

The Scroll of Set

Issue Number 144

Volume XXII-2

April 1996

Editor: Linda Reynolds IV^o

Copyright © 1996 Temple of Set

[1] *Homo Sapiens Prometheus* and the Anthropology of Man's Possible Development - by Ronald L. Barrett, Jr. IV^o

Introduction

At its core an entity is what it represents, and does what it is. As the primary collective vessel of the Æon, the Temple of Set is a becoming entity.

As such we can expect Temple philosophy to undergo certain transformations as our thinking increases in its scope and sophistication over time. Among these transformations is the way we see ourselves in relation to the natural order. An increasing appreciation for the complexity of this relationship can be seen in the twofold quest of seeking in *Runa*, the *Book of the Heb Sed*, the recent formation of the Order of Horus, the notion of "harmony", and the emergence of resonance in the works of those who apply the alchemical dialectic.

The intention of this short essay is to expand and modify the way we describe our relations with the natural order so as to bring our language up-to-date with our thinking. Here I will briefly outline the alchemical dialectic as the primary lens through which these concepts are viewed. I will then address the concept of evolution as it applies to the becoming of our collective entities within [and including] the Temple. Finally I will argue that, in relation to the natural order, individual becoming as a process is rendered better as one of development than as one of evolution.

The Alchemical Dialectic

Alchemy describes a very broad array of traditional and neo-traditional magical systems which utilize transformations in the world of matter to inform transformations of the spirit, and *vice versa*. This perspective has informed almost all initiatory systems throughout the world for centuries.

Our contemporary Western notions of the natural sciences as somehow separate from other fields of philosophical inquiry is the result of a split between the schools of rationalism and empiricism in seventeenth-century Europe. This split, however, is based upon two closely-related fallacies of more ancient origin: (1) Zoroastrian dualism - which informed the Christian idea of good and evil, God and Devil, etc.; and, (2) the Gallenic Chain of Being

that informed notions of unidirectional causality and change intrinsic to the Christian myth of the fallen man, and the modern myth of unilinear progress.

Moving beyond good and evil, a *dialectic* epistemology is a far more dynamic and sophisticated means for the human becoming to understand his or her relationship to the universe. Commenting on the distinction between dualism and dialectics, Gotterbarn states:

Dualism is any theory or system of thought that recognizes two and only two independent and mutually irreducible principles or substances which are sometimes complementary and sometimes in conflict. Dualisms are distinguished from monisms, which admit only one element or kind of element, and from pluralisms, which admit more than two elements or kinds of elements. The polarities of a dualism are distinguished from the thesis and antithesis of a dialectic in that the former are stable and mutually exclusive and the latter are dynamic, always tending toward synthesis.

This dynamism is reflected in the alchemical dialectic of *homo sapiens prometheus*, the human Becoming. Here change occurs through a process of *solvet et coagulum*, alternatively known as "digestive transformation", through which preexisting systems are selectively disassembled and their elements (material and/or spiritual) recombined to assemble new systems with properties that are qualitatively and sometimes radically different than both their predecessors and their component parts. Alchemical creation is re-creation. It is the revelation of the unrevealed through the known substances of our everyday world.

To achieve these transformations in the conscious manner of Black Magicians, we must understand the identity of the elements within and around us, and the potential relations/angles that can be formed between them. Although barely qualified, I could hardly begin to describe the basics of this process in a single article even if it were my intent to do so.

Rather the purpose of this essay is to understand and appreciate the complexity of the much larger set of relationships between matter and spirit as they pertain to initiation. So in addition to dialectic epistemology and recreative transformation, I will derive the following assertion from the alchemical framework: Humans are not **separate** from the natural order, but rather are potentially **independent** of it.

The Cultural Evolution of the Temple Becoming

“Evolution” is a broad term that describes the process of change over time. It can be applied to a large collection of change-events in biology and culture. Biologically speaking, evolution is most closely associated, and sometimes confused with the process of natural selection. Natural selection, however, is a more specific process by which [some] random genetic mutations produce traits (behavioral or physical) which confer differential reproductive success on their bearers in certain environments.

Rather than “survival of the fittest”, it is the reproductive fitness of the gene-bearing organism that determines the success of a mutation in a population over time. Sure, a well-adapted critter may live longer, but this is relevant only insofar as this longevity relates to fecundity. A shorter-living mutant that bears greater numbers of viable offspring is evolutionarily more significant than one that survives longer but reproduces less.

This brings up an important point about both biological evolution in general and natural selection in particular. Namely these processes do not necessarily lead to improvement. The nineteenth century notion of evolution as improvement is a fallacy sprung from the aforementioned myth of unilinear progress. In fact evolution is very good at explaining all the stupid things we find in living creatures: giraffes with nerves that run from brain to mouth via shoulderblade, stem cells for teeth in chickens, blind cave fish, human knees and spines (poor engineering), and all those cute little yip-dogs that somehow descended (with emphasis added) from wolves in less than ten thousand years.

The latter case of animal domestication is more a reflection of cultural rather than natural selection. Regarding cultural evolution many of the same mechanisms apply. Instead of the gene, however, it is the meme – a unit of cultural information – that acts as the locus of selection. Like genes, memes can be differentially replicated independent of their intrinsic value. Hence the emergence of fundamentalist RHP memes, daytime talk-show memes, “Why ask why?” memes, and any memes having to do with the O.J. Simpson trial.

Unlike the gene, however, the meme is solely generated by the non-random processes of the human brain. As the products of our cognition, we have much greater control over the evolution of cultural information than we do of genetic information. Using the terminology of systems theory, culture is capable of “negentropic feedforward autoregulation”. In other words, culture ain’t entirely natural.

Nature isn’t entirely “natural” either. Just ask any astrophysicist. Compared with nothing at all, the physical ordering is a weird turn of events. And as some non-biologists within the Temple are recently discovering, life is even weirder.

But perhaps the weirdest ordering of all is that of culture. First coined in 1800 by a German philosopher named Johannes Herder, *Kultur* was never meant to be easily defined. In Setian terms we can say that it is the “*Geist* of the Gift”: the meaningful products of neuro-psychological talents. In the evolution of order, culture is a whole new level: building upon the physical and biological, but exhibiting emergent properties that are radically different from the other two.

A fourth ordering is emerging from within the Temple of Set. It is the Setian ordering of the human becoming. We are just babes, however, having begun the endeavor a mere 21 years ago. This is not meant to degrade what we are doing. On the contrary it should be seen as a challenge for the present, and a very optimistic projection of our possible future. After all, beginning is what initiation is all about.

Key to realizing this future is a working knowledge, if not mastery of the three orderings from which the fourth will emerge. So while the dualism of “natural” and “unnatural” may be a useful tool for understanding the basics of Setian philosophy, we then need to expand this model to one of dialectic interaction between the physical, biological, and cultural orderings in the process of initiatory change.

Culture is the most complex of these orderings thus far. It is by the process of cultural evolution that we will make our greatest gains in establishing a Setian civilization from its central locus in the Temple of Set.

There are several implications that stem from this cultural evolutionary perspective. One is that the Temple structure will be continually modified as our numbers increase. The Temple of less than 100 Initiates two decades ago had a very different dynamic than the Temple of the present day, or that of more than 1,000 Initiates two decades hence.

Another is that the “membrane” of the Temple will become increasingly permeable to the world at large. Presently this can be seen with our exchanges in the electronic world village, and in our increasing spheres of influence in everyday life. Hopefully we will ensure that this permeability is optimally selective toward our aims.

Finally we can expect the Temple to exhibit the kind of adaptive radiation that occurs when successful mutations exploit new frontiers. Here progress is only a false myth in its unilinear version. Rather than a straightforward ladder of becoming,

we will see a complex and multifaceted unfolding of the central work. Dr. Aquino has foreseen this in Working II, which proposes an emerging confederacy of Orders from the central locus of the Temple.

The Biocultural Development of Human Becoming

Having said my piece about the Temple's becoming from a cultural evolutionary framework, I will now switch gears to individual Initiation. I assert that individual becoming is better rendered by the process of development than of evolution. In fact the fourth ordering will be a revolution of individual human development emerging from the previous three orderings.

So why development and not evolution, and what is the difference between them? It is important to understand that evolutionary processes - even those of the deliberate cultural variety - act upon groups of people and collective endeavors more than individuals themselves. Evolutionary change is collective change. While it may be informed by individual contributions, evolution inevitably transcends them. Evolution is what you contribute to your species, your tribe, your culture. Development is what you and others contribute to your self.

Evolution radiates, development draws to the three orderings upon the individual as he or she integrates over space and time. Here, it is significant to note that *homo sapiens* not only has the largest cranial capacity for its size of any other mammal, but that our species is among the most slowly-maturing of its creatures. The human infant is essentially an air-breathing fetus. The human brain at birth is only 25% of its adult mass, compared with 45% in chimpanzees and 60% in other primates. Other mammals are even more mature, or more rapidly maturing.

The advantage of this "altricial" development is that it allows us to grow the other 75% of our brains in an extrauterine environment. Outside of the womb we are exposed to a wider range of sensory, social, and - most importantly - symbolic input. These inputs converge on the developing individual and inform the way that physical connections are made in the brain. Humans have therefore evolved the capacity for biocultural development.

The notion of biocultural development challenges the Cartesian split between mind and brain. Children raised without language simply do not develop the structures for learning it later on. Neurolinguistic research with Japanese dyslexics - whose written language uses both (left-brained) syllabic script and right-brained pictographs - demonstrates how people raised in different cultural environments have different kinds of brains. The

brain is in fact a cultural construct. Likewise the mind is influenced by the initiate's experience as a biological organism.

Gone are the earlier notions of development as the automatic unfolding of the human organism from a single-celled embryo according to some predetermined genetic code. Similarly the idea of humans as passive recipients of environmental inputs is being challenged by research in a large number of fields. Rather the state of the science reveals that our emergence as biocultural organisms can be strongly mediated by individual self-regulation. The very notion of "genes plus environment equals human" is being replaced with the individual as the source, means, and product of a more complex set of relations between biology ("matter") and culture ("spirit"). These relationships are in fact dialectical.

A Pending Conclusion

In his most recent text on Hermetic magic, Dr. Flowers argues that the postmodern criticism of linear rational modernist notions of progress apply only at the level of the individual. While I do not entirely agree with his views on postmodernism, I strongly support this statement. It is in fact an affirmation of individual becoming as a developmental process.

Postmodernism is also about an emerging appreciation of complexity (alternatively known as chaos theory) in academic and public discourse. Modernism was an unhappy marriage between unilinear rationalism and helical dialectics that spawned a static dualism, dividing disciplines, limiting language, and constraining self-knowledge. With their divorce, the latter presents us with the generative means to cross disciplines, and delve into the myriad interactions that comprise human development.

The dialectic of matter and spirit in the human becoming is not merely an oscillation between opposing entities, but rather a complex set of interactive relationships. The human individual is a relational entity comprised of the radically different whole achieved through the synthesis of these material and spiritual parts.

In fact it is a distinctive aspect of our bizarre nature that the material and spiritual aspects of human experience are not so easily disentangled. On the whole the distinction is arbitrary. The dualistic notion that my *psyche* would have to be made of something other than matter in order to be radically unique amongst the biological ordering entails that my unique identity is somehow dependent on the substance of which I am comprised.

But if instead I see myself as intersecting the biological order as an independent player, then I have achieved a much greater degree of personal freedom. It therefore does not **matter** if my *psyche* is composed of æthyr, *prana*, neurons, or dogshit. If the angles are assembled in the appropriate manner, then the Black Flame should burn just as well in any substance.

Independent of substance, the synthesis of an individual human is but a transient event in a continuous process of *solvet et coagulum* as that person moves through life. The individual is soon divided and then just as quickly reintegrated once more. The images we form of ourselves are like frames in a movie, or rather movie-frames projected on to a cathode ray tube by a fast-moving beam of photons. The transience of our individuality is what allows us to change, to *Xeper*.

From a developmental perspective a person is seen as a string comprised of different people along a life trajectory. The situation is not unlike that of a baseball. To the western brain a baseball is a spherical object. To the Japanese it is *hon*, long and thin. This is because the Japanese view the baseball as an object in motion. A baseball is long and thin because that is the shape of its trajectory. One word represents the baseball by what it **is**. The other word represents it by what it **does**.

In physics, similarly, the particle-wave dialectic used to describe and explain electromagnetic radiation (light), can do the same for large physical objects that move in the world. De Broglie provided the formula for describing the wavelength (very long) of a baseball in motion using a mathematical conversion between its spherical and *hon*-like characteristics.

Similarly the human becoming is an object in motion. The wavelength and developmental trajectory of the individual are determined by the vibration produced by dialectic interactions between his component “elements” at any given time.

By conscious mastery over this process, the initiate can use this dialectic to modulate the wave and modify the shape of his trajectory. When this trajectory is closely matched with one that is most optimal for his true will at a given moment in space and time, then amazing things will start to happen. We have all experienced this at one time or another: those moments when everything falls into place in the objective and subjective universes, when things tend to go our way, when synchronicities happen and we get a strong sense of *deja vu*, when we experience a certain timelessness, and when our becoming accelerates. This is what I would call the optimal form of resonance. It is the most beautiful sound a person can make. It is the optimal state of individual becoming.

Epilogue

Absent from this article and *Hermetic Magic* is a discussion of the conditions of postmodernity which have inspired the re-emergence of the dialectic revolution. Chief among these conditions is the compression of space and time in the human cultural universe brought about by advances in communication and transportation. These changes have altered the way we see the world and ourselves. If evolution, development, and *Xeper* describe certain kinds of change through time, how are we to become when time has no single arrow, or no arrow at all? I will explore this question in an article on the neurolinguistic aspects of the trapezoid in the next issue of *Runes*.

Ascend with Modification!

[2] The Order of Horus

- by James T. Graeb III^o, Acting Grand Master

The Order of Horus was established at the Heb Sed Festival of the Temple of Set, year XXX of the Æon of Set. In Egypt the Heb Sed Festival involved a ritual and symbolic joining of the two powers: Horus and Set - Upper and Lower Egypt. The Order of Horus was established to make manifest the *neter* HarWer, or Horus the Elder/the Great Celestial Horus, the brother of Set.

The Order of Horus focuses upon **power** and is for those who, like the ancient pharaohs, would take the Falcon God as an emblem of their personal and unique power. As the Order of Horus involves a number of individuals and not just a single pharaoh, the members of the Order of Horus are **nobles**, the princes of Set. As in any order of nobility, the members of the Order wield power and assume commensurate responsibilities.

As power is not to be confused with force, it is important to clearly distinguish these two ideas. The idea of power is that which can flow from a non-corporeal entity, such as an individual, an ideal, or an æonic Word. For example, words such as *Xeper*, *Remanifest*, and *Runa* all carry a great deal of power but do not entail force. The use of brute force is antithetical to real power, as real power takes effect by virtue of **itself**. Hence no one would force another to accept an individual, an ideal, or an æonic Word.

The Order of Horus is also concerned with **action**. Action can be thought of as part of a threefold scheme of principles:

1. **Consciousness**: reflective awareness, reasoning, and the ultimate nature of an individual. This may also be thought of as an aspect of the Gift of Set.

2. **Action:** the power to make manifest creation, and self-unfolding, as well as the ability to extend consciousness both inward and outward. This may also be thought of as an aspect of the Power of Horus.

3. **Skills:** the principle of taking on, changing, or terminating skills. In the subjective universe these are the skills of thought, feeling, and behavior. In the objective universe these skills become the "laws" of nature or the way things occur, subject to the workings of magic.

The Order of Horus is a Left-Hand Path initiatory Order, and works with all three of these principles. The nobles of the Order of Horus are psychocentric individuals striving for initiation and immortality. By refining the Gift of Set, each Initiate further develops the first principle. All initiation, action, and magical practices within the Order of Horus are designed to further this Left-Hand Path initiation into selfhood.

