

The Scroll of Set

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[1] On Death, Darkness, and the Heb-Sed

- by Don Webb IV°

What is darkness? For many in the Temple there is a simple understanding that darkness is our friend. Nothing could be further from the truth. Darkness is our advise and tester. Darkness is whatever comes from the unmanifested into the non-natural world.

All new things come from the unmanifested. If you didn't have love last night or gold yesterday, and have it today, then it has come from the unmanifested. And such things are always tests, resistors. Think of your first car. At first all you could think of was that you got it. Then you thought that you'd never be able to master it. Then you could drive it, and the only thing was the driving of it. Then at last you mastered it, and the real possibilities opened.

That car had come out of the darkness, and for a while it held you in its thrall. Then you overcame it. This is a small eddy of darkness - a small piece of the non-natural world, which, like all things created by the action of the Black Flame on this world, have the capacity of being our tester and adviser.

Now what of the darkness within? Here too new things appear out of the unmanifested. When you have a new idea, never mind that you may have read it or heard it somewhere. When you have the idea and it shakes your world, it has come from the unmanifest within.

The idea blots out all else for awhile. It becomes a god by insisting that this is the only door to the LHP. Because of the power of our creations, of our Remanifestations, we are held by the idea and not by its possibilities. Only if we learn to seize each new insight by putting it into practice do we learn to *Xeper*.

Many people in their development get only as far as their last really great idea. It may have been a really great idea. But just like the most ornate and impressive door, it remains a wall if we don't go through.

Now what of death? Death is of course the Great Unmanifested in our lives. It changes every day; it informs and tests. There is no natural event that has the force it has on our *psyche*. Like darkness it is not our friend. Like darkness it is not our enemy. And of those creations of darkness it

supremely takes on the power of the unmanifest.

In fact death is the supreme magic that mankind has wrought on itself. Every other construct in man's subjective universe, whether religion, alcoholism, medicine, psychotherapy, art, etc., comes from the knowledge of the inevitability of death.

This also shows how much bad GBM man can do. Unfortunately most of mankind turn to a worship of their ideas of death, which is their own creation.

We can consider this mysterious thing intellectually or emotionally, but the real experience is going to be different. We do have one clue, in that in the Egyptian pantheon it was Set who created death - by killing Osiris, the god of stasis.

The Magus Gurdjieff once said that if mankind could be gifted with an organ that made him aware of his death at every instant, there would be hope for mankind. We who live freely within the LHP know that there is no hope for mankind, but for us there is a hope that we can learn to see our death. Let it install in us a sense of urgency, an Understanding of the unmanifest, of darkness herself. Then we will cease to view darkness as our friend, and see her for what she really is - an absolutely necessary element for our initiation. If death weren't of darkness - if we could freely speak with the dead - if we **knew** - then we wouldn't have the possibility for Becoming: none of the urgency, none of the many-layeredness of *Xeper*.

But if darkness is not our friend, and as death is certainly not our friend, are we friendless? No, for the first of our kind is our friend for creating these things. The Prince of Darkness created the unmanifest with his first thought: "*Xepera Xeper Xeperu*." With each use of that formula, good or bad, we create the darkness around us and beckon to ourselves manifestations of the darkness. In this we are the creators even of time, in all of time's manifestations beyond the wheeling of the stars.

Now why do I mention this, introduce this element in the year of the Heb-Sed? Mankind's relationship with the unmanifested has changed because of our *Æon*. The rate that the new - which to say the dark - manifests is much, much faster now. This type of change has occurred in other times in human history, generally with the visible appearance with the friends of the Prince of Darkness.

The filtering mechanisms, such as church, state, party [or whatever], are falling into disrepair since they cannot deal with the level of manifestation. These structures of the Age of Dependence will in their death-spasms be dangerous, but much more so the average individual who has depended on these structures for personal identity. The sudden exposure of self will leave them raw and violent. The very darkness that we must have is in their lives a source of confusion and fear.

In this we see Set as the ruler of the Æon. Under these conditions more will awaken, but since human nature, which has not fundamentally changed, opposes this force of non-naturalization, they will become either violent [one way humans become more natural] or learn to pacify themselves with illusions of consciousness, already clear in the great herds of pseudo-intellectuals roaming the plains of the Internet.

Indeed although this is a good time for sudden awakening, because the forces of naturalization are at their strongest, it is a bad time for us. We are surrounded by those forces of naturalization -either hatred (naturalization through violence) or ignorance (naturalization through sleep). We must guard ourselves against this.

To avoid this fate, my fellow warriors, we have to do two things, and the Year of the Heb-Sed is a time predisposed for setting up to do so. One, we have to understand the world around us, not only in the best, most rational up-to-date fashion that we are each capable of finding and using, but also in its relation to the Æon. We must see those things coming out of the darkness which are predisposed to test and advise us. Rather than slowing down the rate of change, we must become the players in the waterfall of change, and learn how to make it into a shield that isolates us from our opponents rather than a force that wears us away.

Secondly we must identify with our friend Set's interests here. We must seek to actively Understand our relationship with his formula of *Xepera Xeper Xeperu*.

We cannot depend on the Temple as a filtering mechanism for darkness. We must ourselves walk freely into the dark and Become instead the filtering mechanism for the Temple. Each of us is an active force that brings treasures of darkness back to the Temple, just as our founder did when he called to the Prince of Darkness for us.

In this year of rebirth we must learn the nature of darkness, the madness of mankind, and seek each of us to "bring fresh fever from the skies". The cauldron was made by our ancestors' ancestors. The fuel was gathered one day, linking us and them, in 1966. The fire was lit in 1975. Now I trust that each and every one of you will gather the savories for the stew that we consume at the end of this year of Festival.

[2] The Eternal Net Working

- by Don Webb IV°

At a time of rebirth we must question why we are here and what we are to do. I would like to examine the first question, and after a discussion of the methodology of the Heb-Sed suggest a

voluntary activity as a beginning answer for the second question. I am going to propose a working that will change the relationship of inner and outer time, and which may increase the longevity and effectiveness of the Temple as the chief manifestation of the Æon of Set.

Such undertakings are not begun lightly. We must always guard ourselves against magic that makes it too easy for those who follow us. *Xeper* is an individual struggle for which we have been prepared by the perfect Gift in the Black Flame. Any giving beyond that takes away from our ability to emulate the giver of the Gift. In short the condition of perfect freedom is that it must be a struggle to overcome the "fate" of mankind.

