

The Scroll of Set

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[1] The Birth of Merlin

- by Michael Kelly IV°, CoGrand Master, Order of Merlin

The underlying premise of the Order of Merlin is that the life and works of Merlin can be approached as an exemplary initiatory pattern, which can be Remanifest within the Initiates of today. This is implicit within the motto of the Order, *Ab uno disce omnes*: From one example learn about all.

Before any specific works of Merlin can be studied in context, it is necessary to examine the very foundations of the myths surrounding the legendary Magus. If we can understand his origins and the source of his magical power and insight, and if we can then establish a resonance between his origins and our own, then we have a sound base upon which to Remanifest this ancient system of transformational magic.

According to the account by Geoffrey of Monmouth in his *History of the Kings of Britain*, Merlin was only half-human. His mother was said to be a maiden of noble birth (possibly of royal birth, according to the *Vita Merlini*), but his father was of supernatural origin, an incubus who had come to his mother and engendered a child.

At the very commencement of Merlin's life we are presented with a being who combines the natural and non-natural within himself. Such is also the case with the Elect of Set. We are all the product of biology, a product of the natural order. But we carry within us the alien, non-natural seed of our father, Set. To emulate the archetypal Western Magus, we need to take time to consciously realize (i.e. "make real") the fact that we are creatures of more than mortal ancestry, that we carry the Dark Fire within ourselves.

This is something to which all Setians pay lip service, and which all Setians occasionally experience when some profound insight or happening shakes us to the very core of our being, and we can reverently utter "*Xeper*: I have Come Into Being". But it is a reality which requires sustained attention if we are to be fully empowered by it.

Merlin is aware of his non-natural origins, and as the polarizing energies of Becoming awaken within him, he commences his long and influential magical career.

Merlin is not blind to the fact that the Flame can diminish if it is not fed, and so he sustains his Otherworld contacts throughout his life, obtaining his vision and his power from a dark goddess, such as were beloved of the Celts. In Geoffrey's writings, influenced by Classical thought, this goddess is generally named either Ariadne or Minerva; her earlier, Celtic appellation is lost to us.

What is certain, however, is that this goddess represented Merlin's own inner feminine nature, to fulfill the opposite polarity to his outer masculine nature. In this occult relationship with his *fylgja* or *fetch* (to use the Northern terms), Merlin attained a wholeness, an integration of self, and this empowering polarization of his Being was the source of his remarkable powers.

We each have a *fetch* - a demonic or minority self, as Anton LaVey termed it. In seeking after this divine and contra-sexual power which dwells deep within the most hidden parts of the psyche - within the Underworld of the Celts - we too can experience that integration of self which renders available the transformative powers of the Setian will. We all do this in small measure every time we work magic, whether operative or illustrative. It is worth considering how much more we can accomplish in full knowledge of the inner processes involved in our workings.

By realizing one's non-natural psychic origins, and by seeking the complete awareness of the polarized forces of the psyche - both apparent and hidden - we stand as Merlin stood, and can Remanifest his vision in our own lives.

[2] Recognitions

Kris Flippo was recognized to the Degree of Adept by Priests William D. Pridgen and Curtis A. Rowlett on July 30, 1996.

Late Notice: Robert Sloan was recognized to the Degree of Adept by Priestess Marie Kelly on December 21, 1995.

[3] The Jaguar is Loose!

- by Walter Radtke III°

The Smoking Mirror Pylon, sanctuary of Aztec and Mayan Black Magic, has published Volume II of its newsletter, *The Jaguar*. Hear the seductive flutes and drums of the contemporary priests of Tezcatlipoca, "the Black Tarred Ones", and their spine-shriveling chants of lore and ritual:

Adept Craig Hunt, "The Mirror": An exploration of the history behind John Dee's "shew stone", an Aztec smoking mirror brought back from the New World.

Adept Craig Hunt, "The Mocker": A description of the playful side of the dark god Tezcatlipoca.

Adept Elana Thompson, "All My Creatures": A ritual working on behalf of all the non-human creatures also inhabiting this planet. Nice doggy, nice ... yarrrrggghh!

Adept Elana Thompson, poem "How Goes my Step?": Take your last walk up the sacrificial steps of Tezcatlipoca's pyramid, and have a look around, heh, heh. "Cherish Medusa": "I began as beauty often does, full of good intentions." Whatever you do, don't gaze upon this article. You have been warned. In fact, I wouldn't recommend reading any further.

Magus Don Webb, "Beating Fate": A look at Aztec soulcraft and their afterlife belief system. How did the Aztecs beat fate and escape being eaten in the underworld? Why play Vegas when you can learn how to cheat the gods!

