convenient for both of you.

Also the personal phone numbers of Priesthood members [and for that matter, any Temple members] are to be treated with great responsibility and caution. Never give them out, even to other members with whom you may be close friends, unless you have permission to do so.

While I'm on a "protocol roll", I may as well mention - again - about mail to other Initiates. Please do not include Temple titles as part of the address. Please do not include slogans, pentagrams, images of Cthulhu, logos, or anything that will put the recipient at risk with neighbors or the postal carrier.

You may think this sounds overly cautious, but believe me it's not worth the hassle of having to deal with crusading people who suddenly think you're one of the bad guys!

Another common mistake is to leave a message on someone's answering machine like: "Please have Priest Jones call me back." Then Priest Jones' unsuspecting grandma comes over and hears that message. Enough said.

[3] Nine Angles Workshop Transcripts

- by Rebecca Lance III°

In the Spring of XXVIII the R'lyeh Lodge hosted a two-day workshop on the Nine Angles. The transcript of this workshop is now being made available to all members of the Temple of Set. To order a transcript, please send your request, along with \$7 to cover Xeroxing and shipping costs, to me. Please make checks out to "Rebecca Lance". International Setians, please include additional funds to cover any extra shipping costs that may incur.

[4] II° Recognition - David Andrus

- by Don Webb IV°

Fellow nobles, let it be known throughout the dimensions of the Temple of Set that I have seen the hard-won passage from death into life of David Andrus, and that I Recognize him now as Adept. May he both encounter and bring forth Mysteries upon the Plain of Glittering Rubies!

[5] The Setian Reliquary

- by Linda Reynolds IV°

The Setian Reliquary is an ongoing Working. For newcomers, the Reliquary is a sacred vessel created for the sole purpose of containing Setian personal artifacts. It took on its magical life at the past Conclave, when many Initiates placed various types of significant articles within its velvet depths. If you wish to have something placed in the Reliquary, just send it to me.

[6] Folkvangr Pylon

- by Elana Thompson II°, Sentinel

This is a proposal for a pylon, to be sponsored by Priest William Van Patten, with Adept Elana Thompson as Sentinel. Folkvangr is the hall of Freya, the powerful Norse goddess. She is an active seeker of knowledge and wisdom of the Aesir. Her skills as a magician and warrior are equal to those of Odhinn. Much of her knowledge has been lost through the acts of the ignorant and prudish Christians.

It is the aim of the Folkvangr Pylon to win back that knowledge. By exploring the feminine and powerful aspects within ourselves, we can travel through the worlds in the feathers of falcons. We shall cry out our victory shouts when entering Folkvangr's door.

Folkvangr shall be a correspondence pylon with monthly newsletters. There will be Workings proposed bi-monthly. Each pylon member will have a chance at either constructing the group working

and/or contributing to the newsletter via a favorite medium, whether it be an article, poetry, artwork, etc.

Members are expected to be active participants. Membership is open to all Initiates. The only requirement is sincerity of purpose.

[7] **The Runes**

- by Don Webb IV°

It was written in a language of flesh and roses, rewritten in a language of flesh and roses, re-reveled and rewritten in a tongue of sighs and lightning, rewhispered In a tongue of sighs and lightning. It reached the old men too late. It reached the young women too early. It passed by the washerwomen in their distraction and the young boys in their play. But they repeated it, down, down through the years. It reached me on a summer's day. I was changed by the message, but what it said I cannot say. It passed from me to one other, but in an occult way. I know it passed on a winter's night. I felt its passing silver dream passing silver dream passing to one other. Another waking from her dream half a world away. I know she heard it, but how I know it I cannot say.

[8] **Australia-I**

- by Jennifer Rush-Hunter III°

The First Australian Conclave will be held from the 1st to the 4th of April. The site is yet to be determined. [The state forest is looking quite appealing.] We will reveal the might of the Rainbow Serpent and reach out to embrace the Land Down Under. For further information, write to me. **In being we are Xeper.**

[9] **Invocations to Shub Internet**

- by Scott Locklin I°

If you cannot understand and control a technology, it may control you. - apocryphal hacker saying

Within the last few years, the Internet has become a potent force on the national and international scene. Even assuming Gore's "Information Superhighway" is not funded, the net [and its importance] will continue to grow at a geometric rate.

Some of its more visionary denizens have labeled it "Shub-Internet: beast with 10,100 processes" [see, for example, the USENET newsgroup alt.horror.shub-internet].

Other sinister parallels are apparent: Semi-independent dæmons (real term!) exist to do your bidding, half-crazed technowizards use obscure

formulae to exert their will on their environments, and cabals are formed for trade in esoteric knowledge.

With its tremendous rate of growth, and potential impact on our society, the wise Setian would do well to learn some of the arcane techniques needed to make the net his servant; and a useful servant it is.

The purpose of the net is the transfer of information. The easiest tool for retrieving online information is File Transfer Protocol, or FTP service. Those lucky enough to have an Internet [or related] account may already have access to this tool; ask your system administrator for instructions on its use. For those who have no FTP service as such, but do have access to E-mail, the first step would be to send the following mail to:

ftpmail@decwrl.dec.com

If your mailer uses subject lines, enter "help". "help" sends you the help file.

The FTP mail server will now send you a help file with enough information to get you started.

Those who use MCI-Mail and other services with upper limits on the size of incoming mail may run into difficulties with receiving large files. One way to get around this would be to use the "chunksize" command to break the file into sizes that your service will accept [this command is explained in the helpfile].

The FTP mail server is a fairly popular service, hence a bit slow. Nighttime is the best time to perform this particular feat of LBM. While this service is more cumbersome than a "real-time" FTP server, with some practice and patience, one can become nearly as handy with this as with a direct (Internet linked) FTP service.

Next step, assuming you now have some form of FTP service, is to link to slopoke.mlb.semi.harris.com login:ftp [or anonymous] cd pub/weirdness [change directory to pub/weirdness] get weird2_1.doc [gets the file called "weird2_1.doc"] get weird2_1.sup [gets the file called "weird2_1.sup"]

These files (called "High Weirdness by E-Mail") are the best guide to the weird and wonderful parts of the net. They'll tell you where to find all manner of useful information using FTP & other services. This file is becoming a bit dated, but is still the best available online guide.

To whet the appetite, I will outline a few sites of interest to all Setians:

- slopoke.mlb.semi.harris.com contains a huge repository of Thelemic materials. All of #9G is online, as well as most of Crowley's work, many programs and files dealing with Enochiana, files on

Chaos Magick, the writings of Austin Spare, O.T.O. publications, Satanism, and far too much else for me to mention in this brief article. The problem with this site is that the file structure has gotten completely out-of-hand due to the large volume of material online. One needs to fish around for certain things in non-obvious directories.

ftp.lysator.liu.edu parallels slopoke. Less files with better documentation and file structure. This site also contains a number of files not contained in slopoke.

- world.std.com contains an online library: many classics of literature and philosophy. This is where I first discovered Ambrose Bierce.

- hellcow.css.itd.umich.edu contains many political rantings and much information relating to computer and telephone security. While many may balk at reading journals written by so-called "hackers", it would seem wise to have some knowledge of this sort of activity to prevent being victimized.

This site is the mirror of kragar.eff.org. The EFF (electronic freedom foundation) site was recently billed for extended bandwidth due to over-use, so it would be a relief for them if you used a mirror site.

- soda.berkeley.edu contains much free software, including the infamous PGP, RSA, and RIPEM public key encryption programs. Maximum privacy for your files and E-mail. The NSA wishes this site did not exist.

One thing to remember when retrieving files is that many, perhaps most archived files are in some compression format. When retrieving such files (which always have some form of suffix (such as .zip .z .gz .Z), be sure to have your FTP server in **binary** [rather than ASCII] mode.

There are many other wonderful services online. For example: Archie (searches Internet databases for filenames similar to a keyword), IRC (Internet Relay Chat; a real-time teletype that allows you to communicate with others online, much like the service the TelCo offers deaf folk), Telnet (lets you link to other sites), MUDs (Similar to IRC, but set up as role-playing games), Gopher (an improved FTP-type service), Finger (gives information on a particular user or system), USENET (a world-wide BBS linking tens of thousands of systems. It has approximately 5000 separate newsgroups dedicated to topics ranging from Cthulhu to cooking).

Most of these services are not, at this time, available to non-Internet linked systems.

Thanks to Ipsissimus Aquino for the suggestion of the topic, and to Magister Webb for insights.

[10] *Chu-Ba-Ka*
- by Col-Lea Lane II°

I spend a lot of time thinking about death. It helps me to better understand life and the potentials for immortality. "Being here now" is important to me, but "being alive always" is more important. [Of course I do not mean "alive" in the corporeal sense. Herein I use the term to describe an awake, aware, empowered state of being not dependent upon corporeal existence.]

One of the areas of immortality which I have been spending a great deal of time with involves the question: "What part of that which I recognize as 'me' will exist after physical death?" The ancient Egyptians may have performed the groundwork for an answer with their categorization of the *chu*, *ba*, and *ka*. Using their three basic terms, I have constructed a model with a slightly different "spin". Please understand that I offer no scientific evidence to back up my hypothesis. Also the energy fields to which I refer have never been completely explained, but probably originate from the electromagnetic fields generated by various parts of our bodies.