However it is clear that with our magic we do change the access to and effectiveness of the Gift upon the objective universe. Such has always been the case of the people who choose Set as a role model.

Consider the three times before our own that a group of folk called "Setian" have been visible and active: the forming of the nation-state, the change in consciousness about the end of the Bronze Age [I don't buy Julian James' theories whole hog, but it is pretty obvious that **something** happened about then], and the coming of the ice of monotheism about 400 CE or so.

Each of these ages had a notable appearance of Setians. Set shows up to unite the Asian and African cultures; Set shows up to cause the great empires (the first multinational state) in Dynasties XVIII-XX. Set-Typhon becomes the ruling figure in the magical papyri and sets the shape of a magical tradition that leads to his re-emergence.

Now mankind is taking another great step into a world of rapid change and interconnectedness, marked by a failure of ruling paradigms. So what should we do to make the Gift and technology available and effective?

Well, exactly what we have been doing. International expansion, interconnectedness, whether by mail, E-mail, telephones, or simultaneous workings. But in this time of rebirth, we can enact and formalize that part of Set's working.

Now in this XXX year we are not celebrating the coming of the Temple, but the coming of the Æon when the Magus of Reconsecration created the Church of Satan. The key to understanding this as our roots is based not on a simple media-driven understanding of "Satanism", but rather an Understanding of LaVey's notion of how ideas come into the world.

The great piece of GBM that LaVey authored, the Rite of the Is-To-Be, otherwise known as *Die Elektrischen Vorspiele*, reveals his idea that at certain places and certain times ideas can enter the

world. This would reflect a harmony between mankind (HarWer) and the Prince of Darkness (Set). The idea of the Æon entered at the time of such harmony which we call the Age of Satan. The idea has clearly entered before, flourished, and then dismanifested when it was too far from its root.

We have the opportunity to take advantage of that secret by applying it. We have already made the great breakthrough - that we each have the power and right to open that Gate - so for each of us the Majesty of Set - the ability to emulate that highest of all principles - is here.

Now what if we turn the power up a notch and use what we each know in a manner to actualize the impact of our gates upon the world? What if we take what Magus LaVey had hoped for [at least for himself] and make it our own in this year of Rebirth?

I propose that we link up the physical sites of our gates to increase and diversify the strength of our individual workings. [Note well this is **not** a linking-up of ourselves - the Left-Hand Path is one of individual, not collective immortality.] Then each of our sites becomes a manifestation of the Æon - a magical point from which our will flows and the desire for *Xeper* continues to resonate after we are gone.

The Magus of Reconsecration had to proceed from his subjective universe to the matrix of other subjective universes. Some individual had to start the process, until a sufficient matrix could allow for the awakening of the Magus of *Xeper*, whose system could paradoxically be more individualized because he wasn't working alone but with a small group. This network expansion will further the paradoxical effect of each us working more and more individually, yet reaping the benefits of the Æon's chief manifestation, the Temple of Set.

Our ancestors' ancestors reflected the power of the Black Flame in their great monuments: Stonehenge, the Pyramids, the ruins at Nan Madol. With these collective [and therefore largely unconscious] workings of GBM, they created space and time and government [as subjective overlays]. The monuments told them where the center of the world was, what seasons were to be celebrated, and who the ruling power was.

Well, given the aesthetics of the Black Flame, what should our sites tell us? Where the center of the world is (wherever the individual Setian is working from), what seasons are to be celebrated (those made holy by the desire for *Xeper* of the individual Setian), and who the ruling power is (those who emulate the creator of the Æon).

The nodes of the network will be every place a Setian rite has been performed. [Note: Only if you do the work of joining will your sites be added.

Nothing is for free.] The secondary nodes will be those places where the Black Flame has moved man to magic: Stonehenge, etc.

The lines of connection will be firstly along your lifeline (every place you've done a working), secondly every place where a similar working has occurred [your healing ritual site is connected to other healing ritual sites], thirdly by geographic proximity [your working in Dallas connects with a working in Irving], and fourthly in a mysterious manner as part of the living Æon's ability to create its own advisers and testers. There will be other types of nodes and links beyond these.

This willed connection will **not** let you tap into somebody else's work. It merely lets some of the energy of your working, say about two percent, radiate through the other nodes. This has a practical effect of speeding up manifestation through the interconnectedness of the world. This has an illustrative effect of making each one of your workings a part of the catching the world in a net that helps make the world more useful to its ruler - not necessarily more easy, but a greater place for initiation. The casting of a net over an object [or model of an object] is a traditional Egyptian magical practice for obtaining control over something.

In the traditional Heb-Sed, of which I will write more later, the Pharaoh "ran" a race around buildings built to represent Upper and Lower Egypt. As a newborn he began the race nude, and after three circuits obtained garments. After that statues were unveiled throughout Egypt showing the Pharaoh in his Heb-Sed garments, thus linking the whole of the Two Lands to the magical event.

While running, the Pharaoh carried two things. One was a piece of papyrus reading "I run holding the secret of the Two Partners (HarWer and Set), namely the testament that my father gave me in the presence of Geb. I have passed through the land and touched its four sides; I run through as I desire."

The second item was a triangular navigational device called a "Hepet", which is used to site the fixed stars. [The hieroglyph for the Hepet shows up in the spelling for Apis, a word for "hidden", a word for "north", references to travel by boat, and in the word "run" (which can also be translated as "move like a jackal"). This is the earliest interaction of an angular symbol with a circular path.

The first references are from the time of Imhotep. The Age of Satan reference also focused on the angular-curved relation and the figure of Anubis [note the Anubis and "wheel with angles unrecognized, save for the children of Set" in the *Vorspiele*].

By the way, the words "Heb" and "Hepet" both have as secondary meanings "net", "turning", or "twisting". [Note, for example, that

the Egyptian word for “solstice” is “heb”.]

Now we don’t want or need [as both the Pharaoh and Magus LaVey did] a rite for centralized power. We want a rite in which each of us enacts our sovereignty based on our times and our capitals. Hence a network. The network will also serve in a kind of cosmic homeopathy to work against certain physical networks which are intolerant of Setians.