This initiatory work is furthered by the second principle: the taking of action. By taking action one's sense of self is reinforced and further defined. When an individual **acts**, he affirms himself as the creator and cause of the action and its result. By extending and manifesting one's own unique selfhood into the subjective and objective universes, nobles of the Order of Horus further both their selves and their power.

The Order of Horus is further based upon the third principle, which involves self-control and -mastery. With this principle the workings of magic and yoga take place as the Initiate develops new skills that further individual initiation, and casts off old and unwanted habits that limit initiation. In its work with the third principle, the Order of Horus includes all forms of operative magic, yoga, and related fields, including traditional initiatory methodologies as well as modern and postmodern methods.

The Order of Horus includes, but does not limit itself to a Left-Hand Path training curriculum based on Aleister Crowley's A.'.A.'. The primary difference between the Order of Horus system and the traditional A.'.A.'. is that the Order of Horus assumes that its Initiates will choose to become "Black Brothers" and enter the City of the Pyramids as self-made and -defined Initiates. Hence the Order of Horus is not tied to an antiquated notion of initiation that requires teachers and students.

As many people are familiar with the O.T.O. and similar organizations, it is important to distinguish the Order of Horus from them. First, while the Order of Horus includes *Thelema* as an æonic Word, its scope within the Order is primarily

restricted to workings dealing with the third principle of skill. Secondly and more importantly, the Order of Horus is a Left-Hand Path organization which employs Right-Hand Path methodologies only as useful to individual Initiates.

The Order of Horus maintains an internal hierarchy based on a nine-grade system. However this hierarchy is subordinate to each member of the Order, regardless of grade, being treated as a noble and of equal dignity with every other member of the Order. Hence members of the Order are all equal in the sense of a college of peers or fraternal order.

The Order of Horus views itself as an Order based on power, action, and creation. The Order is primarily concerned with the initiation of its members and the sharing of initiatory methodologies. Adepts II°+ of the Temple of Set may apply by writing to the Acting Grand Master. The Order of Horus is selective in its membership, and applicants should have one or more areas of initiatory expertise with which they have worked or wish to work.

[3] **Genetic Music and the Gift of Set**

- by Jay Thomas II°

I had just written a short program to generate music from genetic code. Genetic code is represented primarily by a long series consisting of four letters: a, c, g and t. My program assigned a specific pitch to each of the four letters, then simply "played" the sequence letter-by-letter, from first to last. The code I used was a strain of HIV.

I demonstrated it to a friend. "Man, that's spooky," he said. "It's kind of like you and the virus found a way to talk to each other."

I couldn't deny that listening produced a sense of communication. The music was pleasing if eerie: the melody seemed to contain motives and repeating patterns which were altered and developed over a length of time.

A piece of music is often an expression of its composer. When we listen to music - indeed experience art in general - we feel that we get a sense of the human being who created it, as though we now have a clearer picture and better understanding of who that person is. What does it mean, then, to listen to music "composed" by a virus?

The feeling was not at all unlike that of a successful evocation. My work with genetic music is an extension of my work with a field of composition called "algorithmic" or "stochastic" composition. In such music certain details are left up to random or semi-random processes which are constrained and placed within contexts determined by the composer.

The application of fractals and fractal algorithms makes up another branch of stochastic music. Here my work with a fractal algorithm called "1/f noise generation" also produced music which was "musical".

1/f noise produces semi-random numbers which, when viewed over a stretch of time, fall in patterns that exhibit "self-similarity" - that is, the patterns repeat and vary themselves on both a macroscopic and microscopic level. Exactly how these patterns form and behave is different each time the algorithm is invoked.

In the 1960s Bell Labs discovered that 1/f noise describes a remarkable variety of seemingly unrelated phenomena, from variations in annual rainfall patterns within localized areas to the pitch and rhythmic inflections of human speech, to a good deal of "pleasing" tonal music. Thus it should not be surprising that music generated with 1/f noise is particularly "musical".

As is the case with genetic music, there is an undeniable sense of intelligence behind the succession of notes. They are ordered in a way that is, generally speaking, aesthetically meaningful to the human ear. The implications of this last statement might not seem terribly profound at first glance.

It seems that a fundamental aspect of what makes us human - a fundamental aspect of our creativity - has been quantified and is reproducible to a limited degree by the iterations of a simple mathematical algorithm.

I cannot shake the feeling that in witnessing these processes in action over a period of several months, I have beheld both a fundamental building-block of the Objective Universe and of the human *psyche*.

Before I close, I'd like to discuss what has been coined by a group of modern philosophers as the "meta-system transition". A set of identical or similar systems interacting with each other sometimes demonstrate a tenancy to organize themselves into a single, larger system. At this point the larger system becomes "greater than the sum of its parts". Instances of this larger system may demonstrate this same tendency. It has been suggested that consciousness is the system into which all the subsystems of the human *psyche* have organized themselves.

In listening to intertwining and self-referential melodies generated by my fractal and fractal-like compositions, I can only say that I have developed an understanding for both the possibility and tendency of such systems to organize themselves into larger systems that are somehow greater than the sum of their components. It has been a profound and startling revelation.

I will stop one step short of suggesting that self-awareness came into being as the result of such a transition, though animal intelligence is a good candidate. Nevertheless I think that the study of chaos and complexity may afford a glimpse, if nothing else, into how we "happened".

[4] **Space: A Working Guide**

- by Don Webb V°

The Egyptians divided space into four regions. One of these exists in the objective universe. The other three are subjective, although they may be symbolized by natural objects such as the sky or the Underworld.

I propose to give a simplified guide to the four regions and suggest a type of rite that might aid in certain effects on this Earth. As with any suggestion for a rite: If you feel the urge to perform it, feel more than free to change it to represent your particular genius.

The four regions are this Earth (*Ta*), the Underworld (*Tuat*), the sky (*Pia*) and the "Secret Place" (*Setaue*). Set has a certain function in each and provides a mythic role-model for the Initiate.

On this Earth Set serves two functions. There are two words for the boundaries of this Earth, *Tash* and *Djer*. *Tash* are those boundaries that are set by men and gods and may be passed. *Djer* are those boundaries fixed by the cosmos and therefore unalterable.

The determinative for *Tash* is written with two crossed sticks. When the word *Shta-tu* is written with this determinative, it means "unknown lands" - as in the motto of the Order of Setne Khamuast, *Ir Shti Shta-tu!*

The determinative for *Djer* is indicated with the sign for "path" - meaning "you can travel inside of this place only".

Set is the god of crossing *Tash*. Mainly this is done in two ways. One is the "Oath of Truth": You go somewhere further than anyone else, and you hold onto the territory - at least long enough to establish a stele with words to Maat on it. This creates a new *Tash*.

The other way Set overcomes *Tash* is by helping people cross borders. The only prayer to Set ever put on a monument in Egypt - at least the only we know of - was from Rameses II, thanking his "father Set" for allowing a northern princess to journey to Egypt and join his harem. He thanked Set especially for stopping that scariest of all weathers - snow. Set increases the homeland by extending the boundaries of existence, and Set helps others find the homeland.

In the *Tuat* Set eats the intellects of the unrighteous and kills the serpent Apep, "he of the

broken *kas*". Or he guides the barque of Ra in his form of Set of Insight. These functions are the same.

Set overcomes delusional thinking. Set hunts it down and dismembers or eats it, so that it doesn't come into being. Every time you stop yourself from doing a stupid thing and figure out what's really going on, you are emulating Set.

Beneath the *Tuat* is a region that is invisible and dark, filled with forces that destroy and **dissolve**. This region is called the Place of Destruction, *hetemit*. It is the place where ideas which stand in direct opposition to the principle of existence (either dynamic existence *Xeper* or static existence *Wen*) go. Moving through those depths is the dragon called "Set is Mighty": Setnakt. Those who fall into these depths can never be seen again. [See Spell 175 of the *Book of the Dead*; also the *Book of Coming Forth by Night*.] This Earth is becoming more like that region.

In the sky Set occasionally visits the Island of Fire. This is the birthplace of the god Xepera, and is where the gods dwell most of the time. In this bright, burning place Set shakes up the order and introduces new ideas, but the ruler of the region remains Horus. Every time you shake up your work-a-day life to reflect your Setian principles you are emulating Set. The sky in most of its faces, from the Sun to Mars and Jupiter, reflects the Horian principle.

In the Secret Place Set and his Children live. It is seen as being behind the constellation the profane call the Big Dipper, and which we call Sokaris. This region is sort of a "reverse black hole": Material is always coming forth from here, and its entrance is guarded by demonic initiators. It is forbidden for the Children of Osiris to look within, and the Children of Set have to work intensely to get a glimpse of the treasures within. It may be said to be a spot of the Absolute Darkness in the center of the Black Flame.

All of these subjective realms exist within you. If you wish to Live, you must create a movement of recirculation between them, just as the Nile united all things, ever moving life from one realm to another.

When you take new space to be yours - whether it's an apartment, or a bunk in a submarine, or a new house - you are emulating Set. You have taken a new region of the Earth and made it yours. If you hold it long enough, you will be able to make the Oath of Truth: "I Have Come Into Being here." This is the great and only truth that the Setian can say.

When you move into a new abode, you may wish to perform a land-taking rite. Here's a suggestion for such a rite:

Open in your standard manner. After the Grail, summon the elements. "I call to all the magical Becoming of this region to reveal itself to me; I cause the hidden places to open to me; I cause the councils of power to hear my words; I cause my foes' actions to be known to me; I call wealth, and health, and joy to me and mine here."

For the working speak about what you hope to accomplish in this new place, and then if you wish add the following:

I open here a Gate for the Æon of Set. Let the sleepers awaken; let those who aid the Æon be quickened in all things; let our foes wither in their ignorance. Let Set dwell in this land, and its art and science flourish. I link now this place to the eternal Setian network. O my father, hear my oath: that I will Come Into Being here, and the long spell which is the history of my life shall release such enchantments that are to your glory and my own.

Close in the manner of your choosing.

Having done the rite, you as a competent magician will seek ways to make it manifest. Here's a brief list of things you can do. This is only the briefest starting point; I'm sure that you will come up with many, many more on your own. Don't knock yourself out trying to do all these things. Remember that most magic is a dance.

- Learn about the magical history of the area from the beliefs of the original inhabitants to the latest folklore. Use what you find in your magic.

- Go to many new places. Explore, explore, explore with the expectation that *Shta-tu* (Mystery) will manifest herself during these explorations.

- Make your dwelling secure. This means good locks, but it also means stopping hate-campaigns in your area - in a **safe** and discreet fashion.

- Seed the area with things promoting the Æon, such as getting your bookstore to carry certain books, or, if it is safe to do so, allowing the knowledge of the Temple's existence be known. Leaving a copy of the General Information Letter in the free literature section of a bookstore is OK; putting an ad in the paper saying "Meet the Devil at my House" isn't. Use caution, common sense, and creativity.

- Help other Setians cross the desert by providing them with such hospitality you feel comfortable providing.

- Stretch forth your arm and work at those activities in your community that you feel speak of the Æon. This can be anything from having a reading space at your bookstore to helping out at a library sale. Work hard, have fun, and have the pleasant expectation of *Shta-tu* manifestation during

such activities.

- Most importantly find your personal places of power. Find that hillside to watch the sunset, or that special rose garden to greet spring, or that cave so quiet that it reflects the silence of the Secret Place where Set dwells.

And now you have the whole of the world for your pleasure, and the pleasure of those in whom you have awakened the Gift of Set's genius for all of your generations.

[5] **The Heb-Sed: A Working Report**

- by Don Webb V°

The Heb-Sed Working of the Temple of Set, created by me at the instruction of the Prince of Darkness, has accomplished two of its three goals. The third can only be measured in the year LXI, so I'm writing this article in part to those Setians as well as to you who hold this *Scroll*.

The First Goal

The first goal was to effect a "turning". The word "Heb" means a turning, a change of direction. It is relatively easy to effect a turning organizationally. The leadership just says it, and it happens.

But that wasn't the goal of the working. The working goal was for each person who entered into the work to achieve a personal result. If the working were valid, the worker would have a new job, or be at a new school, or have begun a new romance - in short would have turned her or his life around. I've spoken with 20+ Setians who do have new jobs. I put forward that this is a higher-than-average pattern of coincidence.

This new energy isn't itself the goal. Pulling something from the unmanifest is available to any human with magical skill. Using that energy for your continued self-discovery and self-shaping is what makes for Greater Black Magic. GBM seldom happens in the chamber. It is a way of life. One of the chief starting points is what happens in the chamber. The Setian, mindful that Set is not a creator god, is much more devoted to finishing well than starting well. The energy is here - and **you** summoned it. Use it well.

The Second Goal

The second goal was to reconcile Horus and Set. Horus and Set in their struggle (*Hennu*) injure each other. Horus snatches away Set's testicles, and Set steals Horus' eye. At the time of the periodic reconciliation, Thoth restores the parts of the two combatants, and they receive the name "the Two Partners". We have done this on a macrocosmic scale. Let us consider what these injuries mean, what

the healing means, and finally - the most important question - what this means for the individual Initiate.

The injuries are a theft of seed and sight. When Horus steals Set's testicles, he steals the ability of Set to reproduce. The legacy of Set is no longer under Set's control. The Children of Set are not brought up in his house. As we study history, we see that there have always been Setians, persons who seek to continue their existence by the extending of the limits of existence. They stand out from the fabric of history - sometimes remarkably successful, sometimes tragically destroyed - but **always conscious**.

When they find something, they put it to use in extending the limits of existence. They are terribly alone, only finding one or two of their kindred in their whole lives. The only force that initiates them is the pressure from the world.

When Horus loses his eye, he loses the ability to plan. The eye (*ari* or *iri*) is the Egyptian word that makes infinitives (verbs with the word "to" in them, as "to run") into imperatives ("run!").

From James E. Hoch's *Middle Egyptian Grammar*:

The verb *iri* ("to do") can be used in any of its forms in conjunction with infinitives of less commonly used verbs, and certainly with the less common verb classes that had more than three consonants. This periphrastic use allowed the speaker (or reader) to avoid conjugating the rarer roots and to use the familiar forms of *iri*. This usage is common in Late Egyptian, but rarer examples do occur in Middle Egyptian.

When Horus has lost his eye, he acts in a strange and fitful manner. He can spend three days running to the left, followed by three days running to the right. He lacks any rudder except for the love of activity.

Horus began stirring after the Cairo Working of 1904. Most of world history since then can be initiatorally viewed in this context. His blind and fitful actions led to the creation of the Temple of Set. He restored the seed, and we have restored his sight.

This healing means two things macrocosmically. For the Temple, a small organization in its infancy, we will begin to see a shift from consumer to producer. Currently the majority of spiritually and magically charged writing and art we consume is made outside of the Temple. The majority of people who enter our halls do so through Horian rather than Setian circumstances.

This will change. We will have more and more enter the Temple because they awaken in our

presence. More folk will “tune in” to the interactions of individual Setians than happen to catch a talk-show.

We will likewise begin to see more artifacts produced by Setians let loose upon the world. This will mean a huge opportunity for personal Work for each and every Setian. Manifesting this change is the hard work of the individual, but the opportunity for hard work will tend to make the Temple larger and its membership more stable.

For the Children of Horus this will come to mean a much more unified approach to life than their current fitfulness. Our partners in the creation and maintenance of that rarest of cosmic substances - **consciousness** - will come to **harmonize** their actions like dance or ballet. The harmonizing influence will come from us, but do not be deceived; the hard work will be theirs. The Temple will become a training school for those who will change the world. This will take a few hundred years.

Now why on Earth do we care about the world? We don't love the world with the promiscuous love of the Christians; we are - and proudly so *self* centered. The approach to the world that has typified Setian Initiation has been one of a predatory nature. We take, and we remain isolate.

This is the way things must begin, because that's the way consciousness arises in each of us. The time comes for each Initiate where one of the proofs of initiation is the transformation of the world, so that the world feeds you the correct substances. This need to change the world as a path to self change requires cunning and awareness of the world. It must be very individual, but it **has** to occur.