In my model the *ka* is an energy-field created by the human body, which contains an imprint of the human being from which it originated. That is to say that the emotional memory and the so-called cellular member would, upon corporeal death, remain a part of the *ka*. This *ka* separates [at death] from the *chu* and the *ba* as well as the physical body. The *ka* can either exist as a sort-of-ghost and remain Earthbound, or connect with the all-nothingness of the natural universe.

The *chu* also exists as an energy field. However it is generated from the brain/mind outgrowth. I believe this to be what we call the Gift of Set. It is the Black Flame which burns within, and is the source of our increased capacity. At corporeal death that which comprises the *chu* must separate from the physical link, or it too will cease to exist as an isolate form.

The primary pathway for the *chu* to "move on" is the *ba*. The term is often used to describe a numinous double, frequently created for out-of-body travel. I employ the word (*ba*) to denote something somewhat different. For my purposes the *ba* is a free-floating chunk of energy that is co-habitant in the multiverse. This *ba* can choose to reside in a human host. Once this occurs the host has an expanded pathway for non-corporeal travel. The *ba* itself has the potential for linking up with multiple *chu* s, in cases where a *chu* did not continue post-mortem.

At corporeal death the *chu* [if sufficiently strong and practiced] can separate from the physical part of its existence and reconnect with its *ba*. In this way the immortal pathway is maintained.

As I see it, there are two dangers present. The first is a weak-willed or unpracticed *chu-ba*. If the will is not strong enough to forge a *chu-ba* link, or to separate from both the body and the *ka*, the self terminates. The second danger is “*ka* nostalgia”. In this case the self is pulled back by the *ka* and remains because it is familiar [and therefore comfortable]. Either way the immortality of the self is forfeit.

Another way of stating my model is to view the *ka* and the *ba* as two poles providing maximum stress, creating a potential. This potential feeds the *chu*. Once this occurs the Black Flame has been ignited, and a human being Becomes more than just an overly-talkative mammal.

All comments, questions and opinions are welcome.

[11] Look! Open Your Eyes!

- by H.J. Mowry, Jr. II°

In response to “Anti-Dogmatic Dogma” by Adept Pamela Hagman (*Scroll* #XIX-8):

I can appreciate Adept Hagman’s thoughts regarding those who are seemingly Christians in denial. I recall a person who actually became an Initiate in the Temple (Setian I°) before he believed the Christian god called him back to join the rest of its flock. Knowing him at that time was revealing and now most relevant to what Adept Hagman states. This is especially true since he would firmly assert his non-Christian stasis, stating that being a Christian was most definitely in his past. A few months after he was dropped from the Temple, he re-emerged at my doorstep as an Orthodox Christian, no less sporting a “Jesus Saves” button!

My comments, concerns, and curiosity lie in Adept Hagman’s resolve that the teachings of the Christian church are no longer a part of her life. Please, I want to know in which state, country, or world this would be true; I would very much like to move there!

It would be ludicrous if I were to say that the teachings of the Christian church are no longer a part of my life. I contest that it’s just as ludicrous for others as well. The fact that Adept Hagman wrote “Anti-Dogmatic Dogma” is testimony that Christian teachings do concern her and apparently others with whom she is acquainted.

How would you propose to be detached from the teachings of Christianity when someone you care for is an avid Christian? When your children are ridiculed by their Christian peers who vaunt the

misinformation Christians readily spew about our religious beliefs? When Christianity’s influence denies you equal opportunity because of your religious beliefs? All of these and more can be looked upon as personal battles to wage.

These examples may be considered “hangups” which the *American Heritage Dictionary* Second College Edition 1985 defines as: “1. A psychological or emotional difficulty or inhibition; 2. An obstacle to smooth progress or development.”

Still would we necessarily want to put distance between such obstacles? Putting distance between hangups and ourselves seems to be no more than denial of their existence. These hangups would almost certainly reappear sooner or later from our subconscious. Hangups seem to be a prerequisite to *Xeper* and *Remanifest*. Without problems we are not urged to grow, and why should we? If everything is “just right”, why bother?

Christian teachings and morals [or lack of same] are manifested throughout our society. They are influencing laws to which Setians are subject, e.g. the availability of occult material, as well as abortion, euthanasia, to the relentless promotion of bigotry toward our Setian belief. Christianity is alive and well. Many people are, and still even more become intoxicated by the promises of the god of death. I witness this all too often.

Should I close my eyes to what I see? If so, then I would be just one more resident at 666 Ivory Tower, oblivious to the outside world - existing only in a subjective environment.

Being, living, and evolving in our society dictates that we must face challenges. Let’s face it: We live in a Christian-dominated society. This is a challenge for all of us. We must deal with the perversion that Christian ideology promotes. I am not at all advocating any type of “call to arms”; instead, I am asking Setians to look over the walls that we tend to build. In doing so I think you will see that we are not detached from Christian influences. In fact they’re almost everywhere, and if not directly then indirectly affecting our daily lives.

[12] The Wolf Education and Research Center

- by Sterling Scarborough II°

WERC, a non-profit group endeavoring to halt the wanton destruction of these beautiful creatures, provides the following introductory literature to the public:

The Story: Wolves once roamed throughout all of North America. But as Americans migrated westward, wolves became

a symbol of the wilderness that needed to be tamed. In the late 1800s they were hunted and systematically eliminated. In one 25-year period over 80,000 wolves were killed in Montana alone.

In 1973, under the Endangered Species Act, wolves were given complete protection, although by then the wolf was nearly extinct in the Rockies. But in the spring of 1986, for the first time in over 50 years, pups were born in the Rockies to a wolf pair that had drifted south from Canada. Today wolves maintain a tenuous foothold in the region; approximately four dozen currently inhabit Montana, Idaho, and Wyoming.

The Vision: The Wolf Education and Research Center (WERC) is dedicated to providing public education and scientific research concerning the gray wolf (*Canis lupus*) and its habitat in the Northern Rocky Mountain Region. Because the precarious status of the wolf exemplifies the plight of many threatened species and ecosystems, this magnificent creature has been chosen as the focus and symbol of WERC.

The center will provide the public with the rare opportunity to observe and learn about the gray wolf in its natural habitat. It is our goal to be an inclusive organization that offers factual and balanced information. We seek to enhance public awareness of threatened species in the region, to develop in concert with regional residents workable ways to co-exist with these species, and to involve concerned citizens from all walks of life with issues of environmental urgency.

The future of the wolf is uncertain due to loss of habitat and illegal killing. The Northern Rockies is one of the few remaining regions in the U.S. with sufficient land suitable for wolf habitat. When wolves and humans do come into contact, wolves suffer because many people regard them as a grave threat and they are illegally killed.

The perception of wolves as dangerous to man stems less from truth than from cultural myths. For centuries the wolf has been used as a symbol of evil [!], and much folklore has grown up around that symbol. Folk-tales like "Little Red Riding Hood" and "The Three Little Pigs" reinforce false attitudes toward the wolf. The truth is that in North America there is no documented case of a healthy wild wolf killing a human.

By sponsoring a wolf you are helping to make this unique educational opportunity possible. Once you have selected a wolf to

sponsor, you will receive a quarterly newsletter. Newsletter articles include a profile on a member of the Sawtooth Wolf Pack, recommending reading, and a children's page, as well as articles about wolves and the Northern Rockies ecosystem.

The Wolf Education and Research Center
P.O. Box 3832
Ketchum, Idaho 83340
(208) 726-2860 (phone and fax)

Brothers and Sisters of Set, the aforementioned surely speaks for itself. We must stop the killing, or suffer the outcome beyond comprehension: the inevitable extinction of a majestic species. In our proverbial later years, will the serene howling of stalwart wolves echo from the grave, instead of the wild ... our shattered memories and burning tears spilling crimson for a species that once thrived in this world of ecstasy?

[Note from the Editor: I am proud to say that I am the adoptive mom of a 3-year-old gray wolf named Lakota of the Sawtooth Pack. I have received photos of him from WERC, newsletters on a regular basis, and other beautiful items championing the "Ambassadors to Wildness", as these wonderful creatures are appropriately named. Thanks to the WERC and to Adept Scarborough for bringing this to our attention. - Linda Reynolds IV°]

[13] A Setian Challenge from the Black Tiger

- by James Knowles II°

It was during the middle of the week in early December XXVIII, and the day began no more usual than most. However, as the morning moved along, I began to feel upset - something had started to disturb me and I couldn't figure what it might be. By day's end I was in a state of total melancholy, and I still didn't know why.

As night came, all I felt like doing was sitting in the dark and thinking. Listening to music didn't help, but only made the strange feelings more intense. So, alone in the dark, I thought and thought and thought. One thing which kept coming to mind was the wholesale slaughter of the innocent people in Bosnia. [Those who know me, know also that the situation in what used to be Yugoslavia is something that really rips at my heart.] Finally, around 9:30 p.m. CST, I put on some Blue Oyster Cult and went into decompression mode. I had decided that an illustrative working was in order to try and figure out my unusual present mood/feelings. Shortly after 10:00 PM decompression was complete, and I dressed and entered the chamber.