The network was begun in a working at the Strand Palace Hotel by myself, Magistra Pat Hardy, Priestess Rosemary Webb, and Adept Andy Nourse. We created it the day we visited Stonehenge and Bath after Set-XV. Its first nodes therefore include Magister Austin’s flat and the working room of the London Conclave. If you’ve ever been in a working with one of us, that will be one of the first places your nodes will link in.

If you decide to join it, perform the rite below sometime during the year [either as a group or alone], and then later enact the rite by reaching to some Setian with whom you’ve never interacted before to exchange initiatory dialogue.

Optional parts could include Xeroxing this article and giving it to some Setians you care for in the next thirty years, so that they may join as well. Of course anyone rereading this in any form is welcome as well.

After you perform the work, each new site you work at will automatically be added to the network. The effect will be subtle at first, and the network won’t come fully on-line until January 1, XXXI.

The following steps may be done in any way you desire, but the ideas in each step are important. The only words I suggest you not change are those verbally opening the rite with the Invocation of Set from the *Crystal Tablet*; that particular verbal formula has been a great link between Setian rites in most places and times, and serves as the seed crystal for the eternal Setian net. The other details of the working are provided only as guidelines and suggestions.

First: After you have begun the rite, summon the network working:

I call from London the secret by which points far apart in time and space are made contiguous. With the power of the Word of *Xeper*, I create a network though which much may be seen. Let my works radiate out from the nodes, and the pure desire for *Xeper* link the places where the rites have been spoken. The glamour is lifted, and we may begin to see clearly space and time are Become the *Æon*’s magical link.

Second: Think of the world millennia ago. Visualize the Black Flame coming to those ape-like creatures who had begun to see their own identity. See how they rapidly change, and build those monuments that create their subjective world:

I call to the places made holy by the Black Flame: Stonehenge, Nan Madol, the Temple of Set at Matmar, the Pyramid of the Sun in Teotihuacan, [put your own list here]. I see the Black Flame connecting each to each, and I call that vast network into my chamber.

Visualize the Earth, now covered in a fine tracery of the Black Flame, floating before you.

Third: Think of all the places you have worked [from ritual chambers to hotel rooms to planes to fields, etc.], including those rituals necessary for your own Becoming, that you performed before entering the Temple of Set. Call these things to you. See this also as a globe floating next to the other.

Fourth: Merge the two. You will feel a great discharging of energy as you combine the two, for you have combined the magical forces that shaped the matrix of your life with the working you have done from the Black Flame’s existing within that matrix.

Fifth: Join what you have made to the Temple network:

I run as the Opener of the Way, holding the secret of the Two Partners, namely the testament that my father gave me in the presence of Geb. I pass through the whole of the Temple, and create a net to bind the world, and command it to become a fitter place for my own initiation and for the initiation of those who have said the rites in their secret places. Herein I begin to learn the secret of binding that which is without, so that I may begin to learn the more difficult secret of unbinding what is within. I send a word of greeting to all who shall work with this net. *Xeper*.

After the work you will begin to think about all the places you have worked, and all the strange and beautiful pathways that you had to go through in order to be at those places. Remember that these memories are likewise a key to rebirth. They are not to be dwelt in, but rather used as inspiration for more work. This is one of the sources for the entry of the Heb-Sed.

After awhile longer you may begin to get feelings like those personal ones as you feel the objective feelings associated with the Black Flame come through. This is a consequence of the net sending its strands backward in time as well as

across space. These feelings too are not to be obsessed over, but turned into the fierce joy needed for rebirth. Lastly you will be drawn to the question of binding and unbinding, of discovering what things inside yourself need to be set free. And here the individual door to the Heb-Sed will open.

* * *

Offered as a gift to the Foremost of the Southerners,

Whose Throne is behind the Seven Stars,
by Setnakt MerynAmonRe Neb Twomery
In the Year of Heb-Sed

[3] **The Wings of the Winds**

- by John Youril II°

Summarily the Word *Xeper* refers to the evolution and transformation of the will from a human to a divine state of being, by deliberate, conscious, individual force of mind.

In *Xeper (Ruby Tablet)* Magus James Lewis called attention to the elegance and depth of that definition set forth in the “*Book of Coming forth by Night: Analysis and Commentary*”. 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 to what lengths *Xeper* can be taken is at this point unanswerable.

Implicitly or explicitly all individual work, the work of the Orders and Pylons, and the work that is the Temple of Set itself constitute an attempt to answer that question. Consequently one evidence of *Xeper* is the extent to which it provides a more complete answer than those which have been given before. This is true both for individuals and organizational structures - although the answers given will be of very different kinds, depending on whether the question is being expressly and consciously pursued or whether it is incidental to attention to the process of *Xeper* itself. The answer will depend to a much greater extent on how and why the question is asked in the first place.

Much has been written about the quest for *Xem* - particularly the question that precipitates that quest, and the answer which predicates the question. In that regard the quest for *Xem* directly seeks to answer the question of “to what lengths *Xeper* can be taken”.

What is unique to the quest for *Xem* is the relationship drawn between the question and answer, and the particular methods set forth for shaping the question and seeking the answer. *Xem* represents a

specific form of inquiry, but inquiry in itself is universal. Hence we also have the great questions/answers that are Remanifestation and *Runa*, and the more specific questions/answers that are the Orders, Pylons, and other organizational structure - all with their own form of inquiry and their own particular quests. And underlying each we have the individual questions/answers that share essential features, and whose intersection makes possible the Orders, the Words of the second type, and the Temple of Set itself.

At this point two questions can be asked: (1) Must the answers converge? and (2) Is it possible to give a final answer?

My own answers to those specific questions are that it is inherent in an æonic Word that the questions to which it gives rise must of necessity tend towards convergence, but that the point of convergence is never reached. As the development of the constructs we call æons progresses, there are nodes - Remanifestations - where, in serial history, one æon comes to a conclusion and another one is born. These nodes can represent one of two circumstances: either a sufficient answer was given, which in turn gave birth to a more urgent question, or the enterprise to formulate an answer collapsed. In my own view the Æon of Horus is an example of the former and the Æon of Osiris an example of the latter.¹

One implication of this state of affairs is that no æon is an unfortunate one - except from within the standpoint of another æon. Another implication is that the question that each æon poses remains a valid question, although for a time its question may seem to have a settled or valueless answer.²

A regrettable [and needless] consequence of this situation is that there will always be those who will completely negate everything that has gone before once they come under the influence of a new æon. Another and perhaps more serious consequence is that there will always be those who, upon discovering the significance of a previous Word, will negate everything that has taken place since that earlier Word was Uttered. Perhaps this principle may partially account for some the more enigmatic and catastrophic initiatory failures that many of us have witnessed [and which each Initiate will eventually witness].