The awakening of Horus will give each Initiate an opportunity to stretch forth his arm. This verb *awi* (“to stretch forth the arm”) was communicated to Priest James Graeb, the Acting Master of the Order of Horus, and three witnesses (Adept Jewel Michel, Priestess Rosemary Webb, and myself) on a bright and sunny day in San Francisco. The Acting Grand Master [among others - Magistri Robinson, Barrett, and Menschel come to mind] has the job of speaking about the consciousness associated with Horus - but you have the job of developing the daylight side of yourselves by actively changing the world.

For the Children of Set there is a unique opportunity to increase the size of your personal Darkness - your personal unmanifest - by pulling more from it into the world. Both light and dark will open to us, because we know the secret of the Two Partners. We know which side rules.

The Third Goal

The third goal of the Heb-Sed was to begin a radical re-design of the Temple so that the people who looked upon XXX will look upon LX. The human organization called “the Temple of Set” can only provide so much stimulus to people seeking to create the only meaningful Temple of Set - the one created in yourself, in service not of Set, but in honor of your self.

The cord for that Temple is seldom stretched. People hang around here for a few years, and when it stops being a neat thing to consume [after all the *Scroll* is an expensive magazine and has no “nekkid pictures”], they move on.

The wherewithal for personal creation of the Temple has been increased. Each Setian must truly begin thinking of how to create the Temple within. If it does Come Into Being, it will be unstoppable - and the human organization will wax in might and main.

Has the Heb-Sed year provided the access to energy that is needed? Sure. The success of the working is up to you. The Æon of Set will endure upon the Earth. If you become strong in yourself, your influence shall endure with the same strength. The Æon of Horus will endure upon the Earth. If you become strong upon the Earth, your will shall live here as well. You know the secret of the Two Partners, because each of you is an incarnation of that secret.

We have made the first step toward the horizon.

[6] Xeper by Number

- by Karen Kline II°

I have been working with a formula for my initiation using astrology, numerology, the Thoth Tarot, and the runes. I was drawn to the consistencies between the various methods of divination.

Initiation begins with the Gift of Set, which I attribute the number seven. Libra is the seventh sign of the zodiac. Its glyph portrays the setting Sun; alchemists used this symbol to signify sublimation.

Libra is pictured as a human holding a common beam scale. The scales convey several ideas, among which are the act of weighing or balancing and the act of becoming balanced. These are indeed a process of initiation. Any concept should be carefully considered from all angles, but the deeper meaning, and perhaps the most important, is the awareness of the balance.

The Thoth Tarot card representing Libra is “Adjustment”. Pictured on the card is a masked woman adorned with the feathers of Maat. She holds a sword in both hands and weighs the universe with her global scales. The scales represent

the sublimation of experiences, and the sword is the will to apply them.

The seventh rune, *gebo*, literally means “the gift of Odhinn”. These gifts are consciousness, life, breath, and form. As an initiatory step, I would attribute this to the harmonious balance of internal forces.

Eight is the octave, the point at which the interval is expressed again. Scorpio is the eighth zodiac sign. The glyph is the Hebrew *Mem* with an attached scorpion’s tail. Alchemists used this glyph to signify the process of separation.

The scorpion is the lowest level of the sign. The mid-level of Scorpio is the serpent, which can represent the unified process of life and death. The eagle is the highest level of Scorpio. It represents the exaltation of spirit over matter.

All three levels are pictured on the Thoth Tarot card for Scorpio, “Death”. The dancing skeleton represents consistency in the universe: life and death. His movement reveals that this is the process of creation.

The eighth rune, *wunjo*, translates to mean “joy”. In my initiatory process I think this can be related to the satisfaction felt when an individual’s universe has been willfully balanced. This is the continuation of what began with seven and the Gift of Set. It is learning how to apply this tool, and also how to separate oneself from it.

Nine is *Xeper*. The ninth zodiac sign is Sagittarius. Its glyph means “an arrow piercing the rainbow”. It is pictured as a centaur.

Sagittarius is ruled by the planet Jupiter, the psychological principle of expansion. The planet Jupiter radiates more energy than it receives from the Sun. It has fourteen moons; it is a mini-solar system in itself.

The Thoth Tarot card for Sagittarius is “Art”. The words in an arc at the top of the card translate to: “Visit the interior parts of the Earth. By rectification thou shalt find the hidden stone.”

All of the symbols on the card depict results from active will in one form or another. The Black Magician’s tools are not utilized inasmuch as they are mastered as an art.

The ninth rune is *hagalaz*. *Hagalaz* is the cosmic egg that holds all potential for self-evolution.

The tenth astrological sign is Capricorn. The glyph for Capricorn indicates spirit restricted by physical limitations. Capricorn is the goat. The sign is ruled by Saturn, the astrologers’ “Devil”. Saturn has been called the timekeeper and also the taskmaster. The experiences associated with the planet are difficult and can be unpleasant. These are occasions which transform you just by their occurrence. It is through experiences such as these that the initiate must penetrate with the strength of

pure will.

The tenth rune is *nauthiz*, which means “need” or “need-fire”. These are things necessary for initiation, but they are usually not things we are actively seeking. Need-fire is the self-created will to oppose the restricting elements. This is a physical as well as spiritual battle. Not unlike Saturnian experiences, a significant amount of will is required to transcend them.

“The Devil” is the Thoth Tarot card attributed to Capricorn. This card signifies the most material form of creative energy. In the words of Crowley, “Thou hast no right but to do thy will. Pure will, unassuaged of purpose, delivered from the lust of result is in every way perfect.” In this stage of initiation, will is blind to the result and repercussions surrounding the action. The only consideration is the impulse to create.

Ouspensky writes that the “Devil” card closes the triangle of death and time. To quit the triangle, one needs to see that it does not exist. With ten the Initiate works past the restrictions of illusion in an effort to attain a complete appreciation of the universe.

The first ten astrology signs portray very personal characteristics. Thus far I have described the inner workings of self development. All forces of will have been directed **inward**.

At the eleventh sign, Aquarius, all will is directed **outward**. In a sense the Initiate’s work begins again. The external universe becomes the focus which the inner universe was previously. Aquarius is the water bearer. He pours the water of consciousness onto the universe. The glyph for the sign indicates that spirit, working through material conditions, is completely controlled by will.

The Thoth Tarot card for Aquarius is “The Star”. The goddess Nuit is pictured in humanesque form. It is significant that she is shown as manifested, not as the endless space of the sky.

The eleventh rune is *isa*, which means ice. This is the Initiate’s will, completely concentrated and reaching outward.

Numerologically speaking, eleven can be thought of as one = the, or one plus one = duality. In a sense it is simultaneously both. The Thoth Tarot card for Uranus is “The Fool”. Crowley numbers it zero. The Fool himself has an androgynous quality. This loss of gender is an interesting idea when placed at this stage of the initiatory process.

Twelve is Remanifest. I shall begin with the twelfth rune *jera*, because that is where I first found my answer. *Jera* means harvest. In one sense it is a reward, the benefit that can be seen from one’s work. But it also indicative of the perpetual nature of the universe and of initiation. When the harvest has

been reaped, we must prepare for the next year's crop.

The twelfth zodiac sign is Pisces. The sign is pictured as two fish, a common symbol for perpetuity and reincarnation. The glyph for Pisces means outward receptivity held together by matter.

The Thoth Tarot card for Pisces is "The Moon". Neptune is the planet that rules Pisces. The Thoth Tarot card for Neptune is "The Hanged Man". The two cards studied together hold many ideas about Remanifestation.

[7] **Remanifestation and the Word of Set**

- by Michael Kelly III°

Recently I have been giving considerable thought to the long-term future of the Temple of Set. It is very easy for us to travel comfortably along in the present, working our magic and taking delight in the results we achieve. But in my experience any given working yields more than one result, and the echoes of that working may Remanifest again and again in the most surprising ways over the course of time. If this is the case when considering small, individual workings, then how much more the case with a titanic, ongoing working such as that which is the Æon of Set?

It is an awesome prospect that we are now creating our own future through the magic we work. Pause for a moment and consider the implications. Consider how massive an impact the Hermetic Order of the Golden Dawn had upon occult thought, yet it lasted a few brief years before dispersal occurred. The Temple of Set has outlasted it already and is strengthening rather than weakening. How much greater an impact will we have on the thought of those who have yet to be born? Indeed there are Setians in the Temple today who had not even been conceived when the Temple Came Into Being.

Even if we consider such giants as the Magus Aleister Crowley, he was but one man. The Æon of Set has produced Magi of its own, with Words of great sophistication and world-changing potential. We can see with hindsight the effects that the Utterance of *Thelema* has had upon the world at large. How much greater will the long-term effects of the Setian Words be?

To illustrate this process as it has operated in the past, I would like to examine the Remanifestations of the Enochian Keys - which we call the *Word of Set* - throughout history, and the nature of the changes wrought by those Keys. To do so it will be necessary to examine (1) the Magus John Dee, (2) the Enochian "language", (3) the Priesthood of Set in ancient Egypt, and (4) the nature of the Remanifestations of the *Word of Set* throughout history up to the present day.

1 - **The Magus John Dee**

The Temple of Set Recognizes those individuals who Utter a Word/Formula of æonic and world-changing effect as Magus/Maga V°. It is my belief that John Dee, the originator of the Enochian system of magic, was such a Magus.

At the Set-XV Conclave in London, the main ritual addressed the contribution of past European Magi, namely Merlin, John Dee, Faust, and Aleister Crowley. In the time since the performance of that ritual, it has been the speech delivered by Dee (portrayed by Magistra Hardy in the working) which has returned to haunt me the most. The ritual is published in full in the *Ruby Tablet* (item no. V2-A39-1 (U5)), but I would like to quote Dee's speech here as being pertinent to the article:

I am Dr. John Dee, scholar and magician. Mine is the path of the diligent researcher, leaving no stone unturned in my passion for truth.

I unveiled the cycles of the universe and perceived its innermost workings, receiving the Keys of Enoch as a witness to my achievements.

I worked without lust of result, and I gave my all to that task which was mine. Learn from John Dee that your effects shall be in proportion to your causes. The veils of time lifted for me, and I beheld past, present, and future.

Observe now how my work has been refined and continued; such was its might and merit. From the corrupt Keys of Enoch, imperfectly understood in my time, have you not come to a fuller understanding of the *Word of Set*? Consider the implications well.

What facet of *Xeper*, then, do I represent to you this night? Remember always that your magical actions may have consequences that extend far beyond your own Earthly lifetimes.

Behold, Setians, you are shaping the future with your current workings! After centuries of waiting the *Word of Set* is now spoken clearly, so my work has borne its fruit. Bear that ever in your minds, and re-create the universe in the image of the Setian will! Our eyes may see far, far down the road.

Following the working Magister Webb approached me and posed one of his legendary challenges: "Now we must discover the Words of these Magi." As with most of Magister Webb's questions, this one would simply not go away.

And then, in recent correspondence, Magister Webb suggested the Latin word *Regi* as Dee's Word. It will require much more investigation and thought yet, but my heart leaped when I read it. The

Word means “I will rule”, and echoes the opening phrase of the First Part of the *Word of Set* (“I reign over ye” in Dee’s version).

As Magistra Hardy has mentioned, it was this spell that Dee cast upon the world which led to the might of the British Empire, an Empire which only really diminished in the present century. The power of this Word established Dee as a scholar in almost every court in Europe. It brought him under the protection of Queen Elizabeth I, arguably the greatest monarch in English history. It gave him a surprisingly long life, and it established his country as the greatest world power in that day.

Regi is therefore a Word which I am willing to accept in the short term as a reasonable working hypothesis as the most likely candidate for Dee’s Word, and highly illustrative of the results of his work. The Word was Uttered, and the rule was established.

The question as to why the Word should be Latin rather than Enochian is answered by exploring the roots of the Enochian language.

2 - The Enochian “Language”

The Enochian Keys, as perceived by Dee, were in a bizarre language or jargon which he believed to be Angelic, and which has come to be known as “Enochian”. Don’t let it be forgotten that, throughout their many workings, Edward Kelly always insisted that these “Angels” were of the “fallen” variety and representative of the Powers of Darkness. Dee has sometimes been accused of ignoring these statements of Kelly’s, but I believe he was simply unconcerned, being more interested in seeking after truth in whatever form it might appear.

In my article “Heptarchia Mystica” in the January/February 1996 issue of the *Scroll of Set*, I pointed out that the correct numeration of the Enochian alphabet was 21. Magister Webb has compared this to the Latin alphabet, also of 21 letters [the few words containing “k” being equally correctly spelt with “c”].

This should not surprise us, as Latin was very much the language of scholars in Dee’s day. He used it extensively himself, both in the titles of his documents and also in substantial portions of the text. It is only natural that he should have employed it as the basis of the Enochian jargon. It is also clear that Latin would have been the language of choice in which to express his Word, as discussed in (1) above.

The structure of Enochian is not that of some long-forgotten tongue lost in the mists of time; it is very much that of the time in which Dee lived. The basic grammatical structure of Enochian [such as there is] also mirrors Latin so far as it goes.

Further evidence for Enochian being an “artificial” language can be found in the fact that it isn’t quite so unique as some occultists like to claim in their enthusiasm. Quite a few of its words are startlingly similar to words in other languages with which Dee would have been very familiar. Magister Webb pointed out the similarity between the highest Enochian Æthyr or Aire, LIL, with the Sumerian *lil* (“air”) and Enlil, the god of the air. There are others, and I quote a few examples below:

(a) Enochian “ababalond” meaning “prostitute” or “wickedness”. Compare the *Biblical Whore of Babylon*.

(b) Enochian “levithmong” meaning “beasts”. Compare with “Leviathan”.

(c) Enochian “luciftias” meaning “brightness”. Compare with “Lucifer”.

None of this detracts from the fact that Enochian sounds and looks quite unlike anything else, but it does expose its artificial structure.

The fact that the Enochian language itself is an artificial device does not imply that the Nineteen Calls and the *Word of Set* are in any way fake. Indeed the whole point of this article is that they are completely and absolutely genuine. The question is rather why Dee cloaked this message from an outside Intelligence in this strange and obscure language. I feel there are three possible explanations for this, and the answer is most likely a combination of the three rather than any single one of them taken alone:

(1) Since Dee is known to have taken a great interest in codes and ciphers, and to have been well-versed in Latin, viewing it as the language of scholars and sages, it is perfectly likely that when he received the Parts of the *Word*, his consciousness wrapped them in the symbolism of a mysterious language, as this type of symbol would hold an immediate æsthetic appeal for him.

(2) Having received the Keys in this manner, it is highly likely that Dee would seek to develop and further exploit the code in which they were given to him. Hence the similarity to Latin in structure and the familiarity of certain words and concepts.

(3) As a purely pragmatic measure, concealing the Keys in this weird and unintelligible form would help to shield him from accusations of sorcery and the very real threat of the stake.

So the *Word of Set* does not rely upon the pedigree of the Enochian language *per se*. The Parts of the *Word* are a message from the Prince of Darkness. The “language” of the Enochian Keys is simply a magical device, created by Dee in order to facilitate the required magical consciousness; the creation was probably partly unconscious and partly conscious. It can still be successfully used by magicians today who feel an affinity with the

system.

But if the Enochian language originated with Dee, did the Nineteen Keys also originate with him? I don't believe so.

3 - The Priesthood of Set in Ancient Egypt

The tone of the *Word of Set* as we know it today implies that it was originally addressed to the Setian Priesthood in Egypt - that this particular communication from the Prince of Darkness is one which has its origins at the very roots of human history.

It stands to reason that the first Setian Priesthood must have possessed some *naetic* knowledge of our patron, otherwise they wouldn't have been a priesthood at all. But was their knowledge of Set the same as ours? Was the *Word* spoken to them the same as Dr. Aquino painstakingly uncovered afresh in his working with the Enochian Keys?