The specific steps of the rite were not really that unusual, and so an outline is considered unnecessary. The working itself, however, is another story.

Standing in front of my altar, Wand of Balance in hand, I suddenly started to again think of Bosnia. I thought of the senseless mutilation of the innocent, and I thought of the scenes of young people laying in their own feces, with half of their tiny bodies missing. These helpless little ones don't even have fresh water to drink! Then I started to cry. It was unbelievable just how grief-stricken I had become. Then I felt angry angry at the swine who call themselves "leaders" of the warring factions - the swine who eat hot meals in luxury hotels, while those they "lead" are starving and freezing to death! Oh, how my blood began to boil! Tell me, "leader" who sips brandy in sacrifice for the sake of the dying, would you just as willingly take a dagger for every tear shed this night, that "your people" might have peace?! I thought as much.

Suddenly I imagined Set's ancient Priesthood. I looked upon the genocide in Bosnia, and I imagined the carnage experienced by those who came before us those of the Third Ordering so many millennia past. Why the carnage? Was it done "in the name of God?" How sickening!

The pain, the grief increased by waves. My heart ached, and my eyes were so filled that I couldn't see. "Forgive my infantile understanding, but I know no logic to your deaths. I'm so sorry. Here, take my hand and know that you're not alone."

I'm sure all will agree that it is neither the mission nor the goal of the Temple of Set to save the world. Yet what about others of our kind? Surely we are to assist those who are like us. "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 Second Part of the *Word of Set*)

Tell me: Do you think that none of our kind are asleep in that cradle of chaos known as Bosnia? You cannot successfully argue the non-existence of that possibility. Perhaps it is the fire within those of us who are awake which is needed to warm the being of our sleeping siblings, that they may themselves awaken and rise above the death in which they now "exist".

I myself have committed to the performance of an operative rite on the night of Walpurgisnacht (April 30) of this year, to reach forth to the sleeping ones in Bosnia, to help them awaken and take control of the chaos.

The challenge: I challenge you all of you who stand up and proudly call yourselves "Setian" to join me in an international working of Greater Black Magic on Walpurgisnacht, for the purpose of

igniting the Flame in Bosnia. Do you accept this challenge?

Those of you who can and will accept the challenge, I will thank you personally across the Abyss on the night of April 30. Those who cannot, for one reason or another, perform a special rite on that date are asked to take a few minutes and simply imagine the Black Flame blanketing that section of the Earth. In case any of you are wondering about ritual format: just **be Setian** and do what comes (un)naturally. If anyone is interested in participating in a specific simultaneous working on this subject, then I suggest you contact me directly.

Do you wonder at my madness? Well, don't. Just exhibit that which you are, and tend the Flame of Immortality.

[14] *Mamariga-Weddin'*

(The Southeast Wind, a Place of Waiting)

- by Jennifer Rush-Hunter III°

I am as the wind, born of the barren land. The raging sands are a delight; the grains trickle from my palm; the passage of time quickens; the sting of life fades. I exist in this limitless moment, lost within the embrace of the desert; the wind rushes by me. It is of no consequence. But wait!

Did I not hear its thoughts? The wind's mind carries me. I stretch out and envelop the Earth.

[15] *Volume Novena*

- by Timothy McGranahan III°

"Well of Souls" presents our first full-length CD soundscape, *Volume Novena*, available now at a special "fans & friends" price of \$7.00 (including postage for US orders). The CD will be at least \$10 in stores and isn't even due to be released there for another month.

Workings of magic toward success aside, it's been a long hard trail to this album: 3 years of road work, promotion, deafness, and various studio nightmares - but it's finally finished!

Please contact me for specific details on where to send your orders.

[16] *Forever Look Upon my Bliss*

- by Sterling V. Scarborough I°

One, one, none but one, gave to thee a flame. Black, black, midnight black; silence calls my name. Set, Set, Eyes of Set, your triumph plants the seed. Brother, brother, Egypt's lover, in Darkness walk with me. Come, come, come, my love, seek life's burning pleasure. Enter, inner, inward, inner lies thy pristine treasure. Soul, soul, inside me fold; arms

brace the *ba* in thee. Bliss, bliss, eternal bliss; my loved one finds the key; my brother wills to Be; Forever ecstasy.

[17] **She**

- by Kim Y. Ledbetter II°

I come alone at night with skin of alabaster and eyes that pierce the soul. Through the ethereal mist I spread my nocturnal wings against the ancient night sky, to embrace the darkness, my dark passion pulsating as I surrender to the night's touch, as the ruby teardrops fall.

[18] **The Internet and You**

- by Don Webb IV°

There are two types of barriers in the world, real and illusory.

A real barrier may be anything from a barbed wire fence to a price tag with lots of zeros.

An illusory barrier is anything that we impose on ourselves though fear of the unknown. Maybe we think we can't fly in an airplane, use a computer, or cook. Whenever we let these assumptions go unchallenged, we allow That Which Has Not Come Into Being to restrict us.

But as we precede in our *Xeper*, the time comes to crash through imaginary barriers into the unknown, to be transformed and empowered by the new skills we create there.

There has never been a better time to make the leap into the Internet. A vast store of information, people, and other resources lie waiting freely in its depths. If you're under the impression that (1) it costs a lot, (2) it's hard to use, and (3) it has nothing of interest to you anyway, then you're under three misconceptions.

If you shop around at all, you can get the three things you'll need - a computer, a modem, and a communications package - for not too many shekels. Used computers are running fairly cheap; old 286 machines can be had at most computer repair shops and used computing stores; I've even seen them at garage sales.

A good communications program like "Procomm" or "Procomm Plus" can be tried out for free, costing, if you decide to buy it, usually less than \$50. Now these aren't the hard, stupid programs you might have seen. They are fairly simple and straightforward.

So you've got your machine. You hook up on MCI, or you look around for a cheap Internet hookup [I know of one board that's free locally to services ranging from \$80 to \$100 annually].

I am not a computer nerd. I can't remember any of the programming classes I did in college. I even

screw up programming my VCR from time to time. But I find that I can work communications software. And when I can't, I have a couple of friendly experts to help me out. [Getting friendly experts is the 90s' use of LBM; or ask around your Pylon.]

Now what do I gain? In addition to quick access to about half of the Temple, I also have access to the Internet. The Internet is an ultra-vast linking of computer systems world-wide. The Internet lets me send personal mail to any of its subscribers, and join in discussions on anything from artificial languages to Satanism to the care and feeding of snakes.

I can access Internet addresses from my MCI account. But since MCI's a trifle pricey for large file-transfer, I also use a local service. The Internet also allows access between most mail services, so I can send messages to my friends on AOL, Genie, or Delphi.

Any number of books describe the Internet. You can find them at your local bookstore or library. Look them over, and see what's out there. Look for titles like "Beginner's Guide".

I subscribe to *Arcana*, a scholarly discussion of the occult, which enables its 300+ members to discuss any number of topics. Not long ago I discussed the figure of Typhon in the magical papyri with a professor in Belgium, and the same day got a recipe for chicken tandoori. No long-distance fees: We each mail our comments to the central system, and it mails it out to us.

I subscribe to Fringeware, a mind-toy and more list; and I subscribe to FineArt, that lets me know about new shows and installations around the planet. But this is a drop in the bucket. Priest Rigby subscribes to a list for learning Irish. In fact there are over nine thousand lists of academia just waiting out there. Thinking that you don't want to tap this is like thinking you don't want to use the encyclopedia, the postal service, or TV.

Where there are opportunities for knowledge, there are also opportunities for magic. Where else can you write things that can be posted, under your name or anonymously, that can reach thousands [if you so choose]? I've helped out religious civil-liberty cases and effected scholarly opinion on occult topics enough to change a couple of dissertations to reflect a better attitude toward occultists in general. I even do business stuff such as sell short articles to *Wired* or *The American Book Review*. All of this because a certain Priestess - Thank you, Magistra Brown! - suggested I try E-mail. I clung to my illusions for several months; but when I entered the unknown realm, I prospered as never before. There was frustration at first, but, boy, was there a payoff! I Remanifest her call to me by making to it all of you who think that computers are

something other than tools [you wouldn't let a screwdriver scare you]. If you answer this call, you too can find hidden treasures.

[19] "Dæmonology in the Æon of Set"

by Michael H. Kelly II°

- reviewed by Richard Le-Riche III°

One of Magister Austen's favorite sayings is: "Without a past we have no future.", and that is true when we look back at the rich heritage of the Temple of Set drawn from the days with the Church of Satan through to the present day with the varying contributions from the Orders and individual Setians.

It is always a pleasure to sit quietly down in some corner of the house and just thumb through the *Ruby Tablet* or the *Book of Leviathan* and *Gems from the Trail*. We can see how many of us have progressed and yet others re-Initiated into the Realm of the Magistracy.

Adept Kelly's essay affords us the opportunity to have a reminding glance back at part of our Black Magical heritage, and encourage us to take a few steps back to indulge ourselves in a little bit of nostalgic working.

"Dæmonology in the Æon of Set" takes the reader through the writer's personal experiences of the subject. We journey onward through the various dæmonic systems, Abra-Melin, Solomonic; and the subject is then treated in a modern perspective. Adept Kelly then treats us to some ritual procedure.