The Æon of Set is not a mechanically-unfolding creation. Rather its unfolding is itself a continuing process of creation, which is to say that the Æon of Set is constantly created. The Æonic Formula, *Xepera Xeper Xeperu*, was uttered during the lifetime of most Setians.³ While that proximity in time does not confer privilege, it may confer a perspective that in the future may seem unique to our own period.

It seems apparent to me that we are not only dwelling in the Æon of Set, but that we are also participating in, or at least capable of participating in its creation [above and beyond participating in its unfolding]. Whether this is something that will always be true is a question that future Setians will have to answer.

To participate in the creation of the Æon of Set means to apprehend for oneself the moment when the Æonic Formula was uttered, to hear the cry of the falcon breaking the silence, to gaze upon the world as Set gazed upon it, and to “Behold the genius of your creation” (*Word of Set*).

Here as elsewhere it is important to distinguish between figurative language and the apprehension of a reality. When I speak of participating in the creation of the Æon of Set, I am referring to a process that is not entirely limited to the realm of personal subjectivity. At the very least it involves the collective subjective substrate of the Æon.

Each Initiate must draw the lines between poetic language, reality, and actuality differently depending on his own conceptualization and understanding of the relationship between humanity and Set, the Elect and Set, and his own self and Set. The range of these conceptions is vast, and the question as to which view is the most accurate is not likely to be settled anytime soon.

But it is essential that we be clear about what it is that we are saying. Not only are we not always clear with others, but I think that many of us are not always very clear about this matter with ourselves. To some extent this is no more than carelessness [and perhaps wishful thinking]. But much more importantly it is also the nearly-unavoidable cost of the relentless effort of pushing ourselves towards ever-higher conceptualizations, an effort which seems to easily outdistance our ability to communicate patterns. As Magister Don Webb observed in a letter to me:

The magicians of the past, living in a culture where they were familiar with the deep meanings of symbols and myths, could receive answers that were more easily understood than we can, living in the Pepsi generation with a kazillion competing symbol systems.

With the preceding *caveat* in mind, I will restate my original thought:

To participate in the creation of the Æon of Set means to apprehend for oneself the moment when the Æonic Formula was uttered, to hear the cry of the falcon breaking the silence, to gaze upon the world as Set gazed upon it, and to “behold the genius of your creation”.

This is not a poetic statement, nor a mystical one [although it may be a symbolic one - by which I mean the best possible representation of a *noetic* experience]. It carries with it implications that do not proceed from and are not limited to the consequences of a purely personal belief.

But each Initiate must seek out the implications of this for himself.

Xepera Xeper Xeperu.

Notes

1. Had the existential theologies of the second half of this century prevailed, the opposite outcome might have been a fulfillment rather than a collapse.

2. See Ipsissimus Lewis’ articles on Christ and Gandhi in the *Ruby Tablet of Set* and *Gems from the Trail*.

3. It is interesting to note that ÆS Working II occurred at the point where it was no longer necessary to have been born after the Æon of Set Came Into Being in order to be a Setian.

[4] The Mamon Project

Nyarlathotep Pylon

- by Eric S. Comstock II°

There is a fundamental problem concerning the initiation of many Black Magicians. They eagerly attempt to *Xeper*, yet ironically their self remains a slave to the impulses and desires of their physical shell. Furthermore they exist as puppets serving the will of powerful institutions who are stealing their wealth, energy, time, and power.

Mamon: The God-Form

The word “Mam(m)on” is defined by most modern dictionaries as meaning “wealth” or “worldly possessions”, usually with a debasing influence. It is no surprise that many occultists and/or magicians define Mamon in similar terms, often invoking his presence in financial or prosperity workings. These definitions, however, are not true to the original meaning concerning this obscure god-form.

Mamon was actually the Syrian god of wealth, but not wealth in the way we define it today. Jesus, in two of the four gospels, refers to Mamon by name. Jesus warns his audience, “You can not serve both God and Mamon.” In context Jesus is talking about “the things of the world, as opposed to the things of God”. Mamon, in the “New Testament”, seems to be a Form or First Principle of worldliness, a worldliness without Judæo-Christian trappings.

Dictionaries produced around the 1930s and 1940s define “Mamon” as “evil” and “satanic”, often associated with things of the world, i.e. fame,

money, possessions, greed, etc. It is apparent that originally “mamon” meant more than just “money”, but became oversimplified as time went on.

The current Mamon Project attempts to be true to the two main themes surrounding the Mamon Form: (1) Satanic isolate existence and (2) worldliness.

The Scope of the Mamon Project

The Mamon Project focuses on two central subjects. The first is the “Satanic” aspect of our existence: the isolate intelligence willfully created and strengthened by each Setian through the process of *Xeper*.

The second focus is on the objective universe we currently exist within and its relation to and/or influence on our isolate selves and our individual *Xeper*. This focus recognizes that the willfully created and defined self exists within a physical body/mind. This “physical shell” exists within a social framework that is one of many social frameworks within a larger global community. Lastly this social and global “community” exists within a larger dimensional and “cosmic” framework. Each one of these shells or frameworks can hinder and disrupt the self’s attempt at *Xeper*. Therefore the Mamon Project is interested in how the self can influence and change these objective surroundings to accentuate, advance, or influence the *Xeper* process.

On first glance this seems a rather broad scope. The Mamon Project, however, is a step-by-step process of initiation that focuses on the isolate intelligence and the objective world, and the development of a successful relationship between the two.

Basic Concepts of the Mamon Project

There are four basic concepts that need to be defined in order to properly understand the goals of the Mamon Project. They are: Man is a Machine, Indulgent Survival, The Attack, and The Trap.

Man is a Machine

The Mamon Project contends, in the spirit of Gurdjieff and Ouspensky, that man is a machine. He is a machine, though, that under the right circumstances can become aware that he is a machine.

Having become aware of his mechanicalness, he can take action and work toward a state of existence in which he is no longer a machine. Man therefore has no real “self”, but must willfully create and define that self. As a machine undertakes this process, it undergoes *Xeper* and eventually Remanifests into a new existence: the Satanic isolate

intelligence. This intelligence, once created, continues to *Xeper* and Remanifest to more perfect forms of existence.