As far as I am aware, I can point to no absolute objective evidence that proves this to be the case. But the *Word of Set* strikes me as being exactly the type of thing which Set would have communicated to his first Priesthood. It deals with fundamentals of Setian philosophy, fundamentals which can be taken out of the context of time and place and still remain equally valid.

The *Word of Set* is a timeless statement from the Lord of Darkness, his proclamation on his own Being, on that of Man, and the Universe. Unlike the *Book of Coming Forth by Night*, which is deliberately directed at our times and circumstances at the founding of the present-day Temple of Set, the *Word of Set* is timeless. This in itself points to its origins in the World of Forms as the Egyptians would have Understood it. Something very much akin to the *Word of Set* must have been known to the first Setian Priesthood.

As a member of his Priesthood myself, I know Set and his ways sufficiently to feel the historicity of the message of his *Word* inwardly.

4 - The Remanifestations of the Word of Set Through Time

Now let's trace the unfoldment of this remarkable message through time.

When the first Temple of Set existed in ancient Egypt, the Setian Priesthood were in possession of a "message" from their patron, which laid the first basis for the Setian philosophy. These early Setians were much as we are now: first and foremost they were Black Magicians who sought to *Xeper*.

The Setian dynasties had their finest hour at the very height of Egypt's power. And even though the cult of Osiris was later to blot the Temple of Set from Egypt, no Black Magician should doubt the

effects of so many wills acting upon the Is-To-Be. Although the material institution was brought to an end, the *Word of Set* had been Uttered.

The echoes of this Utterance were heard and set down on paper in Renaissance Europe by Dr. Dee, who dressed it all up in his magical language as explained above. This was evidently not the same *Word of Set* as had existed in Egypt. For one thing it referred to God and Angels and so forth instead of Set, and for another it was expressed in English [or Enochian] and not Egyptian.

But these mysterious Keys which Dee apprehended and interpreted in the Christian perspective of his day were something older and deeper than they appeared to be. Edward Kelly, Dee's skryer, insisted them to be the words of "fallen" or "evil" spirits. This didn't seem to matter to Dee, who believed them to conceal truth and wisdom, whatever their source. As for the pious, Christianized wording, how else was a man in Dee's position to express these Keys if he wished to keep his life?

What remains evident, both from the successes of those magicians who have worked with his system and from our current Understanding of the *Word of Set*, is that Dee and Kelly had received a genuine message from the Prince of Darkness, even as that message as to mankind's origins and potential had been delivered in Egypt. Here, in the hands of perhaps the greatest scholar and magician then alive in Europe, Set placed his Keys once again, to awaken Man's mind to his unnatural Being.

And the remarkable thing is that despite fires and burials of many of Dee's papers, the Nineteen Parts of the *Word* and the diaries that described the surrounding circumstances all survived intact and were indeed published by Casaubon for reasons of his own shortly after Dee's death [#11E].

When the Golden Dawn was formed in the late Nineteenth Century, they chose these Enochian Keys as the "jewel in their crown", despite the wealth of Cabalistic material they had to draw upon [#10B].

Aleister Crowley then took the step of visiting the Enochian Æthyrs "in the spirit vision", and recording his experiences in *The Vision and the Voice* [#11D]. This beautiful and sinister piece of writing shook off all traces of the Christian veneer from the Calls.

Then Anton LaVey reinterpreted the Enochian Calls in a splendidly Satanic manner in the *Satanic Bible*, returning them to the Prince of Darkness and rendering them more stirring and powerful as he shattered the Golden Dawn taboos [#6K].

Finally Dr. Aquino began the series of Workings which led to the reconstruction of the Keys as the authentic *Word of Set*, and it was the

First Part of this *Word* which he used to invoke the Prince of Darkness in 1975 to ask what could be done to continue the Quest; and Set answered with the *Book of Coming Forth by Night*. This done, the stage was set for the completion of the working and the final reconstruction of the *Word of Set* as a timeless measure of Setian philosophy.

The purpose of this article is more than just a view of how the *Word of Set* Remanifested throughout the centuries until we now once again Understand that message in a similar way to that in which we believe the first Priesthood of Set Understood it.

The real purpose of this article is as an illustration of how once a magical Pandora's Box has been opened, it remains open, it transforms all that it touches, and the world is changed forever.

The apprehension of the *Word of Set* in ancient Egypt changed the world forever.

The wisdom and farsightedness of an Elizabethan Magus changed the world forever.

The coming of the Æon of Set changed the world forever.

Our work today changes the world forever.

Shape those changes with skill and wisdom.

[8] **The Scholomance Pylon**

- by Nikolas Schreck II° and Zeena Schreck II°,
CoSentinels

According to Romanian folklore there exists a sinister academy in the heart of the Carpathian Mountains. Known simply as the Scholomance, the teacher at this school is none other than the Prince of Darkness himself. Only ten scholars are admitted at a time. Upon the completion of than course of study, nine students are released to the world. The tenth is detained, mounted upon an *Ismeju* (dragon) becoming henceforward "the devil's aide-de-camp". (Readers of Bram Stoker's novel *Dracula* will know that the Count in his mortal lifetime had been an alchemist and magician, a graduate of the Scholomance.)

Scholomance's main thrust is the creation of personal and intensely individualistic Left-Hand Path magical systems, drawing primarily upon inner magical archetypes rather than tried-and-true outer doctrines, dogmas, symbols, and traditions. Our goal is the encouragement of experimental and spontaneous use of the Black Arts, freed of cliché, cant, and superfluous "baggage" that so often leads to comfortable familiarity and mere ceremony rather than vital magical experience.

We strive toward the unknown, the mysterious, and the forbidden ... all that awakens. Therefore we eschew practices that lull and hypnotize the psyche. Magus Flowers' conception of *Runa*, "the

eternally-deep core reality which ... pushes and draws us into the Unknown", is central to our workings. Experienced and seasoned practitioners of GBM in the wilds of darkest California may inquire to the Scholomance Pylon through the InterCommunication roster. References may be requested.

[9] **Iku-Turso: Phase I**

- by Nino Wächter II°, Sentinel, Kalevala Pylon

The *Iku-Turso* is the newsletter of the Kalevala Pylon of Finland, and we have now published a collection of articles, ritual workings etc. that have appeared in our magazine during the past four years (1991-95).

This collection is 126 pages in length, and it is an absolute **must** for everyone who wants to know what we've been doing here in Finland since the Kalevala Pylon was established by Priest Petri Laakso in 1991.

The price of the "Phase I" collection is US\$6 plus postage (Europe \$5, other countries \$9 airmail/\$5 surface). Preferably cash, but money orders are OK too (absolutely **no** personal checks, please - we cannot cash them here). Send orders to me directly or via the InterCommunication Roster.

[10] **Concerning the Falcon-Headed One**

- by Don Webb V°

As one of the magicians working towards the return of the Elder Horus, I wanted to share my \$0.02 concerning the Order Statement. I hope these questions help Setians in forming their own questions about this *neter* we have called to manifestation on this Earth.

Questions clear a space for the new being to manifest. They create the internal void wherein *Xeper* may occur. The followers of Set always have the twofold job of asking themselves new questions, and asking new questions to the world around them to help clear a space for initiation. [You thought we just "bugged" people for the fun of it. Now you understand that "bug" symbol in a new light.]

I've put my questions under the Acting Grand Master's remarks. These aren't questions just for him. They are questions for everybody who wishes to join in the work of sending the Elder Horus into the objective universe.

1. **The Principle of Consciousness:** reflective awareness, reasoning, and the ultimate nature of an individual This may also be thought of as an aspect of the Gift of Set.

What will people be doing? My guess here is looking for real world [as opposed to goofy] mind techniques that both resonate philosophically with

the Gift and make it work better.

Most modern psychologies are based on “victim” thinking (“I’m screwed up because my parents are screwed up, so I can spend the rest of my life whining.”). The OH will need to look for psychological models that teach how to feed one’s past - to change your image of yourself by feeding its memory the experience of real-world accomplishments. Other techniques may be of use here, such as training to use both sides of the brain and memory training.

2. The Principle of Action: the power to make manifest or to cause chaotic, creation, and self-unfolding, as well as the ability to extend consciousness both inward and outward. This may also be thought of as an aspect of the Power of Horus.

This is the best part of the A.'.A.'.: the emphasis on the grade of Adeptus Minor. Proof of both overt and secret mastery (i.e. networking) should be shown. Real-world power should be emphasized. And here’s the very important part: Although such power should be available to the Brotherhood, it **cannot** be used to buy any honors for the Initiate. It is for showing off and pleasure in the profane world, not for advancement in the Temple.

A potential problem will be folks joining because they think the Order will bring them power. There needs to be a way of scaring them off. If it looks tough, only the tough apply.

3. The Principle of Skills: The principle of taking on, changing, or terminating one’s set of skills. In the subjective universe these skills involve the exercise of the will with respect to thought, feeling, and behavior. In the objective universe these “skills” become habits or the “laws” of nature, all of which are subject to the workings of magic.

This is the secret of the gods: premanifestation. The greatest failing in the occult world is that persons somehow expect greatness to fall on them. If this lesson can be taught, the Æon will make a quantum leap.

Many people don’t grasp this aspect of the balance principle. If you want to be a lawyer, start working your butt off in school. If you’re planning to visit Egypt, start saving money and learning about travel. When the opportunity arises, the folks who are waiting for greatness to fall on them - without doing the hard work of preparation or premanifestation - may be able to pull off the feat, but they won’t get as much out of it. The best LBM rituals are the long, tough ones that look just like education and hard work.

I’d like to see considerable Egyptology in the Order of his time, and I hope the Order of Horus does as well.

Now I will speak heresy. Pay attention:

I don’t think what Crowley called a “Black Brother” is exactly what we are. We **are** isolate from Nuit, but do interact with her in a form of reciprocal maintenance. The Black Brother must wall himself away and prey on the world. I think there have been Black Brothers in the Temple. Certain Initiates who have obtained a degree try very hard to freeze their lives in place. These are subject to the lure of certain types of predation.

I think the type of Black Brother we’re hoping for here will be distinguished by his power **and** access to the world machine, and a sense of responsibility which is self-centered but beyond the ego of the moment.

I think that the Order of Horus should be status- rather than quest-centered. Every year the Initiate should look around his life and say “I’m better off” - not necessarily materially, but in terms of true power.

Rather than the solving of a mystery, the Horian boasts of changing the way a newspaper reports things, beginning an empowerment program at work, or even getting a neighborhood occult shop to carry Dr. Flowers’ books. The accomplishments should be visible in the Sunlight, the mechanism visible or invisible according to the art of the Noble.

In the long run there should be a place for the individual who truly desires to be on the RHP and wants to use the Order of Horus as the vehicle for access. He may be truly repelled by the hypocrisy of conventional religions, yet not desire the stress that the LHP can bring. But this is of the Yet-To-Be.

The last question I leave to you. The Temple has a secret interest in power as a school of Black Magicians - a group of empowered, eccentric folk who, if they’re doing their job, are having a lot of fun exporting a great deal of *Xeper* into the objective universe. There is *Xeper* in the world, and the Temple as it grows more diverse exports more of this into the world every day. What will the Order of Horus be exporting?

I want to see and know by LX.

[11] Book Review:

H.G. Wells’ *The Island of Dr. Moreau*

- by Leon D. Wild II°

I thought this book interesting and provocative - mainly for the point of view that it [falsely] denigrated humanity on account of our ancestral animalism, which Wells equated with beastliness and stupidity.

The protagonist, Prendick, is marooned on an island inhabited by exiled vivisector, Dr. Moreau. He is surrounded by a menagerie of transformed beasts, who seek to deny their animal nature by the assumption of an ethical code - the famed Code of

Law: "Say the Law: **His** is the hand that hurts; **his** is the house of pain; **his** is the hand that heals."

The character of Moreau is that of mad scientist *par excellence* and a god to the beast-men, who know not his art and science. The book is at once a critique of science - the straying into madness and also the beast-men of the modern day - conventional religions, complacency and the ignorance of humanity, and an almost prudish fear at the animal capacity of humans.

Wells seems hypocritical here in that his main character is able to kill like a hero but disdains animal pleasures, namely sex and indulgence in alcohol (which is fine in moderation).

On a magical level Moreau is a skilled magician, shaping beasts into men. This has intimations of the Gift of Set. The giving of the laws is a parody of RHP gods and a feature of the Black Magician's use of LBM. See for example the example of Jesus in Magus Flowers' *Lords of the Left-Hand Path*.

The antinomian use of this book has already been chronicled. LaVey plagiarized the Sayings of the Law in his *Satanic Rituals* as a celebration of rising from beasts that is indicative of the true nature of the Church of Satan pre-1975. Where Wells had meant to convey an insane ceremony of slavery and repression, LaVey concocted a vibrant philosophy of acceptance of the animal heritage, yet transcendence of it when necessary. The Word *Xeper* and the subsequent *Æon of Set* transform this beast-heritage of humanity into godlike potential.

[12] Result\$

- by Leland Grant II°

At this past year's conclave I was having a discussion with another Setian I° on results of our GBM workings. This, I feel, is one of the more difficult concepts to grasp as a new Setian. When are we successful in our Work?

I am writing this article to document the results of a series of workings that have spanned almost a year. I hope that it will help new Initiates think about how to recognize results and act upon them. Of course this record is my subjective view of the events that have happened. I welcome any commons from fellow Initiates.

During April-November 1995 I embarked on a series of GBM workings. In every working I participated in, whether group or individual, I devoted a portion of my individual work to this long-term project. Before I go into specifics of my work, a little background is necessary.

I am a software engineer for a major film manufacturer in Upstate New York. I have worked shore for over four years, during which time I have received excellent evaluations. Unfortunately, I did

not get raises to mirror my quality of work. In discussions with my supervisor I was told that no money had been allocated for raises, beyond a cost of living adjustment. This pattern continued for three years. After three years of frustration I decided to attempt a GBM working to help focus my Will toward affecting my pay adjustment that was coming up soon. The following is a history of the workings and the perceived results of my work.

In April 1995 I attended an informal gathering of northeastern Setians in New York City. During the late evening we performed a group working. I knew that in May another performance appraisal period was coming up, so this working would be an ideal starting point. During my personal work I focused on making sure that I would be financially rewarded for my work as well as getting a "pat on the back". I attempted to tap into the energy of my fellow Setians. This was the first group working that I had attended, and I could feel the energy created in the chamber. Only time would tell if my work were successful.

About four weeks later I received my appraisal and new pay rate card. Not only did I get another excellent rating but an 11.3% pay raise, to which my boss exclaimed, "Double-digit percentage raises are almost unheard of at this company!" In fact in his 10+ years this was the first double-digit percentage raise he had seen. This filled me with a wonderful feeling of accomplishment. One, that again I did an excellent job in my mundane life and two, that I had performed a successful GBM working in my magical life.

Wanting to maintain and continue this work, I decided that I would devote small portions of future personal work toward the May 1996 evaluation period. This was not my primary focus of personal work, but just a small portion. My work continued through the conclave workings. I tried especially to tap into the tremendous amount of group energy generated by the *Elektrischen Vorspiele* prosperity working.

During my second week back to work after conclave, we had a department-wide meeting at which our department head told us that upper management and company compensation had done a study and determined that software engineers in the company are paid less than engineers from other disciplines. This discrepancy ranged from 3 to 10%. Our department head also told us that software people should be getting a "pleasant surprise" in October. This caused quite a stir among the employees. This company had never decided to give a group of like employees an out-of-cycle pay adjustment! I started to think that maybe the working at the conclave had started to manifest itself in the objective universe.

A few weeks later we learned that only three were receiving an adjustment. So back to my ritual chamber I went. On a Saturday evening in October I performed a simultaneous working with fellow members of the Tuatha De Danann Pylon. We performed the Eternal Set Network Working. At this time I was recovering from pneumonia and was not physically at my best, but still performed the working, adding my personal work toward the end.