The essay is well-written and a "good read", keeping the whole subject in the context of exploration, plus some nostalgia, but also stressing the importance of the magician being the focusing power. The essay stresses quite nicely, I thought, the importance of the psychodrama.

In a recent lecture Magister Austen made the point thus: "The ritual chamber is the stage; the ritual, the play; and the magician the focal point where two universes either collide or are brought together, depending solely on the strength of will of the Black Magician."

Adept Kelly's indulgence into dæmonology is well worth a look. You can obtain it, free of charge, by writing to him.

[20] A Setian View of Demonology

- by Trevor Thomas II°

My dictionary describes "demonology" as "the study of demons or demonic beliefs". This conjures up the picture of a wizened old magician pondering over aged tomes, considering how to bring some evil horror from the nether realms into the domain of men. This somewhat romantic picture

may well have been the reality once upon a time, but does it have any relevance today?

Certainly there are those who believe literally in the existence of demons. We are all aware of Christian fundamentalists who constantly whine on about the dangers of possession. The list of activities that are likely to result in this mishap never cease to amaze: role-playing games, martial arts, yoga, etc. It is a wonder that I have not succumbed yet. But then again perhaps I have but have failed to notice.

We are also aware of those occultists who absorb themselves in the study of such works as the *Goetia* and the like. I must confess a certain fascination myself. Having said that, however, my fascination does not extend as far as to actually try to perform the evocations as written down. For one thing, to call upon such a force and then insulate yourself from that same force, with all the elaborate protections, seems a little self-defeating. For another, evoking one of the Infernal hierarchy is one thing; calling down the wrath of a wife who wants to know why there are magic circles and triangles chalked all over the bedroom carpet is quite another.

The question is: Do these demons have any relevance to the Initiates of the Temple of Set? As something that inspires fear and loathing and requires the use of circles of protection, and the other assorted paraphernalia, then obviously no. This is the realm of the White Magician, who wishes to play around with the Darker side, but because of his own inadequacies feels the need to insulate himself from it.

I would, however, maintain that there is more to the demonic than this, and that it is of very great importance to Setians. We are all familiar with the statements by the mighty infernal Princes, as set down in the *Diabolisticon*, but what of all the other lesser demons? Whether they exist or not is not really important. What is important is that they give us a useful starting point to discover and control those aspects of ourselves that we or society [assuming society's opinion counts] may feel to be undesirable. Note I said "undesirable" as opposed to "wrong" or "evil". "Wrong" and "evil" are two terms I try to avoid, at least until someone can provide me with a usable explanation of both.

A demon is usually, in the mythology associated with it, attributed to a particular aspect, i.e. lust, hate, destruction, fear, etc. These general terms are then either subdivided into a specific area [lust into various sexual persuasions, hate into hatred of certain individuals or groups, as in racism, misogyny, and so on] or combined. The result is an entity of a particular "personality". These demonic "personalities", as Jung would have noticed, bear a strong, if not larger than life resemblance to human

personalities.

The theory is then that by controlling the demonic personality that closely resembles the area of interest to the magician, the magician will be in greater control of that area within himself.

The next obvious question is how can this be achieved. To the White Magician this would involve all the equipment (junk) of such works as the *Key of Solomon*. I would say that even then the effect is very limited, as the magician is insulated from, and therefore not in contact with the demon.

As Black Magicians we have a definite advantage. As we have no need of circles to hide in, we can gain direct contact with the demon in question. We can even go so far as to invite deliberate possession. This statement is sure to produce gasps of horror from White Magicians and fundamentalist Christians alike.

The methods we use can be many and varied, and I have no intention of trying to teach other Initiates their craft. I will say that the method that I have been using is based upon the sigil system of Austin Osman Spare, and the deliberate fusion of myself with the "god-form" of the demon in question as described in the various mythologies. The process then involves experiencing as much of the strength and personality of the demon as possible, but always being in control. It is of no use fully experiencing a demon of hate and destruction if as a result someone gets hurt or even killed.

At the end of the experiment, if it is a success, we should be stronger and more in control of ourselves. We should have taken one more step as we *Xeper*.

Isn't all this dangerous? Yes. If you fail to control the demon, then the demon may end up in control of you. But remember this: All demons, like all gods, are created by man. Your demons are created by you. If your undesirable aspects end up controlling you, then you must be one of those pathetic under-achievers who does not deserve sympathy. You will not, however, be reading this, as it is highly unlikely that you would have sufficient motivation to have been drawn to the Temple of Set in the first place.

Some may say: "Why not simply try to destroy these demons?" Firstly, as stated earlier, these demons are created by us and are therefore part of us. By destroying them we destroy a part of ourselves, and as a result we would be incomplete. Secondly I have no desire to destroy, for example, my ability to hate. As a Black Magician I require access to a full range of emotions, and have no intention of deliberately limiting my potential.

I will close by quoting from the Statement of Belial from the *Diabolicon*:

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.

[21] The Magician as Writer

- by Marie Buckner II°

Magic is observed passively by those who don't practice it by such noumena as "marvels of nature", coincidences, or miracles, depending upon their predisposition. We as Black Magicians differ in that we utilize willed action to bring about desired change. Instead of trusting in an external deity to perform some favor for us to our astonishment and eternal gratefulness, we develop our wills with distinct purpose and razor-sharp focus to bring about that which we desire.

We can do this because, as we move through the intensely private process of self-deification, as we Come Into Being, we become both more aware of ourselves (self-consciousness) and of the spectrum of shifts we create: those within our being and those we effect in the external world. This spectrum moves from subtle to profound depending upon our skill and the desired intent.

The awareness of these abilities perhaps goes without saying for the adept magician who has been practicing willed magic for any length of time. But for those who are just embarking on their magical voyage, they serve as marvelous revelations of the Dark Gift Set has given us, the Gift we as Setians learn to use instead of allowing to lie dormant in ignorance (ignore-ance).

Writers, as do all artists, utilize precise magic in a self-conscious manner. Not only do they use their words to achieve a specific effect upon their readers, but also **they are unbound by the confinements of time**: Not only can they create their own personas, separate universes, and separate time realities; but if they are very good, their work extends beyond their physical death to effect subtle shifts in others' perceptions indefinitely decades, even centuries later. If the beginning Black Magician considers this power in her own repertoire, she can apply similar principles to enhance the quality of her magical art and sharpen her focus.

I'd like to share a modest example of magician as writer with a bit of LBM written for specific purpose and the results achieved. A while ago I worked with a non-Setian friend of mine to assure the freedom of her daughter who was an inmate in a Florida prison. My friend appealed to me to write a

letter to her daughter because she knew not only that I was fond of vampyres, but also that one of my aims was to become one by taking on vampyric qualities. It was to my advantage when I learned by her daughter's experience during her incarceration that the guards and other inmates appeared to be superstitious and fearful of anything inexplicable. I played upon their fears, gladly complying with my friend's request in the spirit of great fun, and composed a letter. In it I introduced myself as her reclusive British grandfather who'd been around since the 11th century. I literally **became** her grandfather - serious, concerned, supportive, and deadly convincing as a vampyre.

Subsequently my friend wrote a short article to appear in *International Vampire Magazine* describing the effect she and my letters had on those involved. I quote the article:

If you have ever wondered about the power of suggestion and the gullibility of us Americans, this item might interest you:

My friend (daughter) Susan (not her real name) was in a federal prison for several years for armed robbery. Susan's main concern was her inability to defend herself against the aggressive inmates who were used to having their own way, whatever that might be. Susan has a great ability to meditate to the point where she appears to be catatonic. When some of the inmates saw her and asked what she was doing, she explained that her grandfather was a vampire and she was taking lessons in preparation to follow Granddad's footsteps.

Of course many of the inmates laughed, but a good number of them believed her and avoided her. So she played up the vampire theme with subtle suggestions that kept more inmates and even a couple of guards at a respectable distance. After a few months [I guess when Susan didn't start growing fangs or flying around the cell at night], everyone became suspicious of her story. I wrote to Marie Buckner, and she wrote Susan a letter in the old Gothic script encouraging Susan to continue her studies in preparation for joining the undead. There were also bits of advice on how to handle scoffers, and a reminder not to drink the blood of anyone infected with AIDS. Then Marie signed the letter "Grandpa". Susan "accidentally" let others see her letter, and soon none of the inmates were bothering her.

Once again, the inmates began to doubt when Susan never received any more letters. Susan wrote to me for more help. Since Marie was swamped with work and didn't have the necessary time to compose another elaborate

letter, I wrote to back to Susan, explaining that Grandpa was quite busy since he had decided to run for President.

Well, as the fates would have it, several days after the contents of my letter made the prison rounds, Ross Perot announced his intention to run for President. Susan reported to me that **no one** - inmates, guards, or even the warden - came near her!