At this point it is important to discuss the concept of true will. The Mamon Project recognizes and works with this principle. However, before Initiates can discover and actualize their true wills, they must first undertake the effort to create individual wills. One must learn to crawl before beginning to walk. Actually it is more accurate to say that one must first learn how to create arms and legs, then begin the work toward crawling and walking.

Indulgent Survival

The purpose of life, all life, can be reduced to a single common denominator: survival. Life, the non-natural force animating our physical bodies, wants to survive. *Xeper* is in actuality simply an ongoing process of survival of the willfully created and defined self.

Black Magicians, however, want more than just mere survival. Survival implies the bare necessities needed for existence. Bread and water will allow an individual to survive. Black Magicians want a feast. Indulgent survival is the basic purpose of life: survival combined with the principle of Indulgence. This combination allows the willfully-created self to get all there is out of existence and to enjoy the process of *Xeper*.

Indulgence by itself is potentially dangerous. The danger is with its vagueness. Indulgence can lead Black Magicians in directions counterproductive to their or other Initiates’ *Xeper*. Indulgent survival creates a direction and focus to Indulgence. If by Indulging you increase the survival, or chances of survival, for your self [or even the entire self/body/mind interrelationship], then in almost all likelihood this Indulgence is in alignment with your *Xeper*. Indulgent survival is the *Xeper* and Remanifestation of the self. Indulgent survival is the neutralizing of the Attack and the release from the Trap.

The Attack

Both the “machine” and the willfully created self are under attack. The Mamon Project recognizes three basic attacks: The Attack on the Self, the Attack on the Body/Mind, and the Attack on Finances.

Attack #1: The Attack on the Self

There are two forces that exist in the world with the sole purpose to annihilate the Satanic isolate intelligence and/or the creation of such an existence. These two forces are monotheistic religions and humanistic/scientific ideologies.

This attack is a vicious one. Most of humanity succumbs to the monotheistic attack and either never attempts to create a self or annihilates a created self in an attempt to blend into the “cosmic all”, etc. Those brave machines or selves that do escape the first attack usually get hit by and succumb to the second one.

Humanistic/scientific ideologies tell us that there is no self or that there is no possibility to create one. All that exists is the material or physical; anything else is fantasy and illusion. This attack claims many victims. It is a very rare individual, unfortunately, who escapes both attacks. Set refers to these individuals as the Elect.

Attack #2: The Attack on the Body/Mind

The four food groups are best understood as the “four food lobbies”! We eat and drink substances every day that have no place in our bodies. This second attack effects 90-95% of our population, perhaps more. Years of orchestrated and carefully-planned propaganda have convinced mankind that consuming such things as animal flesh, cow milk, embryo chickens, carbonated chemicals, and other processed foods are good and healthy for us.

Our society has come to accept cancer, diabetes, high blood pressure, heart attacks, and other terrible diseases as normal and regular aspects of life. The only thing normal about them is that they are the regular consequences of eating animal flesh, cow milk, and so on. Mankind’s eating habits are, for the most part, far away from what we are physically and psychologically adapted to eat. This has very frightening consequences for the future of mankind.

Attack #3: The Attack on Finances

According to the IRS and other independent researchers, about 95% of Americans retire without sufficient finances to survive without assistance from the government, friends, relatives, etc. About the same percentage of Americans live paycheck-to-paycheck, up to their ears in debt.

Very few individuals are truly free financially. Financial freedom, within the context of the Mamon Project, does not mean being a millionaire. An individual who is debt-free, operating 100% on cash, and strategically investing his money is the Mamon-definition of a financially-free individual.

The Trap

The results of the threefold attack is what the Mamon Project defines as the Trap. Most of humanity, at least Western humanity, is fully entrenched in the Trap. There exist individuals who, for whatever reason, are only affected by one or two of the attacks, thus only 1/3 or 2/3 in the Trap.

The implications of the Attack and the Trap for the Black Magician are extremely important. Willfully creating a self and ceasing to be a machine is a difficult process. *Xeper* is not easy. If an individual is attempting to *Xeper*, this individual has escaped the first attack. Yet in most cases this individual is still firmly entrenched in the other two aspects of the Trap.

The stresses, both physical and psychological, associated with the Trap are very powerful and damaging. These stresses are so powerful that it is doubtful an individual can have sufficient energy, time, and ability to *Xeper* while still in the Trap, even if only partially.

The First Goal of the Mamon Project

The first goal of the Mamon Project is the step-by-step process of getting out of the Trap. It is essential to have eliminated and neutralized the Attack and be free from the consequences of the Trap in order to continue to effectively *Xeper* and Remanifest to more advanced forms of existence.

Structure

The structure of the Mamon Project is designed to bring about this first goal as quickly and efficiently as possible. The Mamon Project assumes that Setians I° are in the process of getting out of the Attack and the Trap relating to the self. It is therefore policy that the Mamon Project is open to Adepts II°+ only. Here are the first three stages of the Mamon Project:

Stage One: Physical Orientation

Purpose: To eliminate the Attack on the Body/Mind and the effect of this specific trap. Methods: varied, using appropriate OpTechs [see definition below] as necessary.

Stage Two: Financial Orientation

Purpose: To eliminate the Attack on the Financial and the effects of this specific trap. Methods: varied, using appropriate OpTechs as necessary.

Stage Three: Social Orientation

Purpose: To master LBM in order to effectively interact with the mass of humanity still stuck in the Trap. To begin the process of creating an environment conducive and beneficial to the *Xeper* process. Methods: varied, to include step-by-step instruction in both basic and advanced LBM applications.

The Mamon Project is currently working on the creation of the first manual in the history of the Temple of Set to explain the applied aspects of all types of Lesser Black Magic. This manual will

contain brief sections on theory, referring the reader to appropriate books or articles explaining the technique in greater detail. Each Setian involved with the Mamon Project will have the opportunity to assist in the creation of this document.

Optechs

OpTech is a Mamon term meaning “optimum technologies”. Optimum technologies are any and all technologies/techniques that enable a Black Magician to escape the Trap and to enhance the *Xeper* process. OpTechs are used, when necessary, at every level (stage) of the Mamon Project.