During October we were told that the raises would be announced by mid-November, effective in December. My last work was during the inaugural group meeting with the Tuatha De Danann Pylon at the home of Adept Louise Gray. All my personal work during the group ritual was focused on my long task. I know this would be the last opportunity to get results. Well, when the raises were handed out, I was one of the 30% to get one and received a 10% pay increase. Not only that but I was given a promotion!

Over the past month I have been reflecting on the series of workings that I have been performing and the results that have manifested themselves. Too many precedent-setting events happened to be chalked up to coincidence. The following list sums those up:

- A double-digit percentage raise at evaluation time.
- The company giving one group of workers an out-of-cycle pay adjustment.
- Another double-digit raise - out-of-cycle.
- A wage-grade promotion - out-of-cycle.

All of these events taken together are more than mere coincidence. The shock of my colleagues tells me that this was an incredible occurrence. My explanation is that my work in the subjective universe manifested itself in the objective universe. The events of the past year have shown me how through use of GBM an individual can gain tangible result\$.

[13] The Nine Grades

- by James Graeb III° (Khasekhemway Merenset)

After the Set-XVI Conclave ended, many of us enjoyed a leisurely Sunday in Las Vegas, Nevada. High on my list of sites for that day was the Black Pyramid of the Luxor Hotel. After enjoying the "Indiana Jones"-style rides that the Luxor offered, I strolled into the gift shop to purchase some souvenirs.

I found a black obsidian pyramid with Horus inscribed on one face. I quickly went over to the purchase counter to finalize my acquisition of this "artifact". The black pyramid of Horus was especially significant to me as we had just completed the invocation to Horus at the Conclave

working [see Magister Webb's article on the Conclave working in the September 1995 *Scroll*] and had also just completed working the Nine Angles at the *Elektrischen Vorspiele*.

In connection with this odd purchase, I wanted to share some thoughts regarding nine-grade initiation systems, especially in view of Magister Webb's recent article concerning the six degrees within the Temple of Set [November 1995 *Scroll*].

To my knowledge no one knows exactly where the idea of a nine-grade initiation system originated. Given the Judæo-Christian background of most Western esotericism, the traditional nine orders of angels would be a likely source. These nine orders of angels date back to medieval times, and an argument can be made that the nine-grade system goes back to early 2nd Century Gnosticism.

Certainly by the time of the expulsion of the Jews from Spain in 1492, the Jewish Cabala with its ten Sephiroth (the lowest being matter, the remaining nine dealing with the spirit) began to play a role.

The earliest known historical use of a nine-grade initiation system is in 1710 with the "Order of the Golden and Rosy Cross" which appeared in England as an apparent transplant from German Rosicrucianism, dating back to 1603.

Whatever its exact source, the idea of a nine-grade initiation system caught on. Certainly by modern times the Golden Dawn, the O.T.O., and the A.'.A.'. all embraced a nine-grade system, subject to minor modifications. In this article I want to compare the A.'.A.'. system with the Temple of Set system. Let me begin this by drawing the Cabalistic tree relative to the Golden Dawn grades:



This diagram is simplified. There are all sorts of sub-grades, liminal grades, and other matters that the A.'.A.'. and other systems have added. The Temple of Set thought that even this simplified version was a bit much, and essentially made the three Adept grades into the Temple's II°, with the grades Neophyte to Philosophus being compressed into the Temple's I°. [Ed. note: The Temple of Set's degree system is not a "compression" of the Cabalistic grades, though some similarity of titles might initially cause this confusion. For a discussion of the Temple of Set's degree system, and how it

does/does not relate to preexisting degree/grade systems, see *Black Magic* in the *Crystal Tablet of Set*.]

The highest grades - Ipsissimus, Magus, and Magister Templi - were retained in full by the Temple, pretty much in line with the nine-grade system. The Temple's III° is a hybrid in the sense that it is the degree that would correspond to the transitional grade between Adeptus Exemptus and Magister Templi in the A.'.A.'. This is the grade in the A.'.A.'. in which one irrevocably chooses between the Right-Hand Path and the Left-Hand Path, i.e. chooses what one wants to be for the rest of eternity.

The Temple's III° is hybrid in the sense that it is also a Priestly degree and thus expresses more than just an initiatory state, as the individual must be able to act as a representative of Set upon Earth and must have been chosen by Set. [Ed. note: Again see *Black Magic*. The Temple of Set's III° does not derive in any sense from the A.'.A.'.s "Babe of the Abyss" transitional state.]

The current status of the A.'.A.'. is not a settled matter. Perhaps the best thing to say here is that Aleister Crowley was the last undisputed head of the A.'.A.'. The O.T.O. (which is not the A.'.A.'.) generally advocates the position that Crowley took in his published writings: that when choosing between the RHP and the LHP as an Adeptus Exemptus, one should choose the RHP and avoid "the way of the Black Brothers". I leave it to you whether Crowley himself actually followed his written advice.

The O.T.O. is considered an outer Order while the A.'.A.'. is considered an inner Order. That is, the former is publicly known and manifest while the latter is secret and not a public matter. [Ed. note: This is the interpretation of the present-day O.T.O. The original A.'.A.'. was a publicly-known membership Order, with its own internal Orders being more or less private. As for the original O.T.O., it was originally a non-Thelemite Order which later "accepted the Law of *Thelema*", hence was considered by Crowley to be a more conventional public organization. In Crowley's later life he excused the absence of the then-nonfunctioning A.'.A.'. by characterizing it as a "hidden" or "inner" Order.]

To be fair to the O.T.O., not all of its members are on the RHP, and it is not a requirement for membership in the O.T.O. that you be a RHP magician.

Also the nine-grade system as outlined above seemed a little cumbersome to Crowley himself. The *Book of the Law* states that there are three grades: Hermit, Lover, and Man of Earth (AL #I:40). These correspond roughly with the Hermit being the first

triad (Ipsissimus, Magus, Magister Templi), the Lover being the second triad (Adeptus Exemptus, Major, and Minor), and the Man of Earth being the third triad (Philosophus to Neophyte).

Crowley also divided the A.'.A.'. into a threefold hierarchy, with the lowest third encompassing what he called the "Golden Dawn" grades, the middle third "Rosy Cross" grades, and the highest third the "Silver Star" (*Astrum Argenteum*) grades [Ed. note: - for which the Order as a whole was named.]. If you're interested in this, I strongly recommend that you pick up a copy of *Magick/Book Four, Parts I-IV* (York Beach, ME: Samuel Weiser, Inc., 1994). It is edited by the head of the O.T.O. This contains much of the core teaching of Crowley's system. For an understanding of the A.'.A.'. as outlined by Crowley, see "One Star In Sight" at page 477. [Ed. note: Portions of original A.'.A.'. documents are quoted as pertinent in *Black Magic*.]

The idea of the A.'.A.'. being run by "Black Brothers", or Masters of the LHP, would doubtless distress a number of RHP initiates. However it seems that an A.'.A.'. reconstructed as a LHP organization would be an appropriate manifestation of Horus within the Temple. Also it would permit many in the Temple to work with Western esoteric systems that they might otherwise have eschewed because of the RHP overtones.

To conclude this brief review of nine-grade magical system, I would like to draw your attention to the Egyptian god Mehen. Mehen was introduced to me by Magister Webb, and may be known to you as the two-headed god: one head being that of Set and the other of Horus. Thus Mehen represents the two aspects of the Egyptian religious system, Set and Horus. Mehen may also indicate a way of thinking about the nine-grade system as the Horus manifestation of initiation, and the Temple's six-degree system as the Set manifestation of initiatory progress.

Hopefully this article has shown that the two degree/grade systems may be complementary, much like the two heads of Mehen, and need not be viewed as competing. Also this article suggests that the Temple might manifest a LHP A.'.A.'., which would increase the initiatory opportunities available to members of the Temple of Set. Comments regarding such a project are invited.

This discussion of nine-grade initiatory systems is necessarily simplified. Given the permutations the nine-grade systems have gone through, compelling arguments can be made that they are really ten- or eleven-grade systems, etc. Therefore please take this discussion of nine-grade systems as a rough outline and not as a full discussion of how such systems have and do historically manifest.

[14] **Live Long and Xeper**

- by David Carlton I°

For just over 25 years the Earth has marveled at the wondrous feats and moral-of-the-story episodes, cartoons, and films known as *Star Trek*. During a period of relaxation I unwittingly took it upon myself to study each episode of the "Captain Kirk series" through Setian eyes.

Since the final original episode aired in 1969, none of the original *Star Trek* episode writers - and I doubt any of the film writers - were Initiates of the Temple. Nevertheless I was fascinated by the Æonic implications of many sequences, ranging from a representation of the Gift of Set to the resemblance between certain Vulcans and certain Setians.

Although the Setian subtleties of the individual episodes are too myriad to list in one article - it would take an entire *Scroll* to do so - the movies are fewer in number, making their relevant elements easier to summarize.

First there is *Star Trek: The Motion Picture* (1979), which covers quite a bit of ground. The plot focuses upon the journey of V'ger, an enormous, sentient machine traveling to Earth looking for "its creator", seeking to become one with it in the hopes of answering its questions: a process suggestive of the RHP. That is, until Kirk, Spock, and the whole crew of the *Enterprise* help V'ger attain its goal while giving it, as Kirk put it, "its own sense of purpose out of our own human weaknesses and the drive that compels us to overcome". In this case the humans shared that Gift with an entity lacking it entirely. Could this have been how it was with *homo sapiens* so long ago?

In *Star Trek II: The Wrath of Khan* (1982) we meet Khan, a veteran character from the original series who has returned from exile to avenge his punishment and the deaths of his wife and followers upon Kirk. Our captain had deposited Khan upon a habitable planet, which ended up being laid waste when its nearest planetary neighbor exploded.

This film illustrates how diverse subjective definitions can be with regards to the abstract concepts of "good" and "evil", while also demonstrating, in the behavior of Khan, the dangers of not using one's subjective powers to see objectively.

At the close of the second film, Speck had died. In the third installment, *The Search for Spock* (1984), we discover that Spock, as a member of the intellectually-evolved Vulcan race, has embedded his *psyche* in the body of his friend, intending to return. Kirk and company steal a vessel, disobey their commanders, and wage war with the interfering Klingons (the predominant enemy in the earlier

series) to help Spock to this end. This film stands as an excellent demonstration of the immortality of the *psyche* in the case of one who has developed it sufficiently.

At the close of the third film, Spock's *psyche* had returned only partially, as his memory remained in tatters. During the fourth film (*Star Trek IV: The Voyage Home* [1986]) Spock's mind had been sufficiently resurrected, and the crew of the *Enterprise* could return home to answer to the crimes they had committed in their attempts to save their friend. On the way they took a ridiculous, albeit somewhat humorous detour into the past to save their planet.

Although this film contains no significant Setian material, the following one, *Star Trek V: The Final Frontier* (1989), has much. Here the crew are once more at the helm of a starship and are confronted by Sybok, a mysterious Vulcan who acts more human than the human contingent of characters. The element which makes this film distinctly Setian is Sybok's extensive use of LBM in gaining the loyalty of a band of renegades, as well as the entire *Enterprise* crew. Using the Reading List rating system, I personally would give this "TOS-5" rating, the reason being its demonstration of the dangers of using LBM without ethical motives.

From there it goes downhill, Æonically speaking. In *Star Trek VI: The Undiscovered Country*, Kirk is brought before a Klingon tribunal and sentenced to life-imprisonment on a penal asteroid while the Klingon Empire and the Federation (the proverbial "good guys") are talking peace. The only element of this film which I personally could consider of use to Initiates would be the Holmesian methods Spock uses in an onboard-ship murder mystery.

Star Trek - Generations could be an interesting divergence into the realm of the dimension of time. A strange phenomenon referred to as the "Nexus" comes strolling through the galaxy. It is a gateway to a parallel dimension (?) in which time is distorted and bent and these who are trapped within find their wishes catered to generously. Beings who have been within the Nexus for centuries appear to have arrived recently. Those few who can exit can do so at any time or place they choose. Though this marks the transition between the old generation and the "Next Generation", the Setian feel is still there.

"*Runa* - the final frontier. These are the voyages of the starship *Xeper* - its ongoing mission: to explore strange new selves, to seek out new life and new states of being, to boldly Remanifest where no one has Remanifested before!"

Live long and *Xeper*!

[15] ***Samtaui* as Man**

A Proposed Theory of Man's Spiritual Origin
- by Timothy R. Crowe II°

I have been giving a considerable amount of thought to Ipsissimus Aquino's proposed question on the link between the non-natural *ba* of man and the objective universe of HarWer. What I have discovered in my pursuit of this subject is intriguing and potentially dangerous.

In analyzing the connection between HarWer and the non-natural *ba* of the human condition, we must first attempt to pinpoint the source of individual spiritual origin. Two possibilities present themselves: one, that the Black Flame within each of us existed independently prior to our physical conception; and two, that the Black Flame of our being manifested at the time of our conception.

The possibility of transmigration of the Black Flame does not coincide with what we have discovered about our individual *ba*. We do not have conscious memory beyond this existence, and if our *ba* existed prior to birth, then surely one of us would have discovered it by now. I have never heard from a Setian who expressed such an experience. Plus transmigration would steal from our concept of individuality. Therefore it is safe to exclude transmigration as a ruling factor.

If we can rule out transmigration, then we must assume that the manifestation of the *ba* coincides somehow with our physical conception. To explore this phenomenon we must examine the process of procreation on both an objective and subjective levels.

On an objective level you have two individuals coming together in a cooperative act of physical love. This act is prompted by an instinctive desire to reproduce and sustain the survival of the species. At the point of orgasm a sperm fertilizes an egg that causes a cellular growth which will produce a new human life-form.

On a subjective level you have two individuals who carry the Black Flame, the Gift of Set from the beginning of our kind, and who have come together in a combined agreement to partake of an experience of love. They are prompted by a desire to make their two separate beings become a cooperative one, if only for a few precious moments. At the point of climax during the oneness that coincides with the physical orgasm, a spark is created between the two Black Flames. This spark grows into a new Black Flame that will develop into its own individual, self-sustained existence.

If we compare this process to the definition of Black Magic, then the answer is obvious. The subjective and objective are brought together,

through the will of the parents, to produce a reaction that manifests in a new human being - one with a physical body well suited to this objective world, that is controlled by a soul that is purely non-natural. Hence the act of procreation is by definition a Black Magical working. We are the result of Black Magic.

When we apply this theory to the Egyptian figure of the *Samtaui*, we are offered a new perspective. The representation of HarWer and Set combined in one form is not only symbolic of the unification of northern and southern Egypt, or of the combined powers of the subjective and objective universe, but it is also a perfect symbol of the combination of the material and spiritual union that is the unique position of the human condition.

The *Samtaui* does honor to the glory of the Black Flame within man, and displays how we are like unto Set. This is demonstrated in the *Book of Coming Forth by Night*. I call special attention to the following statements:

HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the cosmic order was not. By HarWer I canceled the imbalance, leaving a void in which true creation could take form as Set. But, as I have said, I cannot destroy the Cosmic Inertia without having to assume its place. And so HarWer must exist while Set exists.

Similar to Set, our *psyches* are defined as non-natural through a contrast with the objective, nature universe of HarWer; herein lies the paradox of the human condition. Though our *psyches* and material form and surroundings exist on separate levels of reality, we must strive to better define our Black Flame of self to become what the objective universe of our existence is not. Hence the process of *Xeper*. We must reach beyond *Samtaui* as man, which is how the Church of Satan defined our existence, and exalt the self that is the Set of man.

As far as the destruction of HarWer is concerned, I propose this scenario: Let's say that we decided to blow up the objective universe as a combination poem and practical joke. What would our *psyches*, which would survive the destruction, be forced to do under those conditions? I think Set has offered us an answer.

Though still in its infancy, this theory could reveal many wondrous results if applied to GBM practice. The possibilities it offers to Sex Magick and the pursuit of immortality alone are enormous. However its dangers are many. I can only dream what consequences it could yield if improperly used, especially in the area of controlled procreation. I will leave that particular avenue open for consideration.