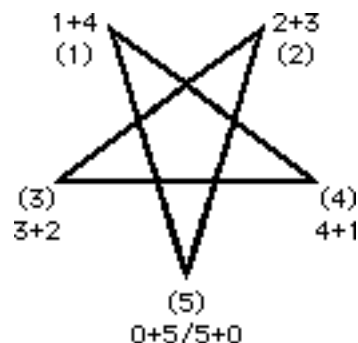
Those whose intent is to increase their awareness and sense of wonder, who utilize the Gift of Set to its full advantage Become the magic, and in so doing change the universe. My friend's article concludes:

This (the end of Susan's harassment) wasn't half as convincing as the other month, when someone from Washington, D.C. called the warden and gave her one half hour to release Susan from prison and send her home. An early release order from Washington is unheard of for prisoners. Anyway Susan is home six months early. Right now Susan and I believe in Grandpa, because we don't know any human who could have such influence in Washington!

[22] Points of the Pentagram & Life Points

- by Larry Evans III°

The purpose of this article is to suggest some parallels between the numeric value of the pentagram's points and age points. Since the pentagram has five points, let's number them as such: upper left is number (1), upper right is number (2), lower left is number (3), and lower right is number (4), which leaves the bottom point as number (5).



In order to identify the points as numeric equivalents, they must each be either five or be added to another number on the pentagram's points to equal five. Point five is also assigned the point

value of zero and may be used as either a five or zero. When the point values are added up, they identify an age point in life that may hold some significance to the Setian.

The bottom point is point number (5). At age five many of us have memory sufficient to talk about some experience of life. This is an ideal age to perform some event that will carry forward with the youth, and that the youth will recall forever. The point value is $0+5=5$.

The next point of life is the upper-left point, which is point number (1) and $1+4=5$. One plus four represents the age 14. Fourteen is the next age-point of importance in a youth's life. Many will argue 12 or 13, but the 14-year-old is more intelligent and mature, thus better able to understand some significant act.

The upper-right corner is assigned the number (2) and $2+3=5$. Two plus three represents 23. I suggest that the pentagram reveals the age of majority should be 23, not 21 as in many countries. At the age of majority one is legally able to drink, vote, and enter into binding contracts. The 23-year-old is better able to judge than the 21-year-old.

The lower-left point is point number (3) and $3+2=5$. Three plus two represents the age 32. This age represents the age of accumulation of credentials. At this age-point one might have concluded the majority of education, vocational training, or have arrived at some measure of business experience, and is now poised to focus on mundane accumulations.

The lower-right point of the pentagram is point number (4) and $4+1=5$. Four plus one represents the age of 41. This symbolizes the entrance of mastery of vocation in the mundane. In other words it suggests that by age 41 one should have advanced in mundane wisdom to a point of understanding where redoing common principles is no longer needed.

Returning full circle to the lower point, again we discover that, upon a second time, the number is still (5) but now it has become $5+0=5$ which represents the age 50. Age 50 is suggested as the age of retirement. Not the mundane retirement that says one should quit working and enjoy life, but a magical retirement which is symbolic of a new awakening. Age 50 should then become an age at which magic begins to become new again - a time of recording new, profound experiences and exploring the final mysteries of life. Age 50 begins the age of real wisdom.

Whether or not you agree with the age-point symbolism suggested in the article, consider the potential for societal repercussion if society as we know it changed its old considerations for the new measures the article suggests.

[23] *Xem*: Another Aspect

- by James Knowles II°

In response to Adept John A. Youril's
"Xem: The Next Generation"

Xem no doubt has its place within Set's Temple and his Æon; otherwise it would have been left by the wayside after the crisis of XVII ÆS. Like Adept Youril I wasn't around at that time, but common sense tells me this is true.

Is *Xem* an Æon-enhancing Word? I would say yes, while at the same time admonishing one to be mindful of the difference between an æonic Word and an æon-enhancing Word.

In my own Work with *Xem*, limited though it might be, I've found *Xem* to be finite in that it is a perceived level reached after a successful Remanifestation. The danger is that having realized *Xem*, one can bask in the perceived success to the point of becoming slothful. On the other hand, if one takes *Runa* into account, then one will see that the recently-perceived *Xem* is no more, and one must again Remanifest over the horizon of *Runa* to yet another higher state of being.

While I think it inappropriate to discuss the *Xem* Keys with any detail in this article, I will say this: One does not "stand before Ma'at to weigh his heart against her truth".

In my own work with Ma'at, and from a II° perspective, I've found that the "weighing" is the Setian balancing of the Ma'ati of self (Ma'ati = the twin aspects of Ma'at). Now if the Ma'ati are aspects of Ma'at, and the Setian balances the Ma'ati of the Setian self, then such necessarily implies that the Setian is likewise Ma'atian, i.e. the Setian has become Ma'at. Balance = change, and such comes via continued Remanifestation of that which the Setian is. To maintain balance one must Remanifest, and if one continues to Remanifest, then one will at once see *Xem* and see it not; one will *Xeper*.

As for structurally organizing the Words *Thelema*, *Indulgence*, *Xeper*, *Xem*, *Remanifest*, *Runa*: I attempted this as well, likewise before I had access to the *Xem* Keys, which led me into something I'd not completely expected. The point is that I came to realize there is no single "correct structuring" of the Words which will fit into every Setian's work. Every Setian works within his own mindscape, and because of this, structuring - the formation of ordered state - will vary from Setian to Setian.

[24] **Aboriginal Becoming**

- by Jennifer Rush-Hunter III°

Introduction

The Australian Aboriginal boasts an existence of around 50- to 60,000 years, as their Dreamtime stories have told. Archaeological findings have shown them to have survived the Ice Age without a noted genetic change. They are possibly the world's first mariners. They seem to be the first race to have used cremation. Their rock art predates anything else known. And, most impressive of all, it has been found that the less-developed Aboriginal race had co-existed with a race of modern man - the first time anything of the like had been discovered. In one cave alone it is estimated that possibly 30,000 people had contributed to the artwork within a period of 15,000 years!

A fragment of bone found in central Australia appeared to be close to 150,000 years old. This type of evidence tends to help support the Aboriginal belief that the beginning of all existence sprang from the Aboriginal domain. [Even Australian marsupials predate all other mammal forms by at least 120 to 125 million years. For instance the Australian wombat is the prototype for the European groundhog, and the Tasmanian tiger is the prototype for the North American wolf.]

Within the many tribes of Aboriginals throughout Australia, there were as many as 500 different languages. Through physical acts of Dreaming such as art, music, dance, and ritual, the communication barriers were broken.

There are many different interpretations of the Aboriginal culture. I've tried to weed out the more common associations in order to keep a basic content and direction.

Genesis and Dreamtime

World creation myths are often brought about through a great "cosmic copulation", the Divine Marriage. An Aboriginal primal couple are the All-Mother "Waramurururungundju" and the All-Father "Baiaame".

Within Aboriginal belief a vast creative process can be experienced through ecstatic dancing and sexuality. Hence the copulation continues; the Dreamtime unfolds. The great Ancestor's pains and joys, successes and failures, blindness and revelations all sculpt the Earth and the cosmos.

The Aboriginal Dreamtime Ancestors traveled across the barren expanse of Australia. By doing this they shaped a somewhat featureless landscape. Before traveling they would Dream the adventures and episodes of the following day. Moving from Dreams to actions, they created and brought into

manifestation all the animals, plants, foods, elements, the Sun, Moon, stars, and people. Each could transform from one to the other. They were beings who had metamorphic ability: plants into animals, animals into landforms, landforms into men and women.

However the Ancestors wearied and retired into the earth, the elements, the creatures, thus giving potency to everything. Each day in Aboriginal life is lived in remembrance of when all first came into being. Stories and symbols may vary from one group to another, but tend to weave a common thread among all Aborigines.

The Dreaming is the hidden dimension or shadow: unconscious, strange, and unknown. It is chaotic in that it is a meeting of the opposites continually being encountered in the search for meaning. The Aborigines believe that the universe was created as a result of a thought-image or mental picture. This formed the body of the universe, the first spiritual substance. According to them, this was the beginning of Dreaming. All life began from this power of images.

This pure thought or image in its earliest manifestation is likened to the great Rainbow Serpent, who is the most potent deity in the Aboriginal culture. He is the genesis of the creative process, a self-created being who created all and endowed man with the abilities within the Dreaming. He serves as a bridge or doorway through which the individual can pass from one world or realm of existence to another.

The Rainbow Serpent moves within the land. With the movement of his body/being he created the landforms and the rivers. He was also death and destruction, often devouring beings to create landforms. It is the first cosmological model for the spectral order of universal energy: the colour spectrum, in other words.

The Rainbow Serpent depicts the unity between the physical and invisible worlds as does the colour spectrum, the invisible being gamma rays, infrared, x-rays, ultraviolet, microwaves and radio waves. The visible, then, is the seven-colour spectrum of natural daylight.

The Rainbow Serpent is an ultimate duality, both Solar and Lunar, life and death, light and darkness, wisdom and blind passion, physical and spiritual rebirth. It is phallic, the male force and husband of all women, but also the feminine principle in that it is secret, enigmatic, and intuitional. It is timeless.

In drawings the Rainbow Serpent bore designs similar to the depiction of vibration waves, as did also the Egyptian goddess Hathor. She was also associated with the colour spectrum and the physical and invisible realm. Hathor represented the rise of the life-giving waters of the Nile, as the Rainbow

Serpent was associated with waterholes.