Some examples of OpTechs would be: utilization of appropriate brain-wave states via sensory deprivation, light/sound entrainment, psycho-acoustics, Silva mind control, hypnosis, and self-hypnosis. The use of technologies such as neuro-linguistic programming, neuro-associative conditioning, psycho-cybernetics, and hypno-peripheral processing.

If you are interested in participating or have any questions, please contact Adept Comstock.

[5] A Reply to “Meditations on the Vampire”

(Dennis Stevens I°, *Scroll #XX-5*)
- by Clayton Bozeman II°

While I think that the concept of boundaries is a meaningful one, I do not see the vampyre as ambiguous. From the vampyre’s point of view, it is the human “unlive” who appears to be stuck between boundaries, who seems to be pale and ethereal in comparison to the distinctly “alive” presence of the Vampiric state of being.

The traditional lore of the vampyre burdens it with many limitations, i.e. can’t stand sunlight, garlic, crosses, etc., along with the symbolic restriction of rest within the coffin. Despite this the vampyre triumphs over the mortals who would stand in its path. Viewed from this angle the vampyre can be seen as a study in the power of limited resources, rather than as an exponent of unlimited resources.

As for the great Dracula, in my opinion it is because he does not apologize for what he is that he is truly heroic. His antinomianism is the tool which enables him to experience willed change against the boundaries in which his soul exists, the “undead” physical body, and other components of the universe.

[6] Newsflash: Elvis and Agape

- by Don Webb IV°

I would like to recommend a book for RL Category 25, “Really Silly Books About Religion”: *The Two Kings: Jesus/Elvis* by A.J. Jacobs. Elvis once confided to a friend that he thought he was the messiah. Now there’s startling evidence he may have been right:

- Jesus criticized the Pharisees for paying tithes without thinking. (Matthew 23:23). Elvis took advantage of tax loopholes.
- Jesus preached the gospel to Peter, Paul, and Mary. Elvis sang tunes by Peter, Paul, and Mary.
- Jesus was baptized in the river Jordan. Elvis’ backup group was the Jordanares.

These and many other eerie parallels fill this arcane tome.

[7] Recognitions

Peter Hanlon was Recognized as an Adept II° by Priest Michael Kelly on 1/1 XXX.

Sotiris Vandis was Recognized as an Adept II° by Priest Trevor Thomas on 12/12 XXIX.

Eleni Tzanou was Recognized as an Adept II° by Priest Trevor Thomas on 12/12 XXIX.

Guiniviere Curfman was Recognized as an Adept II° by Priestess Rosemary Webb on 11/26 XXIX.

Trevor Orestes was Recognized as an Adept II° by Priest William Van Patten on 12/21 XXIX.

Terry L. Quesenberry was Recognized as an Adept II° by Priest Seam Drakon on 1/13 XXX.

David Kramer was Recognized as an Adept II° by Priestess Rosemary Webb on 12/20 XXIX.

[8] “Porcelain Kiss” Publication

- by Sterling Scarborough II°

This year the National Library of Poetry will feature my “Porcelain Kiss” within *Journey of the Mind* (Library of Congress ISBN 1-56167-263-7) - a hardbound, 500-page literary sourcebook promoting aspiring poets and their work. Also this Vampiric poem will appear on *The Sound of Poetry*, an audio cassette featuring nine poems read by nationally-renowned speaker Ira Westreich, with a musical introduction by the English Chamber Orchestra (baroque melody, of course).

[9] **Remanifestation: A Deliberate Act**

- by Michael Kelly III°

At one of the meetings of the I°&II° Initiates with the Priesthood at the Set-XV Conclave, a question was asked concerning the Æon-enhancing Word Remanifest. As a member of the Order of Leviathan-which as an Order is itself a Remanifestation of the initiation of Ipsissimus Lewis, who Uttered the Word, I ventured to define the process of Remanifestation as it is understood within the Order of Leviathan. Several Initiates, from I° to III°, commented to me about this after the meeting. In consequence I thought an article listing these facets of the Word might be appreciated by the Temple as a whole, through the medium of the *Scroll of Set*.

Remanifest is not, in its essence, a terribly difficult Word to comprehend. It is, after all, in the English language, and might perhaps be paraphrased as a "repeated action of Coming Into Being". Most great magical truths are in fact quite simple in and of themselves. The difficulty lies in taking these principles and using them, actually putting them into practice.

Remanifest is a Word which is cyclical. As expressed in the "Re-" prefix, it specifies an act of repeated manifestation. Its successful application is thus a major key to continuity, to immortality. The Order of Leviathan has a special interest in immortality. When asked the question "What happens after death?", our reply would be: "We believe the self can Remanifest."

What I really want to examine in this article is the active formula of Remanifestation. I would like to address the following question: "Okay, I know I need to *Xeper* and Remanifest. But how do I Remanifest? How do I put this principle into action?"

One of the paradoxes of *Xeper* is that we are forever changing and progressing, and yet the individuality remains the same; the sense of continuity of self remains. A Remanifestation occurs whenever we pause and think about the *Xeper* we have undergone. This could be at the conclusion of a lengthy series of workings, when suddenly confronted with some fresh insight, or quite simply whilst walking down the street.

A Remanifestation occurs when an Initiate suddenly perceives himself as if in a mirror, and takes stock of the whole self and of his *Xeper* to date. It is a perception of the highest and best state of being so far attained, and a willed act of focusing the mind upon that state of being, and Becoming it in entirety. This act of will, which takes the whole self and raises it another rung on the ladder to the

highest and best state yet perceived, is the deliberate act of Remanifestation.

Such a Remanifestation is a consolidation of *Xeper* to date, coupled with a new vision of future potential. For, having Remanifested his being, the Initiate then commences the process again, with further *Xeper*, leading to further Remanifestation. The formula is as above - simple in its essence though perhaps difficult to do - and a Remanifestation is best achieved as a fully conscious, deliberate act.

This act is repeated at regular intervals throughout initiatory life until - or so our researches suggest - the self can similarly Remanifest its state of being even after the demise of the physical shell.

There are other facets to the Word of course. An idea may also Remanifest. As Magister Webb explained at Conclave, an idea may sink into the subconscious, only to Remanifest and become conscious once more once the Initiate has gained a new perspective which will aid in the re-interpretation of that idea.