However the last few chapters of Clarke's *Childhood's End* do come to mind.

[16] From the Well of Pythia

An ongoing column about music.

- by Tony Pizzini II°, Order of the Python

Glenn Danzig, *Black Aria* (Plan 9/Caroline, 1992): No doubt many Setians are already familiar with this record/CD. But for those who aren't, it may come as a darkly pleasant surprise. New Yorker Glenn Danzig has his own band, "Danzig", which for some literally defines "Satanic rock". But this recording is something completely different. A dark, powerful soundtrack-like piece with section-titles such as "Overture of the Rebel Angels", "Shifter", and "Cwn Annwn". My personal complaint is not with the music, but that the whole thing is too short, at least by CD standards. My guess is it's around thirty or forty minutes long [I have it on record, and there are no times listed]. This recording will establish an atmosphere of Darkness very nicely, and, what's more, not necessarily a brooding, depressive sort. Rather it is a triumphant, majestic call to spiritual arms. Keyboards, timpani, wordless female vocals, all more deeply felt and realized, at least to my ear, than what rock musicians generally seem capable of.

Dolorous *Semantic Spaces* (Netwerke, 1995): This one falls somewhere between *Hard Trance* and *Ambient*. The two musicians [and I use that term sparingly in connection with the whole House genre] involved in this project are from Canada's "Front Line Assembly" and "Skinny Puppy", who normally make a Hell of an Industrial racket. These two have a couple of other projects: *Synaesthesia* (will please fans of '70s German space-music), *Noise Unit* (Industrial), and *Intermix* (I haven't heard it). This single CD is 70+ minutes and runs the gamut, from two pieces that could pass for something by Madonna (with vocals) to long, semi-dance tracks with stalking, "Talking Heads"-like bass lines and sampled Asian and Gregorian chant, to ambient keyboard vistas. All lush, little minimal. Very useful and mood-creating; edit the songs with vocals, and the rest of this is working material.

Richard Wagner: *Der Ring Ohne Worte* (Telarc, 1988): This is exactly what the title says it is: the *Ring* without any singing. Or rather about an hour's worth made up of four or five short (around five minutes each) highlights from each of the four main sections. I have used this recording many times during workings, and I find it entirely suitable, as each track, rather than stopping, segues into the next. Included are: "Siegfried's Rhine Journey", the very beginning of *Das Rheingold*, "Ride of the

Valkyries", the Immolation scene from *Götterdämmerung*, and many others. As you can see, this runs the gamut from quiet and reflective to tempestuous. The orchestra is the Berlin Philharmonic directed by Lorin Maazel.

aphex twin, *I Care Because You Do* (Sire, 1995): The music of "aphex twin" (Richard James) is an interesting mix of drum computers gone out-of-control, piercing high-frequency dissonance, and almost jazzy, temperamental synthesizers. Ambient but very annoying. Quiet and vague, but jarring to a fault. This is all instrumental, with the occasional disembodied voice thrown in for good measure. The intense sense of "disruption" this music creates (for me) I would call "angular", and therein lies its usefulness.

Martin Denny./Randy Van Horne Singers, *Afro-Desia* (Scamp/Caroline, 1959, 1995): One of 37 albums recorded during the 1950s, and now being re-released on CD. Depending on the Black Magician's age, this music will either be humorously evocative or so embarrassing as to make him crawl out of the room with his tail between his legs. Martin Denny originated the "Exotica" sound, found later in such TV themes as *George of the Jungle*, *The Jetsons*, *The Flintstones*, etc. According to Denny, this is what, during the '50s, a lot of people imagined the music of the South Pacific and the Orient to sound like: birdcalls, native whoops and hollers, lounge-y marimbas and tom-toms. I find the stuff so silly it actually works! One might be able to make it through a pseudo-Polynesian working if the sense of humor is kept intact. Pre-world music Muzak.

Please feel free to send in reviews of **your** favorite musical selections for this column. We welcome submissions in every category - the more varied, the better!

[17] Pride and the Elect

- by Aaron Beacon II°

In "The Pride of Lucifer" Priest Michael Kelly hit upon what I feel is an important point within LHP Initiation: the differentiation between pride and arrogance. We as Setians exemplify the Highest of Life upon this planet. However does this give us *carte blanche* to regard others as inferior beings? I fool it would be contradictory to the non-nature of the Elect to do so.

The Germans have a word, *Schadenfreude*, which, for lack of a better translation, means "an elevation of self-value at the expense of another's". This can be regarded as a typical mammalian maneuver, from that bully in third grade who'd roll you for your milk money, to entire cultures attempting to blow others off the face of the Earth.

As beings whose very essence is at odds with the Cosmic Inertia, we understand the resonance, nay, the necessity of resistance within existence. However to condescend to transferring our fears and insecurities upon individuals and groups due to race, creed, or color as opposed to tackling them within ourselves would show an illusory separation based upon those selfsame fears and insecurities. This would be in opposition to the true purpose behind our sense of pride: the isolate intelligence.

I feel we as Setians reference our pride and esteem with the self, the ultimate manifestation of our dignity and power. I do not see how *Schadenfreude* could honestly and justifiably exist within the Temple of &t.

Granted, every now and again you're going to come up against someone who is going to insist upon acting like a complete knee-biter towards you. Speaking only for myself, I view people of this nature as having decided to rise up from the sea of ambivalence (in which I regard most people to be) in order to make their presence known, albeit in an aggressive fashion. Admirable in intent, shoddy in delivery.

At this point, I regard the person as an individual, not as a member of a particular race or religion. I've found it to be a lot more practical to focus on the individual when evoking death, Hell, and the grave, as opposed to focusing on the particular group which unfortunately bears that individual as an associate.

Within the Temple, we encourage and celebrate individualism. Due to this - more so than in mundane society - we are going to interact not only with people whom we come to respect and admire, but also with people we simply want to pinch! In group or even one-on-one workings, this can lead to imbalances that can be detrimental [or even downright dangerous] in Black Magical endeavors.

How can this be avoided? A good beginning would be to consider the quality of Election which each Setian exemplifies. Regardless of our respective degrees, we were not "given" anything by Recognition to a degree. The foundation upon which my own Adept hood resides is the work I did as a Setian I°. No lightning-bolts came out of the blue [or the black, as the case may be] conferring vast magical power and insight to me upon my Recognition. Additionally I doubt that I would appreciate my initiatory state of being as much if I were just "granted Black Magical power" as opposed to working my keister off to achieve it.

In closing I feel that we cannot fall into superiority complexes as Initiates of the Left-Hand Path. If we are truly what we say we are - wayfarers on the quest toward isolate intelligence - then we can gain much more by looking within ourselves before

looking down on others.

Of course, that can be a lot more frightening ...
"We hate that which we cannot change within ourselves." - Anonymous

[18] Celtic Magic: A New Study Group

- by Larry Evans III°

The Celtic people began to appear in Europe prior to written language. At their greatest extent they occupied the majority of central Europe, organized in small groups known as tribes and later clans, never really having a sense of national identity. They were tied closely by common language, rather than by a sense of nationalism. From Switzerland to Austria, from Italy to France, and from Wales to Scotland, the Celts have left us a system of magic which is complex and mysterious.

There are already Pylons and Orders in the Temple of Set, so rather than move toward the formation of something new, I am proposing the development of an informal study group so that demands on personal time will not detract from other primary obligations. Interested Initiates are welcome to participate as little or as much as they choose; no deadlines, commitments, or mandatory duties are required.

The first stop is one of introduction and the establishment of a base of contact. To start with, contact me by surface mail if you would like information. There will be three primary study areas: history and literature, science and language, and arts/crafts and storytelling. The introductory literature will reveal more about each of the three areas.

I currently have read about 40 books on the above subjects, and could easily add three times that amount in the near future. One aspect of our study will be to divide the good material from the sensational, and come up with a list of useful books. Equally important will be our approach to study the acted, practiced, hands-on experience we begin to create.

We are all familiar with the Egyptian pyramids. Did you know that the Celts built structures that have been carbon-14-dated 1,500 years earlier than conventionally-accepted dates for the Egyptian pyramids? Members of this study group will learn what and where these structures are, for indeed there are many of them. This is only one thing we will discover while researching Celtic magic.

Please contact me via the InterCommunication Roster. Don't wait too long, as the first batch of information letters will go out about 30 days after this *Scroll* issue. So until then, SNUYHM (say nothing until you hear more).

A Tiny Part of our Reading List

Celtic Britain and Ireland, The Celtic Druids' Year, The Celtic Empire, The Celts: Conquerors of Ancient Europe, The Druids and their Heritage, Fargher's English-Manx Dictionary, Gaelic: A Complete Course, The Greatness and Decline of the Celts, A History of Wales, The Life and Death of a Druid Prince, Medieval and Modern Times, The Mysteries of Britain, The Pagan Celts, Celtic Myths and Legends, Portrait of the Isle of Man, The Sacred Cauldron: Secrets of the Druids, The History of the Kings of England.

[19] On Becoming Setian

- by Lauri Jean Gerecke I°

Imagine a child of twelve who finds herself suddenly very weak, her prepubescent body taking on the look of a monster. She is tall, almost skeletal, and dropping more weight daily. Her skin is translucent, and she has a goiter on her neck the size of a golfball. One of her eyes droops, the other protrudes. It is through these that she sees the myriad doctors strip her, stick her in a hard-starched hospital gown, and poke and prod her without mercy. She is subjected to endless blood-draws, scans, X-rays, and finally given the choice of having her voicebox cut and losing the power to speak, or drinking a radioactive solution that could cause her to be infertile. Her parents are there, but think it should be her decision. They are just as frightened and confused as she is. Imagine you were this girl. What would you do?

I was this child, and I made my choice. I chose voice over reproduction, and drank the cocktail which destroyed my hyperactive thyroid and kept me from human contact for three days until the radiation had exited my system. This was the first time I took responsibility for my self, and was my first step toward *Xeper*, though I did not know it as such at the time.

I'm relating this very personal story because I have been in contact with many in the Temple who have currently or in the past dealt with chronic illness. I know the desperation and feelings associated with the "victim" mentality, and I also know these can be a barrier to Remanifestation. I also know that acting with awareness and will can in fact better these circumstances.

Throughout the years I have had various troubles with the hormone supplements I must now take daily or go into a coma and die. In addition I had other endocrine problems: ovaries and adrenal glands as well as a host of symptoms they couldn't quite identify.

Eventually I experienced another fluctuation with the thyroid and was quite ill. During this time,

in a span of two years, my uncle died and three days later my family experienced a total-loss house fire. Another month passed, and my grandfather died. This sounds like plenty, but my plate was not full - I also experienced two disabling auto accidents within one year, and was diagnosed with Lupus and Fibromyalgia (those pesky little symptoms I'd had for years).

Again I fell off the path and tumbled into the depths of despair. I chose alcohol as a temporary panacea. I popped prescription medication despite being hypersensitive to most prescription medications and chemicals, and even became suicidal at one point.

It was at this juncture that I again took that step toward *Xeper* and reclaiming my life.

Throughout all these years I explored various religions, faiths, and magical systems. I went through Buddhism, Wicca, Native American spirituality. I dove into herbalism, homeopathy, and energy medicine. I was looking for a means of taking control of my life, and some explanation: a system that could give me an external comfort for the experiences I had gone through. None seemed to fit, and I was always left feeling the outsider.

I was on the upswing again when I came to the Temple, with many weaknesses but my enduring strength of will. This was my third step toward *Xeper*. Since opening my eyes to the fact that no external source will give me the power I need to overcome the trials I have been given, much has happened. I know now that while external sources can aid, the ultimate responsibility lies within me.

I've progressed much in a brief time. I had already stopped drinking, and was returning to a healthier diet. In two months' time, seeing with my new eyes, I was able to eradicate the painkillers I had been popping every four hours. In just over another month I was able to get off the rest of my medications, except the thyroid supplement which is necessary. I did what I was told by medical professionals I would never be able to do, and I did it on my own via my work in the Temple and paying attention to what I the individual needed.

Applying Setian philosophy to my life has benefited me tremendously. Focusing my magical work on my health issues has served to heal not only my body but also my mind and soul. Chronic illness can beat you down. Acting with awareness and will can bring you to levels you never before dreamed possible.

I still have, and may always have health concerns, but they are now manageable; and I am in control rather than being controlled by the disease process. Sometimes those things which seem to stifle me most are actually potent tools for *Xeper*. Once this is realized, the Initiate can then eradicate

old and destructive belief-systems in pursuit of a shiny new elastic skin. This is what becoming Setian has meant to me.

It has stimulated me to continually pursue a stronger, healthier sense of self, and skill as a Black Magician. With my major health hurdles out of the way, I can now set and achieve both magical and mundane goals. Becoming Setian also helped me to remember what I knew in those periods of walking the path of *Xeper* and Remanifestation, and what I know again now and hope never to forget again. Richard Bach states it best:

The mark of your ignorance is the depth of your belief in injustice and tragedy. What the caterpillar calls the end of the world, the master calls a butterfly.

Think on this as you face the challenges in your initiation. Is your approach that of the caterpillar or the butterfly? We are continually flowing within the cycle of birth-death-rebirth. We sometimes revert back into the child we once were. We may experience fright or confusion. All this is part of initiation. My point in all this is that even if you fall off the Path for awhile, your choice to get back on can be the difference between becoming master or being mastered.

[20] Interview with the Antichrist

- by Steven Silvers II°

“What manner of rough beast, its hour come ’round at last, slouches toward Bethlehem to be born?”

Who can say? I read somewhere that, in First Century Israel, some idiot left his car lights on in the parking lot, and that led wise men on a wild goose chase.

Be that as it may, the kiss of the serpent is snowballing, and with it all the benefits and potential troubles that go along for the ride. I am seeking fellow humans, fearless - without regard for traditional leanings, those people who were passing into their 13th year in 1982 - children of the Wewelsburg - to raise Mordor once again.

Now what the hell does that mean? It means, dear readers, that now that Fenris runs free in the *Ragnarök*, we are in the unique position to yet again alter mankind’s history. And history in her wisdom will judge us accordingly.

Here we are, Setians, sitting at the banquet table of the feast of perdition, at that time in evolution foretold long ago.

Xeper - The new Tower of Babel rises up from the earth. Come as we partake of the essence of the Prince of Darkness. Hear and see: We become as

that which is yet to appear. The Sun now turns black on Eden’s shore. Freedom is now. Behold her on whose forehead is a name written: Mystery - Babylon the Great. Welcome to the Hotel California.

[21] V° Recognition

- by Michael A. Aquino VI°, High Priest of Set

If the IV° is the zenith of personal initiation, the V° of Magus is unexpected, unprecedented, unnerving, but nonetheless exhilarating. It involves the creation/*naetic* apprehension of a Form or Principle by which the Understanding of self-conscious beings undergoes evolutionary change. If authentic, it is unprecedented in the way it, as a “Word”, is Uttered by the Magus. Hence the Recognition of this degree is always and necessarily speculative, but carries with it such consequence that unanimous approval of the Council of Nine is required to confirm the High Priest’s nomination.

As elsewhere in this issue of the *Scroll* Magus Webb comments upon his singular initiation in this regard, I will here note only a few highlights of his adventures along the Left-Hand Path. Entering the Temple in 1989, he was Recognized to the Priesthood by Magus Stephen Flowers. A member of the Council of Nine, he is a former Sentinel of the Bull of Ombos Pylon; member of the Kalevala, Ba-neb-Tett, and Black Phoenix Pylons; Grand Master of the Order of Setne Khamuast; Knight of the Order of the Trapezoid; Dromenon of the Order of the Sepulcher of the Obsidian Masque; and member of the Order of the Python. Readers of the *Scroll* have been treated to many of his unique insights concerning magic, philosophy, and Egyptology. In the World of Horrors Magus Webb adds creatively to those Horrors as a widely-published author of the macabre and ethereal in the tradition of H.P. Lovecraft. He has been known to glow faintly in the absence of light, and to have recently survived - or succumbed to and then reanimated from - certain shocking explorations into long-suppressed antiquarian mysteries in the state of California.