The Dreaming enables one to see and gain knowledge of past, present and future times. The individual can further create and manifest, or mold his/her life through this process. Through the Dreamtime they Become. For the Aborigines it is a constant search for meaning and identity. To enter the land and find the sacred place of the Rainbow Serpent is to uncover the mystery of the all and thus of one's self. Making our own Dream journeys and listening to the voice of our own Dreaming is the beginning of the process of renewal and being.

It is interesting that once you think of a dream or remember a dream, you don't often think of it as having been in the realm of reality. A dream is a group of thoughts which come together like a motion picture in your mind, either in the conscious or unconscious realm. The Aboriginal Dreaming is similar, except that it is manifested into a state of reality. The presence and activity of the unconscious is often noted only during sleep and dreams. For the Aborigines the unconscious mind is continuous and ever-present, permeating all levels of existence, alternating between waking and sleeping, life and death.

The Nomadic Essence

The Aborigines were nomadic and moved in tribes throughout the lands of Australia. The Aboriginal was entirely dependent on the land. This is why he saw himself as the caretaker of the land. "Nature must suffer so that man can survive, but man must also discipline himself so that nature may survive." This is the essence of his philosophy. In this respect the Aborigine could be seen as the greatest conservationist and environmentalist. Using only what he needs and not wasting needlessly, he acknowledges everything around him and looks into and beyond all things. He is more aware of his surroundings and hence himself. He is seen as "wanderer on the way to the self". Every part of his tribal territory has personality, form, and meaning; each rock and tree has a story. He sees the land as a living entity upon which he thrives.

Aborigines grow in life by increasing their identities rather than limiting them. They absorb power and spirit of animals and plants; here lies the ability to express the essence of all the forces, energies, and species imbued in creation.

Contemplate this quote from one Aboriginal elder:

Only human beings have come to a point where they no longer know why they exist. They don't use the deep-rooted knowledge within each of them ... they are not even aware ... they stumble blindly towards an empty hole

waiting to swallow them up ... but I know where it leads. I've seen it. I've been there in my vision and it makes me shudder to think about it.

Unless white man learns to enter the Dreaming of the countryside, the plants, the animals before he uses or eats them, he will become sick and insane and destroy himself.

Most of the Aboriginal living space was desert-like, but the desert to the Aborigines had a much deeper meaning than we may comprehend by its vastness. They see the physical expanse of the desert as a lead to a spiritual reality. "The greatness beyond ourselves which we can attain: The desert is a paradox, joy revealed in pain, life in death and presence in absence. It is both terrifying and supremely fascinating. In this we understand the sheer audacity of existence."

The desert speaks: "I am echo. I am emptiness. I observe."

The Aborigines, while at their campfire, would look up into the sky; but they didn't see the stars; they saw the campfires of their ancestors on their journeys beyond and deep within the Dreamtime. The bright stars were the ancestors who were not long gone; the dimmer stars were the ancestors further along their journeys. They believed that the ancestors would watch them while still in their physical lives, yet to Become; and as each watched the other, their eyes would meet.

Physical Manifestations

The Coroboree is the most common form of music and dance celebration. It can be embarked on for any purpose, but does not necessarily need a direction. It can be for pure enjoyment. Everyone usually joins in on the celebrations. However there are other dances and rituals which are for men only - where women are forbidden - and others for women only, where men are forbidden.

These usually take place on sacred dance or ritual sites, away from the rest of the tribe. These sacred sites were often places where their Dreamtime ancestors had held their rites and dances, generation after generation, making them powerful energy spots. These sites were somewhat a state of mind or spirit awareness, rather than a physical place, creating or initiating a certain state of mind or level of consciousness: a place where Dreamtime spirits could be enticed for magical purposes.

Dance and ritual were often used to portray and tell of the Dreamtime stories. Those involved would utilize this form somewhat like a play and act out the stories, imitating the many ancestral animal powers involved. Depiction of animals throughout the Dreamtime played a big part in the coming into being of man. The most significant of these animals

was the kangaroo, who was said to have been the messenger of the Dreaming unto man.

Aborigines have a very close kinship with one another. Children were included in dances and ceremonies, and were introduced to adult sexuality freely. They were encouraged to explore their own sexuality at a young age.

Dances and rituals often followed traditional patterns, and sometimes needed several hours of preparation. Body paint was widely used, and normally the designs were of the clan's symbols and their animal totems. Ritual implements would often need to be restored, and ritual banners may have to be woven.

In the case of the incorporation of a feast, the slaughtered animal's blood would be used as an adhesive for sticking feathers, twigs, etc. to the participants' bodies. Blood-letting was abundant within Aboriginal tradition and ritual. Scarring the body was said to bring about physical and spiritual strength. Young boys and girls around the age of twelve would have to undergo a form of blood-letting and the experience of pain through initiation rites to signify the next stage of their spiritual life. This was in the form of a clitoral cut or circumcision.

This triggers the thought that suffering throughout the world is not necessarily a bad thing. Through this suffering we can find ourselves. However the trap is created when we allow ourselves to be obsessed with it. View your world as "self". Within Aboriginal spiritual tradition it was not uncommon for them to undergo ritual death and rebirth, mystical states such as direct knowing, timelessness, and an overwhelming and profound sense of unity with all life.

Another expression of Aboriginal life is in their art. They pride themselves on the artwork they do, having true and deep meaning, often depicting the Dreamtime past, present, and future. They believe their art helps keep the Dreaming alive, with each painting or piece of artwork they are continuously creating and manifesting the future.

Their artwork is often depicting the landscape as it was and as it is; the art in this way can be looked upon as a map. The oldest form of Aboriginal art is called "Pecked Intaglios". It is often shown as curious combinations of geometric designs, most variations of the circle and oval combined with rows of indentations. These have not been deciphered because the particular race which produced the art is now extinct - the only recorded instance of successful genocide in history. Unfortunately they were not literate. This form of art was considered by the later Aborigines to have been painted by the people of the Dreamtime.

A later form of rock painting called "petroglyphs" featured shapes of recognizable objects, such as animals and human figures.

Many rock shelters are painted depicting ritual and mythological history of the Aborigine. These sites became ceremonial and teaching sites, where the messages from their ancestors are studied within the paintings. The paintings are periodically renewed and retouched by successive generations, but never altered since this would be taboo and an insult to the great Dreamtime ancestors who may become angry and seek revenge.

The artwork found in a cave in the central-north of Australia [as discussed in the introduction] was of many outlines of hands. This sort of artwork I feel was done to leave individual impressions or energies similar to the thought of the ancestors becoming spirits and placing themselves upon the cave walls and rocks as paintings. The rock art of the Australian Aboriginal predates any like form to date.

To sum up, the Dreaming cycle can be depicted in the following table:

Conceptual: subjective - objectification - subjective.

Biological: seed - growth to fruition - seed.

Psychological: internal dream - externalization - internal memory.

Energetic: potential - actual or kinetic - potential.

Physical: vibration/field - formation - vibration/field.

Spiritual: the unborn - the living - the dead.

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The Black Pyramid

- by Michael A. Aquino VI°

[25] Ghosts from the Negative Green

The other day on the "Base of Set" echo-subforum on Glinda, someone asked about ghosts - i.e. what to do if you think you've seen one, or if you suspect that your house is haunted generally.

As with other "occult" subjects, there has been much nonsense written about ghosts & hauntings, accompanied by all manner of individual & group crank-supporters. And of course there have been equal numbers of ghost-debunkers. Collectively this makes for an entertaining hobby on either side of the fence.

A serious Black Magician will eventually be interested in investigating such substance as there may be behind the surface imagery. Do ghosts exist either in some sort of "traditional" way or in a less-obvious "scientific" sense?

Let's start with three basics [there are exceptions to each, but on the whole these hold true]:

(1) If a ghost is a departed spirit-essence of a previously-living person, it might conceivably manifest itself as an ethereal image of that person's body, but non-parts of that body, such as clothes, carriages, horses, or chain-saws wouldn't make the trip. Ghosts which do not appear in human form are sometimes called **specters**. [This term comes from "spectrum", as the ancient Greeks considered specters to appear in a variety of **colors**. Remember this in the discussion below.]

(2) By and large, ghosts tend to be associated with **specific viewers** (such as a relative) or **specific places**.

(3) Ghosts are unreliable. They show up, if they do, unexpectedly and irregularly.

If a ghost appears to a specific viewer, and particularly if that viewer has a history or "talent" for seeing or manifesting ghosts (i.e. a medium), your first consideration is whether it is deliberate fakery. Such may be innocent [as in stage magic ghost routines] or fraudulent [if the person is trying to put over a scam].

If you decide that the person is being honest, then either it is a subjective universe experience - out of control, as it were - or that individual's senses are adjusted in some subtle way that most others' aren't, enabling him/her to sense something they can't. We'll come back to this later also.

If a ghost appears only in a specific place, such as a particular room in a particular house, then it stands to reason that there is something about that particular location that is conducive to such a manifestation. [Here it would be even more helpful to narrow things down to see if only certain individuals sense the ghost in that location, and what common perceptive threads there may be between those people.]