Similarly some events may Remanifest themselves over the long term, and it is worth our while to observe the patterns of the present so that we may accurately foresee their Remanifestations in the future, even if their currents are submerged for awhile. Foresight is not a miraculous gift, but the result of a clear perspective.

My best of wishes to all my Setian colleagues as we continue to *Xeper* and Remanifest.

[10] **The Goat of Mendes Lives**

- by Sterling Scarborough II°, Sentinel, Ba-neb-Tett Pylon

In noting recent discussions on the Internet regarding Satanism as perceived by various Setians, and being Sentinel of Set's Ba-neb-Tett Pylon in the USA, I submit the following information:

The Ba-neb-Tett Pylon is not in the habit of proselytizing. Our experience shows that kindred, aligned with our *neter* (Baphomet, the virile Goat of Mendes), are "naturally" drawn to the Pylon; perhaps picking up on the magical beacon sent through the Black Current.

Perhaps the Ba-neb-Tett Pylon is as close as one can get to pre-1975 CE Church of Satan endeavors. [Of course, our philosophy/religion is Setian in word and deed.] Recognizing the Æon/Temple of Set to be a necessary step in superseding the Age of Satan through evolutionary leaps, we of the Cloven Hoof (active participants) work with the *neter* behind the dross, ethically honoring the Goat of Mendes as one of the many facets the Black Diamond wields, whose pure essence flows from our respective individuality,

which is touched by Set, the Prince of Darkness.

The Ba-neb-Tett Pylon is geographically located in the Southeastern USA. Active correspondence is an optional form of affiliation [As a musician, I find this quite practical in my work], although physical Pylon interaction between participants is encouraged.

Note: The aforementioned opinion isn't intended to express the collective voice of the Ba-neb-Tett Pylon nor the Temple of Set. The Ba-neb-Tett Pylon is primarily composed of ex-Church of Satan and/or ex-Satanists; thus I feel it necessary to stand by the "roots of my proverbial tree", as it were.

One doesn't discard the "switch" that turns him on. One perceives the "switch" in a new form [pardon the pun] while traversing an individual path toward apotheosis.

[11] Announcing the 1995 Midwest Regional Conclave

- by Larry Evans III°

The 1995 Midwest Regional Conclave will be held between Friday, April 28 through noon Sunday, April 30.

All Temple members are welcome to attend. However Setians I° will need to obtain sponsorship from a member of the Priesthood. Those interested in making presentations, displaying art, etc. are asked to contact me in advance.



- by Michael A. Aquino VI°

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[12] "Keep a Clear Eye."

In Michael Shaara's novel about the 1863 Battle of Gettysburg *The Killer Angels*, the initial engagement between the Union and Confederate armies is decided by Union Cavalry Major General John Buford, who knows that any miscalculation by him could ripple through the entire battle, change its outcome, and potentially decide the outcome of the Civil War. Buford was 37 years old at the time of Gettysburg; he survived the battle only to die later that year, weakened by his wounds, of pneumonia.

He had carefully positioned his brigades before dawn, then - with perhaps a mind to his previous experience in the plains and mountains of the west - said to them: "Keep a clear eye."

As I look around at the world in which the Temple of Set finds itself today, I can think of no better advice to Setians than that of Buford.

More than ever before humans are surrounded, and buffeted, by factors to confuse their senses, divert their attention from real to cosmetic issues, and - perhaps most insidiously - to instill in them a dull resignation to mechanistic futility in their lives. The human of today is more and more trained to be a worker-ant - warned that if he does not fit in, and fit in fast, he will be a socio/economic outcast and failure. More creative intellects are seduced by cynicism: Exposed to the absurdity and hypocrisy of history's mass-religions, they cast aside all aspirations of the soul in disillusionment and disgust. Perhaps they play with fantasies a little, but only in the way that less introspective or artistic individuals might spin the dials of a television set for escapist relief from the World of Horrors.

The greatest single message of the Aeon of Set is that of the truth of the divinity of the human *psyche*: that in each Initiate is the essence of the *neteru*, and that one need only **affirm** this and bring it into its full glory.

At the zenith of this *Heb-Sed* year, I say to every Son and Daughter of Set: This is the significance of *Xeper* - a passionate, heroic, wondrous affirmation of your being - as you are at this stage of your initiatory journey, and as you envision at the horizon of your consciousness. **Never** allow this jewel to be stolen from you, nor painted over with some dull, ugly stain, nor defiled in your eyes by those who envy or fear the godliness they sense in you.

And, while the Temple of Set exists to reveal, teach, encourage, explore, and sanctify *Xeper*, never make the mistake of confusing this institution with *Xeper* itself. The Temple is a **tool** which, by the very nature of its challenge to be an omnifunctional bridge between the World of Horrors and *Xeper*, will **always** be imperfect. In our adventure we bring it along with us as a reflection of our collective experience, and as a medium of communication - not just rational, "normal" communication, but the kind of *naetic* communication that occurs among *neteru*, albeit so tentative and outreaching in our exercise of it.

Like John Buford, I am only too aware of the dangers and instabilities that swirl around the Temple of Set, waiting - hoping - for it to make a fatal mistake. I am also aware of the tendency of some Setians to lose sight of the true meaning of what it **is** to be a Setian, and instead to objectify the Temple of Set as "a thing to which they belong, as mere humans, and in which they are interested solely as it may be an interesting association". That would be that fatal mistake.

Keep a clear eye.

[13] Satanism

Since 1975 the Temple of Set has considered itself the historic, if not the current caretaker of "Satanism" and "Satan" in the high-religious sense of these terms, just as the pre-1975 Church of Satan did.

Despite Judæo/Christianity's portrayal of Satan as an evil demon, such propaganda was consistently unable to destroy the fascination, dignity, and nobility of this personification of the Prince of Darkness. In Milton, Baudelaire, Shaw, Twain, Blake, et al., Satan is an admirable, if tragic figure. Sometimes he and what he stands for are doomed; in more unorthodox accounts they are triumphant.

The Satanic legacy was not particularly troublesome to the Temple of Set during the 1970s, but has become somewhat more awkward from the mid-1980s to the present, what with (a) the resurgence of fundamentalism in the profane religions of the world, and (b) a somewhat surprising use of "Satan"/"Satanism" by the immature and undignified elements of society for sloganistic purposes. [This latter corruption, it must be said, has been aggressively promoted by Anton LaVey and his representatives in their "Church of Satan" business.]