Magus Webb’s Word as a V° is *Xeper* - as is my own. This is yet another remarkable development and evolution of the very concept of a Magus: that a Word characterizing evolution must necessarily **itself** evolve, and that nothing involving the V° is ever quite like “all the others before it”. May he fulfill his Task and triumph over his Curse.

[22] IV° Recognitions

- by Michael A. Aquino VI°, High Priest of Set

It gives me great pleasure indeed to announce the Recognition and confirmation by the Council of Nine of Rebecca Lance of California, U.S.A., and Michael Kelly of the Isle of Man, United Kingdom as Masters of the Temple IV°.

Magistra Lance entered the Temple of Set in 1987 and was Recognized to the Priesthood by Magister Mitchell Wade. She subsequently assumed the Sentinelship of the Antywey Pylon in northern California, and is also a member of the recently-formed Pan Pylon. She is a member of the Order of the Vampyre, and is a Master of the Order of the Trapezoid and Lodge Master of its Munsalväsche Lodge. In her human aspect she is a biophysicist, a performing/recording musician, a martial artist (Black Belt, *Kuk Sool Won*), Registered Nurse, Rocketeer with more than one spectacular crash to her credit, and a mathematician to make your head ache to the ninth angular power. The only known sorceress to conjure up both Cthulhu and a park ranger simultaneously and live to pay the fine.

Magister Kelly entered the Temple of Set in 1993 and was Recognized to the Priesthood by Ipsissimus James Lewis. He has subsequently served as CoSentinel of the Gates of Albion Pylon in Britain, and is CoGrand Master of the Order of Merlin and a Master of the Order of Leviathan. Within the Temple he has published several learned works on topics ranging from Enochiana and classical dæmonology to the occult implications of *Dr. Who*. Within Britain he has worked closely with Magister David Austen to establish the Temple of Set and significantly enhance its prestige by dialogues with academics and anthropologists.

The degrees of these two Masters were confirmed by the Council of Nine on the Vernal Equinox XXXI, and will be ceremonially formalized at the forthcoming Midwest Conclave this month. Warm congratulations to them both on their entry into the City of the Pyramids.

[23] III° Recognition

On March 9, 1996 Anton Haddad was Recognized to the Priesthood of Set by Magister William Butch.

[24] II° Recognitions

On March 9, 1996 Nikolas Schreck was Recognized as an Adept II° of the Temple of Set by

Ipsissimus Michael A. Aquino.

On March 9, 1996 Zeena Schreck was Recognized as an Adept II° of the Temple of Set by Ipsissimus Michael A. Aquino.

[25] *Om Krim Kali!*

- by James Johnson III°

I come forth to the burning grounds. The flesh shall not hinder me, for I am a being that is beyond the pliant barriers. I am the Darkness manifest on Earth. In the words of our old brother, I **am!** I see the fallacies of man. I shall not fall prey to the mindlessness. I rejoice at the spark of life in man. I shall not move to dim it. I revel in the glories that my Brothers and Sisters of the Path achieve. I shall move to embrace them. I know the value of my being. I shall not provide miracles for fools. The Equinox is closed, and she walks with the jackal and the guardian of the western mountains. Let the flesh be consumed.

* * *

For your consideration, the above is an excerpt from a series of workings entitled "The Body Working". I have begun exploring Kali in correlation with my ongoing work with Anubis [within the Order of Anpu] and Ap't [within my Apeti Pylon].

"Strangeways here we come." - the Smiths

[26] The Eye has Returned

- by Don Webb V°

Some time in the First Intermediate Period, a magical formula for the twofold goal of gaining power in this life and gaining clarity in the next was written. It begins with the words *Xepera Xeper Xeperu*. It has risen and fallen, but the time has come for the Word to be forgotten no more.

On the Vernal Equinox of XXXI the Council of Nine Recognized me as a Magus. My Word, as was the word of the living god before me, and as shall be the Word of he or she who comes after me, is *Xeper*. It at once means all the things that Michael Aquino's Utterance meant, and more. The Word has put its hooks in my chest and carried me to its world, that I may speak with a vision, at first unique to myself and with the growing actions and adventures of the Children of Set belonging to all.

It is my job to call to myself all of the actions of Shu and Tefnut. In the beginning the unnamed god who Came Into Being as *Xepera* sent forth Shu and Tefnut into the watery chaos, and they took great delight in what they found there, creating many mysteries and marvels. But he had to send forth his eye and bring them back to the center, so that together the three of them could create mankind.

Michael Aquino has cast *Xeper* upon the objective universe, and through reason (Shu) and joys (Tefnut), a magical organization the like of which has never been seen has been the result.

I will call all from their outposts, where their wonderful lives affect the world strongly. I will challenge each with a strong presentation of the Word - a presentation not possible without the work not only of Michael Aquino but of each of you. Then from the energy we release together, we will bring forth a new race of Setians upon the Earth.

My eye is among you. You will see it in direct ways such as *Scroll* articles, and in indirect ways as well. In your best moments you will **be** that eye, reflecting the fire of challenge on your fellow Setians. For now question, doubt, and think on the one hand; and let the sheer joy of what you dream can Come Into Being rise up in you on the other. Use your mind to it fullest extent.

There have been moments of brief awareness of the Word throughout time. Generally the forces of stupidity and illusion have wiped the Word out. My most important goal is to inflame the mind of each of the Elect with the historical knowledge of both the grandeur of the Setian past and the real and current danger of an unaccepting present. They must learn a special concentration on the Word that spurs them to a twofold action [see "In maturity ..." below].

If I can teach what must be learned, then I am a Magus; time is unfortunately the real judge. If I do generate the right urgency so that someone takes up the teaching, then my Recognizers have done the correct action [even I fail]. These are the two bets, one for me [I'll wake the world up a bit more] and one for the Council [someone may be able to wake up the world a bit more in this way; let's try the Fool knocking at our door].

Initiation is a threefold process connected with the chemistry of the body.

In youth it is the lure of the weird. Everyone is on the LHP when he's 17. It is powered by lusts. Most find nothing. Today's "Goths" are tomorrow's Baptists.

Some find their way to internal tools that help them get where the external tools are taking them. This is the great key in LaVey's Word, and a greater key in Aquino's. [This type can preserve the Word by collecting Setian artifacts like the General Information Letter and hoarding them away. This is one of the less-productive ways of preserving the Word.]

In adulthood the energy of the body wanes somewhat, and the initiatory turn is to become a consumer of spiritual products. Here, best seen in the Temple's Adept degree, everything in its complexity is tasted and tried, but little produced.

Some find their way to the source of all that dynamism and focus on the Word, thereby opening themselves to the Priesthood. Others get caught up in vampires, runes, angles, John Dee; and eventually wander away, tired and confused. My own Work is leading the Temple as a whole through its own richness to a new appreciation of the Word, just as each excellent Adept must do this process.

In maturity we must begin refining our ideas so that we have something clear to take with us into "death". We aren't going to take the *Ruby Tablet* with us [even if it's on CD]. We aren't going to take back-issues of *Runes* or the *Trail of the Serpent*. Here in the process of refining, if I can lead Setians to so understand, is where each Initiate must change from a consumer to a producer, a teacher.

You can't just walk away and say "My teachings stand or fail.". You **have** to produce them - both within the Temple in writings and in students, and outside as well - in whatever form you can, from works of art, to teaching some things to your family and friends, to burying a time-capsule in the backyard. This need not be done by a formal institution, nor need it ever be clearly marked "Setian", but it **needs** to be done so that the essence of the Word does not fade - regardless of the victories and weaknesses of the institution. If each comes to see that becoming a teacher is a necessary step to becoming divine, then the Word will not fail.

All things sent out by those who Understand the Word will in the time of their maturity return to test and advise the source of the Word. Like Shu and Tefnut, they return to the unnamed god who came into being as Xepera.

At first the idea of a second speaker of the Word will generate resistance within the Temple. Some folks may just plain quit; many others may never accept it. But this will not prove to be difficult for myself or the Temple. The real resistance will come from the world, which will see in me or my successor nothing new. There will be cries of "Orthodoxy!" or accusations that I am "merely Aquino's puppet". Such hue and cry will distract the weak-minded and dismay those looking for something to be dismayed about.

But the Word did not steal me away from this Earth to speak to the weak-minded. The Word speaks to the hearts of the strong, who will rally to it in each of the most individual ways, far beyond my dreams or yours, or even Set's.

[27] **“Dream a Little Dream ...”**

- by Rebecca Lance IV° and Guiniviere Curfman II°

We are interested in communicating with other Setians about dreamwork within the Temple. It has come to our attention that many Setians are doing dreamwork, but to date there has been no formal network nor communication system for those Setians to discuss their ideas.

We are interested in discovering how many Setians are doing dreamwork [or any magical work within dreams], and possibly in forming a formal group within the Temple to discuss and explore dreamwork.

Interested Setians should write to either of us. Please include a self-addressed, stamped envelope. You will be sent a questionnaire that will help us best assess the needs and interests of any group that we may develop.

[28] **The Sa en Ankh Pylon**

- by Danielle McGranahan III°, Sentinel

On Saturday, March 23, 1996 the Sa en Ankh Pylon was Brought Into Being.

The symbols upon which the Pylon’s egregore is based (the *Sa* and *Ankh*) will serve to generally represent each Setian’s journey of self-empowerment through *Xeper*.

Setian Philip Smart was the Opener of the Gate. He read aloud to the Pylon from a beautifully-written piece, with which he expressed his thoughts and feelings about this new and often curious journey that we as Pylon members will make together.

I then spoke of the power and protection symbolized by *Sa*, for we will work to utilize its concepts for inspiration and enlightenment. By using *Sa* in conjunction with the *Ankh* as a symbol of our lives, we may then strive to objectively seek out our inner selves, deepening our understanding and coming closer to the embodiment of our true essence.

All Initiates were then asked to peer into the mirror of the self, keeping in mind their future goals and knowing that while they further their own development, they will serve to facilitate others’ as well.

Priest Timothy McGranahan was personally moved to consecrate this Pylon through Set. This was a powerful moment in the chamber, wherein the Pylon as a new “entity” within the Temple of Set actually Came Into Being.

[29] **Some Notes from ye Editor**

- by Linda Reynolds IV°, Editor

Don’t despair if you’ve sent me an article and it hasn’t appeared thus far. Be patient. Aside from dated material, I try to include each submission in the order of arrival, and as space and budget allow.

Artists, poets, musicians: The Order of the Python’s Annual Art Show & Sale will again take place at the International Conclave this November. You still have plenty of time to begin creating your wonderful works. I’d like this year’s show to eclipse all previous ones.

Don’t forget that the Setian Reliquary still awaits your personal and significant artifacts. Each treasure is kept safely within its vaulted interior. Feel free to send [medallion-sized or smaller] sigils, pendants, etc. They will be ceremonially placed within the Reliquary - a sort of “time capsule” for the Temple.



The Black Pyramid

- by Michael A. Aquino VI°

[30] **“Prove It”**

The 1960s and 70s, with their “alternative”, “New Age”, “nontraditional”, etc. notions about knowledge, ushered in a market-basket of interesting new approaches to many philosophical & scientific questions. Simultaneously they also opened the doors to some pretty zany balderdash - some innocently but ignorantly intended, some deliberately propagandistic and/or fraudulent. By the 1990s this cascade over the broken dam of “careful thinking” has become more than just an amusing quirk of the “Age of Aquarius”; its effects have extended into even the presumably-inviolable reaches of higher academia. The humanities in particular, but even some of the sciences as well, are more and more vulnerable to pressures for “political correctness” - a buzz-term meaning emotional appeasement of those yelling the loudest, orchestrating boycotts, etc.

Defenders of traditional academic standards and methodologies have had a difficult time responding, in part because conservative approaches to knowledge are usually not sexy, tend to yield slow & incremental (not sudden & spectacular) pieces of new information, and in some cases carry the unfashionable “stigma” of being “Eurocentric” -

i.e. the allegedly biased, self-serving product of European/Caucasian research & educational systems over the last 2,000 years.

Simultaneously the populated world is **itself** changing, with massive demographic shifts and ethnic/racial realignments, separations, blendings. Researchers and educators are faced not just with the problem of preserving what they feel to be high standards of knowledge, but with the question of the relevance of their respective “inventories” to the practical realities of the 21st century.

One of the interesting by-products of this crisis has been a sort of militant academic guerrilla movement against “alarming” thinking, calling itself “skepticism”. [I will here refer to it as “neoskepticism” to distinguish it from the classical skepticism of the Hellenistic Mediterranean.]

Neoskeptics pounce upon what they think are stupid, ill-researched, or just plain **wrong** ideas. Avowedly they are doing so in the name of smarter, better-researched **right** ideas (usually existing, approved, academically-traditional ones). The issue is of course whether the efforts of the neoskeptics are serving to preserve/raise high standards of knowledge, or merely to use this claim as a rallying cry to impede change. The answer is obviously “both”, in hard-to-measure degrees.

A good place to visit the neoskeptics is in the magazine *Skeptic*, published by the Skeptics Society. In addition to the magazine itself, the SS publishes or makes available any number of books and reports on specialized topics. If you can't find this magazine locally, write to *Skeptic*, P.O. Box 338, Altadena, CA 91001. You can also telephone (818) 794-3119 or e-mail: skepticmag@aol.com

Skeptic has slashed and burned its way through unsettling topics like “satanic ritual abuse”, recovered/false memory, Holocaust revisionism, Afrocentrism, near-death experiences, ESP, creationism, occultism, race/racism, IQ significance, UFOs, and so on. You will doubtless like what the magazine says about some things and get your back up about others. Just expect this before you open an issue, and take nice, deep, calm breaths as you read it.

Here's an example: 24 years ago I wrote an article for the Church of Satan's *Cloven Hoof* entitled “Darwin and the Devil”. From that article:

Our earliest evidence of man dates to about 1 million years ago. In South Africa a large number of fossil remains of mutated apes has been found. Classified as Australopithecines, these pre-men possess human-like hip and thigh bones in addition to enlarged cranial capacities of between 400cc and 600cc. Conventional theories of evolution can

substantiate the continued mutation of this man-ape [or his contemporaries] to the stage of Pithecanthropus Erectus - a skull fragment found in Java with an estimated capacity of about 900cc. Later versions of Pithecanthropus have evidenced skulls of up to 1,100cc. And here we encounter the enigma of the “missing link”.

The Java remains date to the Lower-Paleolithic period - about 800,000 years ago. The next two definitive ancestors of modern man, Cro-Magnon and Neanderthal, did not appear until the Middle-Paleolithic period - about 100,000 years ago. There is some question, then, about the interim 700,000 years. Nor is this the only “missing link” period.

Cro-Magnon and Neanderthal, who were approximate contemporaries, possessed cranial capacities respectively of up to 1,700cc and 1,500cc. How and why did these startling enlargements occur? And why was Cro-Magnon's cranium in particular **larger** than that of present-day man, who averages 1,400cc?

The rest of that article, and more recent “Gift of Set” theory, emphasizes the “startling enlargements”. Here I want to focus on the point that high-intelligence human beings have been around for at least the last 100,000 years.

Now consider: That's a **long** time. From today back through to conventional archæology's “beginning of history” (+/-3000 BCE) is a mere 5,000 years. That leaves **95,000** years when human beings like you and I were hanging around this planet doing ... what? Just goofing off?

This is one of those questions so disturbing and frustrating, like the building of the Great Pyramid, that conventional archæology responds to it by basically “not trying”. Those embarrassing 95,000 years are “fast-forwarded” through in textbooks as hurriedly as possible [“there was some migration, some arrowhead-chipping, some animal domestication ...”], to get to the safe ground of Gerzean (predynastic) Egypt, Mesopotamia, and so on.