Here we enter the marvelous magical world of shape dynamics and their impact on human consciousness. Like proxemics, shape dynamics is a force which routinely exercises a tremendous psychological influence on people without their conscious awareness. [Re proxemics cf. my "Proxemic Magic" in the Order of the Trapezoid's *Runes* 7/85 (Glinda file: "Proxemic").]

#60 on the reading list is Roger de Lafforest's *Houses That Kill*. By now this paperback is probably next-to-impossible to find, so eventually we will get the good stuff in it synopsized and made accessible as a Glinda-file. But for now let's consider dL's basic premise: that there is a "hidden science" of buildings and other closed environments (such as caves or groves). When you enter such a building, you are exposed to these principles, which may have either an immediate or a long-term effect on you [HPL devotees will note that delayed-effects were often an HPL staple, as in *The Color Out Of Space* or *The Shunned House*.]

This is somewhat along the line of the well-known Chinese art of *Feng Shui*, according to which there are certain good and bad ways to build and landscape buildings in terms of their effect upon occupants. *Feng Shui* is an interesting mix of psychology and superstitious tradition, and there are lots of books available on it. A pleasant, coherent, and knowledgeable introduction is Derek Walters' *Feng Shui* (NY: Simon & Schuster/Fireside, ISBN 0-671-66790-4), 1988.

Houses That Kill, as its name conveys, focuses less on how to build good houses as how to recognize, avoid, and escape bad ones. I labeled it TS-5/OT-5 for the simple reason that someone with sinister intentions could use the same information to **create** such architectural Frankensteins. Don't fool around with this stuff for the same reasons that you shouldn't fool around with other -5 material unless you know damned well what you're doing and have a very sublime reason for doing it.

Reading *HTK* is a bit like reading the *Necronomicon* or *The King in Yellow*: There is a lot of craziness and raving, and you have to look for the occasional flashes of near- and para-sanity. When these appear, they are illuminating indeed.

Assume that you have come across a house with a rotten reputation; people die, go crazy, believe in

the Warren Commission, etc. when they live there. De Lafforest offers this checklist:

1. Location: The house may be built on impenetrable ground, over an underground stream of water, an ore deposit, a geological fault or a closed cavity, or in a place vulnerable to electrofiltrations or infested with harmful waves for one reason or another.
2. Shape waves may be responsible.
3. There may be ionization of the air.
4. The materials of the house, or of the furniture and other objects inside it, may be malignant by nature.
5. The house, in whole or part, may be under a curse or an interdiction.
6. The memory of walls or the bad breath of the past may be poisoning the house in the present.
7. The bad luck and the evil eye of one or more of the occupants may have impregnated the house and the atmosphere inside it so thoroughly that they in turn emit harmful waves. There are then reflections, echoes, repercussions, backlashes a kind of abominable tennis in which increasingly harmful waves are sent back and forth indefinitely between the house and its occupants.

In the space of this *BP* article I can't go through the ramifications of all of these; the reading list will be helpful. For instance Nigel Pennick has written a lot about geomancy, and there's a tasty chapter on it in #14M. [The British generally appear to be especially interested in geomancy, ley-lines, and that sort of thing.]

Here I'd like to focus on **waves** and **vibrations**, as dL mentions in items #1, #2, & #7.

Assuming that all readers of the *Scroll* got "A"s in their high school physics classes, we know what W&V are. When they get going under certain circumstances, they create additional phenomena called **fields**. You can see and measure at least some kinds of waves, but fields are trickier. Often you can ascertain the **presence** of a field, but cannot be sure **why** it is there or even what it is **composed** of. For instance, a magnetic field can be measured, but what **is** it? And gravity is something that **might** be a field-phenomenon, but no one's quite sure. Einstein's idea of the Holy Grail was a "Unified Field Theory" interrelating gravity & electromagnetism, but he never quite found the castle.

As in *Forbidden Planet*, where a monster lay in ambush hidden in the *id* of Dr. Morbius, de Lafforest suggests that similar "monsters" may lurk within the friendly, pretty range of the visible

electromagnetic spectrum [remember that word from above?]:

Everything would be simple if we were limited to the colors of the rainbow. But besides the seven visible color-vibrations (violet, indigo, blue, green, yellow, orange, red), the spectrum includes five invisible ones (infrared, black, negative green, white, ultraviolet). Belizal and Morel write that 'in the sector between black and white there are many other vibratory points revealing great energy. This is an intensely radioactive zone whose center lies in negative green, which is the exact antipode of the green of the spectrum, or positive green.' And they conclude: 'It is the shortest and most powerful vibration in the universe.'

I will add that it is also the most dangerous. With green we are at the borderline between good and evil, the visible and the invisible. Both positive and negative, it is the most mysterious of all colors, the only one that is exactly opposed to itself. In any case it greatly complicates efforts to assign responsibility for the inexplicable harmful forces that contaminate some houses.

The subject of colors provides a reasonable transition to the difficult and controversial problem of shape waves.

All the harmful rays I have mentioned so far can be detected and measured by scientific devices sensitive to microvibrations and electromagnetism. They correspond to gamma rays, which are similar to X-rays. It has been established that the shorter their wavelength is, the more harmful they are, and that they are extremely **hard**. It is precisely because of this hardness that they can so easily penetrate living tissues. In human beings and animals they destroy red corpuscles; in plants they attack the sap. They are thus responsible for a progressive disintegration of the human race. It can be said without exaggerating that the end of the world is near if man neglects to protect himself from the malignant rays that criss-cross the universe. Fortunately, as we have seen, it is possible to assure such protection by relatively simple means.

Provided these dangerous rays have a kind of physio-chemical plausibility, it is easy to convince people they exist. Since the idea of radioactivity is now familiar to everyone, it can be understood by analogy that there are cosmic and telluric waves which have detrimental effects on human beings. But it will be much harder for me to make my readers take

me seriously when I say that by drawing two perpendicular lines with a point in common, we obtain the shortest and most powerful vibration in the universe, the one I have already mentioned in connection with colors: negative green.

These vibrations produced by a right angle are shape waves, that is, waves engendered by shapes as their name implies.

When they are emitted by symmetrical geometrical shapes, they are favorable to the equilibrium of living organisms. They are unfavorable when they come from shapes that are irregular, non-compensated, or dissociated to project malignant energy.

We have here come to the impassable no-man's land that separates science from magic.

If it is true, as I believe, that this vibration is created by angular refraction, it is easy to imagine the superhuman power wielded by someone capable of aiming, wherever and however he chooses, the formidable artillery of shape waves contained in an ordinary geometry textbook.

We are already familiar with the Law of the Trapezoid, and with Mortensen's observations in his *The Command to Look* (#20J) about the psychological impact of different shapes and masses. De Lafforest is moving us another step towards the "machinery" involved, i.e. the impact of specific wave-lengths on the electromagnetic spectrum on the human brain & *psyche*. Further that angles of intersecting planes generate waves/fields which may or may not be within the visible EMS.

Isn't this fun and weird? Look around the room right now and start worrying about all the negative green that you never knew was stalking you like one of Colin Wilson's mind parasites ...

And that's just **within** the visible range.

Back in 1975 a looker-into-strange-things named John Keel wrote a fascinating little book called *The Eighth Tower* (NY: Signet #451-E7460). Its title takes off from that evocative passage in William Seabrook's *Adventures in Arabia*:

Stretching across Asia, from Northern Manchuria, through Thibet, west through Persia, and ending in the Kurdistan, was a chain of seven towers, on isolated mountain-tops; and in each of these towers sat continually a priest of Satan, who by "broadcasting" occult vibrations controlled the destinies of the world for evil.

Seabrook considered the Shrine of Sheikh Adi of the Yezidis to be the westernmost of these towers,

and the entire legend formed the basis for the Church of Satan's IV°, whose Initiates were originally conceived to be such Sorcerers.

Keel's "eighth tower" derived from this notion of "broadcasting"; his book was a journey through the oddities of the entire EMS. In this he was less rigorously scientific than Dr. Becker in #17F [cf. my "Salamander Bones and the Seven Towers of Satan", *Runes* #III-3 (Glinda file: EMS-Efct)], but interesting nonetheless.

At the bottom of the EMS (0-1,000 cycles/second) we have AC current, electric power motors, VLF radio, telephones, hi-fi audio, etc. In the 100 kilocycles-100 megacycles range LF/MF/HF radio. Moving on into the 100-1,000 kilometer range we encounter VHF and UHF radio, radar, infrared, microwave. Somewhere between 10^{13} and 10^{15} KM we have the visible light spectrum, i.e. everything that we can [normally] see. At 10^{16-17} you get X-rays, then Gamma rays 10^{18-19} , then cosmic rays at 10^{20-21} .

Keel went on to hypothesize a "superspectrum" that would account for field phenomena, magnetism, gravity, and linkages of the ESP type. Whether you care to buy that immediately, and I'm not suggesting that you do, he **does** make the point that there are a lot of things taking place around us all the time that we can't [normally] see or hear, although we can measure some of it.

If you have a dog or a cat, you're doubtless familiar with its occasional tendency to "see a ghost". It starts, looks intently at some corner of the room, growls, etc. You look, and there is nothing there. Well, nothing that **your** EMS capabilities can detect!