The Temple of Set therefore finds itself somewhat "in between a rock and a hard place" with regard to its Satanic caretaker role, subject, perhaps, to being eventually caught in the middle between these irrational and out-of-self-control social forces.

Via Glinda's Internet and Fidonet echoes, I have already asked the questions: Should the Temple of Set continue to represent itself as a "Satanic" religion, if only for purposes of initial communication with J/C-conditioned society? Should we continue to defend Satanism as a noble religion, and the image of Satan as one of sacred dignity?

Or should we relegate Satan/Satanism firmly and finally to a historic period, ending as far as we are concerned in 1975? Should we deny that the Temple of Set is "Satanic" in any way, and refuse any such labeling by J/C which attempts to stereotype us **within** their mythology?

I would now like to bring this issue before all Setians for their thoughts. There is no need for either a sudden or an extreme decision on this subject, but I think it is something we should do more thinking about than we have previously, with the eventual reaching of a consensus.

Preliminary dialogue in Glinda's electronic forums about this has brought a wide, and in some instances quite passionate range of opinions. Some

feel very strongly that the sinister and anti-heroic glamor of Satanic mythology and symbolism are important to the Temple of Set's distinction from "New Ageism"; others feel just as strongly that Satan/Satanism is an albatross around our neck, dragging us down into twisted J/C frames of reference when we should be soaring unfettered in one of our own/of the *neteru*.

"No longer," said Set in the *Book of Coming Forth by Night*, "will I accept the bastard title of a Hebrew fiend." This the Temple of Set has always respected, since we have never confused Set with the J/C Satan. Indeed we have consistently maintained that the latter is only a crude, and usually defamatory caricature of the former. The issue before us now is how much of this distinction we maintain to the World of Horrors, or whether we allow some degree of "blurring".

I would welcome all Setians' reflections on this matter, to include articles in the *Scroll* and/or Order & Pylon newsletters, letters, electronic postings, etc. Let's take the forthcoming Set-XVI Conclave in September as a target-point to see if we can't sculpt a consensus to be reflected as policy.

[14] Internet Mailing Lists

Enclosed with this issue of the *Scroll* is a new item for the *Crystal Tablet*: "Internet Mailing Lists" by Adept John Youril. Please add it to your copy right after "Glinda".

Whether or not you are currently a Glinda-participant, please read this article carefully. It extends Æon and Temple of Set-related electronic dialogue beyond Glinda, beyond any other Setian-oriented BBS systems, to virtually anyone anywhere in the world with a computer and a modem, at non-long-distance telephone costs. There are some things that Glinda does that IML cannot do, of course, but IML is a valuable option to Setians as the electronic-communication era continues to unfold.

Here I would like to add a word of thanks to Adept Youril, not only for his efforts in setting up this IML system for all Setians [and non-Setians interested in Setian topics], but also for his tireless, energetic, patient, and modest expertise in helping all aspects of the Temple's electronic media become more effective and useful to all of us.

[15] "Medial Black Magic"

Over the years we have become accustomed to the Temple of Set's two major divisions of Black Magic: Lesser (LBM) and Greater (GBM). By the former we generally refer to applied/scientific/manipulative magic; by the latter to introspective

ceremonies of *naetic* solemnity.

It is easy to focus strongly and exclusively on either one or the other of these two categories, so much so that we miss that grey area where they blend. Let us call this Medial Black Magic or (MBM).

MBM involves the use of the Magical Link in its simplest, most direct form in an operative context. Unlike LBM, in which the magician uses forces and features which are of the objective universe to accomplish his goal, MBM has similar goals but uses metaphysical means - the Magical Link - to realize them. It is not as "pure" as true GBM (which has no purpose other than itself).

The beauty of MBM is its simplicity and directness. It requires only so much formality as you feel appropriate to what you wish to do. Grimoires, spellbooks, even the famous curse/lust/compassion rituals of the *Satanic Bible* are needlessly overcomplicated and are just so much window-dressing for persons who need such "training wheels" to work up a proper mental/magical state of concentration.

Dark Shadows, that charming occult soap-opera of the 1960s, got it right. When Angelique the witch felt the need to curse, confound, or [rare!] help someone, she would simply light a candle, or gaze into a fireplace, or stare at the Moon, and dictate her will. And so it would happen.

Seances and Tarot readings worked, not because they were elaborate frauds or because the people participating in them were gullible fools, but because the participants approached them with simple open-mindedness.

However, and this is an important point, MBM is not just "making a wish" or "saying a prayer", because these things involve no will, nor even sincerity. MBM requires your **will** that the result you desire actually occur.

Unlike LBM, there is no calculable cause-and-effect. If you are using proxemic magic (LBM), you can reliably count on keeping someone in a room, driving him out of it, altering his mood, etc. because of the physiological and psychological principles you are applying. As a stage magician (also LBM) you can trick or control people by things that may **seem** to be MBM but aren't.

When you resort to MBM, you enter that Twilight Zone between physics and metaphysics. The Link may or may not work, or it may work in some unexpected way [not necessarily to your satisfaction]. You may try MBM and get good, regular results. You may get nowhere and conclude that, for you anyway, it is a waste of time and an intellectual insult. Or you may find it a kind of mix of the two.

As a rule of thumb I would say: Never use LBM when ordinary interaction will suffice, and do not resort to the uncertainties of MBM when LBM will suffice. And don't forget that old Balance Factor: Don't try to accomplish something of GBM scale with a simple candle-lighting of MBM "will investment".

Keeping MBM simple doesn't mean that you can't use more elaborate systems for it if you prefer. Just keep the horse before the cart, i.e. don't feel that you are **forced** to recite some long, dreary ritual text to accomplish something. A more direct ritual, **which you understand and will coherently**, will serve you better.

And the final, inevitable word of caution: If you look for something long enough, you will find it. If you want something hard enough, you will get it. Accordingly you had better take the time to think the whole business through beforehand and be reasonably sure that you **do** in fact want to find or get "it". It is usually easier to change or halt LBM in process than MBM.

[16] The Order of Horus

In this *Heb-Sed* year a new GBM Working may attain Form: the return in universal symbiosis with Set of the great celestial Horus (HarWer), first through an Order of the Temple of Set, perhaps eventually as the twin great Temple come again from the dawn of civilization. Think carefully on the significance of this, and of the *Samtaui*.