And of course “recognition” of perfectly normal modern human beings from [at least] 100,000 years ago boots conventional religions, such as Judæo/Christianity and Islam, right out the door. There is no conceivable way that their creationist legends can be made to stretch back that far.

A few days ago, on March 17th, Magistra Patty Hardy posted to the *Setian-I* Internet mailing list:

I wish to direct your attention to something Magister Webb tossed out to *Setian-I* over a

year ago. It concerned the speculation of the geneticists, the so-called "Eve hypothesis" based on oddities of human mitochondrial DNA and its rate of mutation. According to this theory, all modern humans appeared to be related to an individual thought to have lived perhaps 200,000 years ago. Paleontologists, mindful of the numerous hominid forms scattered around the globe for perhaps a million years, criticized the theory.

A few months later, archaeologists announced in *Science* magazine a controversial discovery. Based on four different dating techniques, they dated certain carved bone tools to between 80,000 and 170,000 years of age - a "push back" from an age of 14,000 years for such tools found elsewhere.

Earlier this month another team of geneticists announced a finding. Using genetic studies of 42 human populations around the globe, these researchers concluded that all modern humans throughout the world were indeed descended from a small population - perhaps fewer than a thousand, one researcher told the press - who left Africa between 70,000 and 100,000 years ago, replacing all other hominids.

In many cultures scattered throughout the Earth, legend states that a fantastic creature or deity bestowed a gift upon the ancestors that became the basis of civilization. The first question: Are these legends recitals of an event passed on by oral tradition, or are they a recollection from within - the result of the principle of self-awareness turned upon itself?

The second question: If our scientific methods identify the "original modern human" in genetic terms, will this be the proof of the material character of the *psyche*, its genetic foundation? Or would this mistake the Gift Itself for the sign of its presence, the success of its ancient recipients?

A couple of years ago two troublemakers decided to rile up the sleeping dog of human prehistory even further. Their names were Michael Cremo and Richard Thompson, and they wrote a big, fat book entitled *Forbidden Archaeology: The Hidden History of the Human Race* (San Diego: Bhaktivedanta Institute, 1993 - ISBN: 0-9635309-8-4). The book is a gigantic compendium of all sorts of "inconvenient" archaeological data that conventional archaeology has preferred to ignore or "fast-forward" through. At the end of this tome the authors blithely propose the significance of this data: that "beings resembling anatomically-modern humans were present in the Early Pleistocene and

Pliocene".

Everybody sitting down? The Early Pleistocene takes us back about 1.7 million years, and the Pliocene reaches back to around 3.5 million years. [So much for my mere 100,000 years.]

A year later Cremo & Thompson followed FA with a less-technical, abridged version entitled just *The Hidden History of the Human Race* (Badger, CA: Govardhan Hill, 1994).

If conventional archaeology just ignores the 100,000-year problem like a mad aunt locked in the cellar, you can imagine what the reaction to *Forbidden Archaeology* has been, i.e. flat-out fury. The current issue (#IV-1) of *Skeptic* contains an article "Hidden History, Hidden Agenda" by Bradley Lepper (Curator of Archaeology, Ohio Historical Society) pouring boiling cauldrons of scorn on *HHHR*, complaining that it "mixed together a genuine contribution to our understanding of the history of archaeology and paleoanthropology with a bewildering mass of absurd claims and an audaciously distorted review of the current state of paleoanthropology". [Try to say **that** in a single breath.] After complaining that C&T are "ignorant", "naïve", and "selectively credulous to an astonishing degree", Lepper hammers his lectern and zings his finale:

Cremo and Thompson's claim that anatomically modern *homo sapiens* have been around for hundreds of millions of years is an outrageous notion. Accepting that there is a place in science for seemingly outrageous hypotheses, there is no justification for the sort of sloppy rehashing of canards, hoaxes, red herrings, half-truths, and fantasies Cremo and Thompson offer in the service of a religious ideology.

The "religious ideology" in question is of course not J/C or Islam. As previously noted, they are incompatible with even a 95,000-year human prehistory. What Lepper is apoplectic about are the *Vedas*, which, while not figuring *per se* in C&T's books, **are** distant-past compatible. And C&T happen to be, as they acknowledge at the beginning of their books, members of the International Society for Krishna Consciousness (ISKRA).

If you're post-Boomer and grew up past the 1960s, you missed ISKRA in its days of mad glory. The 60s were a time for all sorts of marvelously crazed religious cults, like the Church of Satan, the Process, the O.T.O., Scientology, Gardner/Buckland Wicca, Guru Mahara-ji, Moonies, the Maharishi Maheesh Yogi, any number of "Jesus Freak" groups ... and ISKRA, who easily upstaged everyone else [not an easy thing to do, given the

wildly metabizarre competition]. ISKRA members sported orange/saffron bedsheet-type robes with white socks and tennis shoes/sandals, shaved their heads, painted the tops of their noses white, and danced up & down the main cruising streets of many cities in block-long bunny-hop conga lines, bashing tambourines, passing out sticks of sandalwood incense to gawkers, and happily chanting HARE KRISHNA HARE KRISHNA HARE KRISHNA HARE HARE HARE RAMA HARE RAMA HARE RAMA HARE HARE over and over, sort of but not exactly to the tune of “This Land is Your Land”. [This is probably as close as the real world ever came to Azathoth the blind idiot god and his dæmon-flutist entourage.] The more staid Indian religious outfits, like the Vedanta Society, were absolutely at a loss what to make of ISKRA. Friday night on Hollywood Boulevard, however, just wouldn’t have been the same without the “Hare Krishnas”, as they were popularly called.

Today ISKRA has simmered down, becoming respectable almost to the point of social invisibility. A couple of ISKRAs were lampooned in the movie *Airplane* a few years ago; that was about it. As for Cremo & Thompson, they are dressed perfectly conventionally, and neither has a shaved pate or white-painted honker. The extent of ISKRA’s involvement with their books appears to be simply that it funded their publication. That doesn’t prevent Lepper from invoking the specter of the “old ISKRA”, apparently.

“So **what?**” you are probably thinking. “Whether it took my ancestors 3.7 million years or 100 thousand years to produce **me** as I am, here I am **anyway.**” And right you are again. This is a debate not over the **answer** to an equation, which is standing right here having lunch at Burger King, but what the equation that **produced** the answer should look like. To some people that’s important, to others it’s irrelevant.

Herein lies the “grey area” of neoskepticism, of *Skeptic* magazine. The editors and article-authors select topics in which to engage in credibility-combat, based on what they feel are crucial standards of academic knowledge (what opponents might call “sacred cows”). “Prove it!” is the neoskeptic glove thrown down to heretics; if proof **is** offered, as in Cremo & Thompson’s case, neoskeptics can still deny it, discredit it, cover it up, attack the authors personally, or simply ignore it.

Somewhere in this John Wayne bar-fight you, the reader, must find truth. It is a situation Aristotle would enjoy: You are given the extremes; it is up to you to select one or to find a Golden Mean between them. This is intellectually stimulating, challenging, and **fun**. The definition of “divinity” is the ability and will to **assign meaning** to phenomena: to make

conscious judgments. Rarely will you have the luxury of doing so with complete, unquestionable information. You must, as Indiana Jones, “figure it out as you go”.

A glance through the literature of the Temple of Set, and its reading list, is enough to tell you that we are, and always have been in the Twilight Zone between “safe” and “speculative” ideas. Sometimes we stand on relatively solid turf; other times we are bungee-jumping into the unknown. What we **don’t** fall victim to are the paranoiac defensiveness of the neoskeptics or the gullible foolishness of the opposite extreme. Rather we pick our way carefully, as through a swamp.

Neoskepticism deserves credit and appreciation for puncturing a lot of overinflated balloons. At its best it is Carl Sagan’s *Cosmos* series, Isaac Asimov’s sensible science texts, James Randi’s relentless exposés of ESP/PK fraud. There **is** something to be said for the “scientific method”, for laboratory standards of demonstration and repetition, to keep us from falling into an *Alice in Wonderland* quicksand of stupidity, illogic, and nonsense. Yet, as Lovecraft observed in *The Silver Key*:

They had chained him down to things that are, and had then explained the workings of those things till mystery had gone out of the world. When he complained, and longed to escape into twilight realms where magic moulded all the little vivid fragments and prized associations of his mind into vistas of breathless expectancy and unquenchable delight, they turned him instead toward the newfound prodigies of science, bidding him find wonder in the atom’s vortex and mystery in the sky’s dimensions. And when he had failed to find these boons in things whose laws are known and measurable, they told him he lacked imagination, and was immature because he preferred dream-illusions to the illusions of our physical creation.

Every now and then someone asks me to “prove Set”, to “prove the authenticity of the North Solstice X Working”, to “prove that mankind is something more than just another natural accident”. I say: “I can tell you something about the historical, logical, and scientific principles that lend coherence and support to these concepts, but the **really** central question - your demand for the non-natural to be defined in terms of the natural, the metaphysical in terms of the physical - **I** cannot answer to your satisfaction. It is the Silver Key, the Grail Quest, the Philosopher’s Stone, the Great Work, *Xeper*: where **you yourself** break Wotan’s spear with your sword

and enter into your own divinity as **one who creates and assigns meaning.**”

On the Other Hand ...

insects have
their own point
of view about
civilization a man
thinks he amounts
to a great deal
but to a
flea or a
mosquito a
human being is
merely something
good to eat

- archy the cockroach

Don Marquis, *archy and mehitabel*

[31] *Anamesis*

SOCRATES: Those who tell it are priests and priestess of the sort who make it their business to be able to account for the functions which they perform. Pindar speaks of it too, and many another of the poets who are divinely inspired. What they say is this - see whether you think they are speaking the truth. They say that the soul of man is immortal. At one time it comes to an end - that which is called death - and at another is born again, but is never finally exterminated. On these grounds a man must live all his days as righteously as possible. For those from whom

Persephone receives acquittal for
ancient doom,
In the ninth year she restores again
Their souls to the Sun above.
From whom rise noble kings
And the swift in strength, greatest
in wisdom,
And for the rest of time
They are called heroes and
sanctified by men.

Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything that is. So we need not be surprised if it can recall the knowledge of virtue or anything else which, as we see, it once possessed. All nature is akin, and the soul has learned everything, so that when a man has recalled a single piece of knowledge - “learned” it, in ordinary language - there is no reason why he should not find out the rest, if he keeps a stout heart and does not grow weary of the

search, for seeking and learning are in fact nothing but recollection. - Plato, *The Meno*

When most people think about “immortality”, they imagine a simple continuation of their immediate, conscious perceptions and impressions. That is, the moment-to-moment “reinforcements” that we all experience daily, and which - by being “not ourselves” - continuously form a kind of propping-up wall enclosing (hence “defining”) that amorphous feeling we are accustomed to calling “ourselves”.

It is this “self” that most people fear to lose in the event of bodily death. They simply don’t know how else they could know themselves to **exist**. Take away the reinforcing “hits” from the outside, material universe, and the “amorphous feeling” evaporates into nothingness, they fear, like going under a general anesthetic (which also, but temporarily, “removes all hits”).

The Initiate is challenged to find, in the words of Dr. Raghavan Iyer,

... not the shadowy self or false egoity which merely reacts to external stimuli. Rather there is that Eye of Wisdom in every person which in deep sleep is fully awake and which has a translucent awareness of self-consciousness as pure, primordial light.

This is accomplished through reflective, non-reactive thinking. Thus the individual becomes aware of his authentic self (*psyche*, soul); and upon activating this as the locus of his consciousness, looks outward at phenomena **at the same depth**. In other words, the superficial “self” looks out at its level and sees natural events - like bodily pleasure/pain, blue sky, ringing telephones, time defined by clocks and calendars, and so forth. The core or true self, however, exists as a *neter* and, when looking outward, sees a universe not of the works of other *neteru*, but of those *neteru* themselves. One “machine” sees other “machinery”; one “creator/operator” sees other “creator/operators”.

The *anamnesis* or “remembered knowledge” experienced by the slave boy in the *Meno* is perhaps more accurately described as the superficial mind reaching in to the core mind for bits of its immortal, eternal wisdom. But this is akin to reaching for a coal in a hot fire. It is distressing to do, and the result can be held only for a fleeting moment without further distress. The superficial self, which through material “hits” continuously reassures itself that it is **the only** self, is shaken by exposure to its falseness, its nothingness. It backs away from such “close encounters”, dismisses them as

“illusions”, “fantasy”, “imagination”, etc., and hastens to rebuild its fortress of material-sensation “walls”. [The fright felt by the superficial self at threats to its authenticity results, among other things, in the lashing-out of neoskepticism discussed in the previous article. It is an axiom of the neoskeptics that the superficial self of stimulus/response is and must be the **only** self.]

Chapter #4 of *Black Magic* in the *Crystal Tablet* discusses further the *psyche/ba/soul*, and the *logos* which is the “linkage” between oneself as a *neter* and the universe of other *neteru*.

Immortality of the self is. Your ability to align your consciousness with your *neter*, rather than your superficial, animal, illusion of “self” is *Xeper*.

[32] “Project Star Gate”

Late last year the media made a minor fuss about something called “Project Star Gate”, which was described in an excited whisper as a ten-year, \$20 million, highly-classified research project into ESP by the CIA and Defense Department.

In actuality the only “news” about this is (a) the revealed pricetag and (b) the recent adoption of the name “Star Gate” to try to borrow some glamor from the 1994 film *Stargate*. Otherwise it is simply the same silly old Stanford Research Institute boondoggle I discussed in the Order of the Trapezoid’s *Runes* #II-1/2, January/March 1984. It started out as a CIA-sponsored project, then was dumped in the Pentagon’s lap when it began to dawn on the CIA that its leg was being pulled. Takes the Pentagon a bit longer to catch on, evidently.

In January of this year SRI representatives presented a briefing on PSG to the Association of Former Intelligence Officers (AFIO). So, ahem, did I - dusting off & updating the aforementioned Runes material into a paper entitled “*Project Star Gate*”: *\$20 Million up in Smoke (and Mirrors)*.

This paper upset SRI and entertained AFIO.

It’s a bit too long to cram into *BP*, but if you’d like a copy, just send a SASE and I’ll mail you one. It’s also in the Order of the Trapezoid library on Glinda as “ESP-SGat”.

Setians reading this paper will note quickly that it was written for a decidedly **exoteric** audience, i.e. one whose thought-processes are doggedly in the realm of the superficial self (cf. previous article). Hence included statements such as:

Bottom line: By itself the human brain can neither send nor receive the stuff of which specific thoughts are made - save through the media of the physical senses. Therefore extra-sensory perception does not

occur, nor do purely mental efforts to produce physical effects (psychokinesis/PK). “Successes” in these fields are either coincidental, the results of non-mental physical phenomena (magnetic fields, gravity, etc.), or deliberate deception by clever stage-magic trickery *a la* Uri Geller and Madame Zodiac.

I daresay if I had gone into Greater Black Magic, or levels of consciousness beyond that of the superficial self, AFIO’s collected eyes would have glazed over. Intelligence types like to think of themselves as down-to-earth, no-nonsense pragmatists. Then how, you ask, could the CIA and DoD be stung for \$20 million on a “TV genuine psychics!” routine?

The answer is: The **Russians** were doing it, so **they** must see something in it, and if **they** do, **we’d** better do it **too** so we get there **first** (wherever “there” is). So let’s throw some money at whomever we can find to do research on it. Enter SRI (no connection with Stanford University).

In short, this is the somewhat slapstick long-term result of a bureaucrat at Langley reading *Psychic Discoveries Behind the Iron Curtain* in the early ’70s and staying awake that night worrying about it.

PDBIC was filled with Uri Geller stage magic - a long way from the actual KGB research in parapsychology and the occult cameoed in *An End to Ordinary History* (#19U) - but it would be another decade before Michael Murphy and the Transformation Project would undertake the research that led to *AETOH*. By then SRI had its CIA grants and was staring with fearful wonder at bent teaspoons and spinning compass needles. *Credo quia absurdum est*.