Taking a leaf from *HTK* and one from *ET*, consider that certain environments may generate or alter existing EMS wave patterns, thus "shape waves", and allow some or all persons in the vicinity to see or hear phenomena otherwise inaccessible to them. This depending upon the individual sensitivity of each person to his/her EMS range. And there you have haunted houses, ghosts, and those **color**-ful specters.

Let's play with this a little further. From my "[Musical?] Notes Towards Project Andromeda", *Runes* #II-1 (Glinda file: JStarShp):

The electrical energy in your brain occurs in waves measured according to cycles per second (CPS). As any good biofeedback freak can tell you, 1-3 CPS = Delta waves, characteristic of deep sleep. 4-7 CPS = Theta waves, characteristic of high emotion, violence, & frustration. 8-12 CPS = Alpha waves, characteristic of meditation, relaxation, &

“searching for patterns”. 13-22 CPS = Beta waves, characteristic of frontal brain activity, deliberate effort, & logical thought.

We'll come back to brain waves in a moment, but first a word about another principle: resonance. Resonance is a very interesting concept and deserves a precise definition:

1. a vibration of large amplitude in a mechanical or electrical system caused by a relatively small periodic stimulus of the same or nearly the same period as the natural vibration period of the system.

2. the intensification and enriching of a musical tone by supplementary vibration either sympathetically or mechanically induced ...

Now a little-known but interesting fact is that your brain-waves are subject to the principle of resonance. Energy-waves reaching your brain through any medium eyes, ears, or flesh will tend to induce your brain-waves to cycle at the same wavelength. A common example of visual resonance is the seizures that some people experience when exposed to a light flickering at 10 CPS.

The audio spectrum being the range of sound vibrations which human hearing can consciously detect is from 15 CPS (bass) to 20,000 CPS (treble). The infrasonic range 10-15 CPS is too low to be consciously detected but is nonetheless capable of inducing resonance in the brain. Below infrasound [and sometimes encompassing it] are Extremely Low Frequency (ELF) waves, which are powerful and durable enough to travel through the Earth for communications with submerged submarines.

The relaxation which you paradoxically feel when listening to the deep, heavy throbbing of drums and bass guitars at rock concerts is the same as that felt by Indians listening to the large dancing-drums accompanying their ceremonial campfires. Resonance is produced which inclines your brain-waves towards Alpha, and if the rate of the beat seems particularly pleasing to you, I recommend you take your pulse. My guess is that it will be close (somewhere around 70 CPM), which your system will find subconsciously soothing. [If you wish to soothe a crying infant, rock its cradle at about that speed, or hold it to your breast so that it can hear your heartbeat. Try it!]

Now Theta happens to be a very

interesting range. Soviet research into PK phenomena has yielded the fact that PK activity is generally associated with a sudden surge of Theta activity at the 4 CPS level. Theta is also more common in the brains of young children, which may have something to do with the rumor that “Poltergeist” phenomena are usually catalyzed by the presence of a child in the house.

So in addition to shape-waves affecting what you may be able to see, they can also affect what you may be able to hear. And even if you can't see or hear anything unusual, they still may be reaching into your brain to tinker with your disposition, emotions, alertness, and ESP/PK powers.

And you thought exploring haunted houses was just looking around with a flashlight and holding seances, right? That's what you get for venturing through the pylons of the Temple of Set.

But wait - don't go away just yet. Seances **work**, just like Ouija boards and Tarot cards work **if you know how to activate the forces of your mind for which they are triggering assists**.

The principle which activates them is **fear**. That one key word should be enough to put any reader of the *Scroll* on track to the “machinery”. Create a fear-environment for yourself [or others] and devices such as these will activate. in the June 1987 *Scroll* I commented:

Readers of my *Church of Satan* history know that a year elapsed between the time when I accidentally saw Anton LaVey at the premiere of *Rosemary's Baby* and my decision to join the Church of Satan. During that year I was a Second Lieutenant in the 82nd Airborne Division at Fort Bragg, North Carolina - and at Fort Bragg an incident took place that helped me to make up my mind about Satanism. That incident was a 1968 Hammer film *The Devil's Bride*, which played one night at the 82nd's theater.

The Devil's Bride is the film version of Dennis Wheatley's novel *The Devil Rides Out*, and it is probably the finest “classical Satanism” movie ever made. For some mysterious reason, it is screened only rarely on American television and is not available as a videocassette. Christopher Lee stars as the Duc de Richleau, combating Charles Gray as Magister Templi Mocata. Gray has polished his exquisite villainy to near-perfection. When imperiously asked to depart the premises of an ancient English manor where two disciples are concealed, he pauses, glances politely-but-glacially at his aristocratic hostess, and remarks, “Very well, I

shall go, and I will not be back ... but **something** will!"

Now that, I said to myself, is class. [I probably decided to become a Satanist right there and then.]

So if you want to do some "classical Satanism", there is no better model than Dennis Wheatley. He may have taken some of his terminology from Aleister Crowley, but **only** the terminology; his plots are old-time Devil-worship at its most *la-Bas*. [I got in trouble with Diane LaVey one time for touting Wheatley in the *Cloven Hoof*. "Easy does it," she said. "We can't have our members crucifying bats upside-down and such."] Quite right, and I reemphasize here that Wheatley should be used for **atmosphere, not** for practice.

Want to fight off some Saitii Elementals? Find an old, abandoned house the more decrepit and isolated the better. Go there alone. Clear everything out of the living room. Draw a TET TRA GRAM MA TON-style magic circle on the floor. Ring it with four tallow candles in antique silver candle-holders. Between them put four silver dishes of holy water. Fast for 24 hours. Go there again at dusk, enter the circle, ritually close it, pray to God and Jesus a few times to protect you, and light the four candles. [No other light sources permitted.] Then wait ... until night falls ... and the shadows begin to move in the weak candlelight ... and after a few hours **something** enters the room - over there, while your back was turned ...

"The most merciful thing in the world, I think," observed H.P. Lovecraft at the beginning of *The Call of Cthulhu*, "is the inability of the human mind to correlate all its contents. We live on a placid island of ignorance in the midst of black seas of infinity, and it was not meant that we should voyage far. The sciences, each straining in its own direction, have hitherto harmed us little; but some day the piecing together of dissociated knowledge will open up such terrifying vistas of reality, and of our frightful position therein, that we shall either go mad from the revelation or flee from the deadly light into the peace and safety of a new dark age."

I think HPL had a point with regard to human minds. Fortunately for Setians, our minds are something **more** than human, and the Temple of Set's continuing correlative explorations into those black seas of infinity merely serve to make them more so. As we come to see the vistas of reality, however, we are faced with the challenge to interact with them with dignity, wisdom, and the genius of creativity that is the Gift of Set.

Start now by going ghost-hunting.

[26] Newspeak

Don't you see that the whole aim of Newspeak is to narrow the range of thought? In the end we shall make thought-crime literally impossible, because there will be no words in which to express it. Every concept that can ever be needed will be expressed by exactly **one** word, with its meaning rigidly defined and all its subsidiary meanings rubbed out and forgotten ... Every year fewer and fewer words, and the range of consciousness always a little smaller. Even now, of course, there's no reason or excuse for committing thought-crime. It's merely a question of self-discipline, reality-control. But in the end there won't be any need even for that. The Revolution will be complete when the language is perfect ... Has it ever occurred to you, Winston, that by the year 2050, at the very latest, not a single human being will be alive who could understand such a conversation as we are having now? - George Orwell, 1984 (#14E)

According to *Harper's* magazine, in less than 50 years the written vocabulary of the average 6- to 14-year-old child in the United States has shrunk from 25,000 words to 10,000 words, a three-fifths loss in the ability to make sense of the world through language.

In 1930 only 4.3% of the population was illiterate. Today between a fifth and a quarter of the population is illiterate.

To me these statistics are profoundly shocking. This trend may not be engineered by an intentional political conspiracy as in Orwell's novel, but the end result will be no different: a society of stimulus/response *Eloi* in which the pursuit of wisdom will be considered an archaic affectation at best and a dangerous heresy at worst.

This is not a mere "schools" problem, although that is part of the picture. More essentially it results from the global withering of idealism. Too many ideologies have been shown to be corrupt, too many heroes' feet of clay exposed. Although not immediately evident because of scientific and economic momentum, this disease of the soul can be traced to the convulsions of the two World Wars and the existential alienation which grew like a fungus from their ashes:

We were equally tired, in mid-century, of cold sanity and hot blasphemy; of the over-cerebral and of the over-fæcal; the way out lay somewhere else. Words had lost their power,

either for good or for evil; still hung, like a mist, over the reality of action, distorting, misleading, castrating; but at least since Hitler and Hiroshima they were seen to be a mist, a flimsy superstructure. - John Fowles, *The Magus* (#61)

What this means to the Temple of Set is that Setians cannot pursue personal evolution against a society which is itself evolving gradually, or even maintaining an equilibrium. Rather it is devolving at its foundations, at an exponential rate. Aspirants to the Temple from such a society will have further to jump to reach even our lowest standards, and to be a Setian will be all the more precarious a state of being.

Thinking about this depressed me, so I went to a record store in search of inspiration from "a more civilized age". When I got there, I found that phonograph records no longer exist, and only a small fraction of such recordings have been considered commercially significant enough to transfer to CDs.