Setian Doreen Gunkel, "The Four Treasures": A ritual to awaken the four virtues - knowledge, daring, will, and silence. Poetic, evocative. "Daring is the wind that blows through our souls ..."

Adept Guiniviere Curfman, poem "Invocation to Night Axe": One of Tezcatlipoca's more interesting aspects was "Night Axe", a skeleton whose rib cage thumped open and shut in the night forest.

If you happened to be strolling about and heard what sounded like a woodchopper hard at work, you had the choice of running like hell or approaching, thrusting your hand into Tezcatlipoca's chest real fast, pulling out his beating heart, and achieving instantaneous enlightenment. Since you've read this far, you'd go for the heart, right? Better do Setian Gunkel's ritual first.

The Jaguar is not only an effective entry-point into Mesoamerican ritual and magical lore, but is lavishly published with graphics and Mesoamerican design elements. For current information concerning availability, please contact me.

[4] Satanism vs. Setian Philosophy

(The Debate Continues)

- by Shawna D. H. Thompson II°

I am writing this article in response to the ongoing debate regarding the usage of the term "Satan" versus "Set" to describe the Prince of Darkness. I would like to express my opinion from a dark pagan's point of view, completely beyond the confines of the Judæo/Christian mythos.

Before I get started, I would like to add that since we as Setians fully understand our use of the term in reference to ourselves and our origins in the Church of Satan, I personally feel that intra-Temple use of the term "Satan" is fine in that we will not mistake this concept for the Judæo/Christian bastardized version.

However the world outside is another matter. If we want to couch ourselves in this Hebraic myth of God and the Devil, then we can continue on as before, but we must understand that the world at large is not going to know what we mean by it. This is because the outside world is a slave to the myth. As aforesaid in various other articles on this subject, we live in a J/C world. This is not about appeasing anyone's sensibilities as one article suggested, but about clear communication.

Our ideas of Satan involve a scholarly approach, as in the writings of Nietzsche, Milton, Blake, Twain, and Baudelaire, just to name a few. Even the original Church of Satan was far removed from the J/C concept. It is true that many who joined the Church brought this Christianized concept of Satan with them and gave the Church of Satan more of a J/C image as a result of their gross misunderstanding of its true purpose. [I saw a video of the early days. No wonder! Anton LaVey was the only one who made sense in the whole thing!]

Unfortunately, like the rest of the J/C-conditioned community, they could not get past the word "Satan". Among the Priesthood this was not the case. The Priests of the Church of Satan were not enslaved by the J/C myth, and they understood the Mandate. In the book *The Church of Satan* by Dr. Aquino, more information regarding High Satanism, the Priesthood of Mendes, The Law of The Trapezoid, and the like is readily available. [See especially Appendix #123: *Chronicles of Mendes* #II-1, and also page #254 regarding the scientific principles behind the Law of the Trapezoid.] It is clear that there was far more going on here than a simple antithesis of Christianity.

There are people in the world who, while aware of the current J/C culture cycle, consider themselves to have come full-circle, and so give no credibility to the myth whatsoever. These include neo-pagans like myself. [And I don't mean Wicca or any other RHP connotation! "Pagan" is actually a very broad term. I am currently working with the Teutonic system of magic as in the works of Magus Flowers.] Also included are atheists, agnostics, Buddhists, etc.

While I regard myself as a very eclectic and open-minded neo-pagan, I do not believe in the Christian idea of God or the Devil, nor can I give any credibility to the book that started it all! I do not advocate the worship of anything outside of the self.

The history of the *Bible* would be a whole new article in itself, and would stretch this one far beyond the scope of the issue at hand. Suffice it to say it is a highly inconsistent collection of history, myth, and stories of morality, written and altered over the centuries by many different people.

As a pagan I cannot in all seriousness refer to myself as a "Satanist" in the J/C sense of the word,

since I cannot give any credibility to the Christian concepts that it would imply. Many Dark Pagans like myself would probably find the Temple of Set had much to offer them. However, many other LHP magicians of various traditions may well avoid an organization if they are led to believe that its teachings are based on the antithesis of a Christian myth. I can honestly say that were it not for my dear friend Adept Monty Hinson who saw the Darker Light of the Black Flame within me, I might never have understood where the Temple of Set was really coming from.

Now that I am on the inside, and understanding what we mean by the various terms that we use to define the Prince of Darkness, I could certainly call myself a "Satanist" from a Setian point of view, among our own kind. I could not even remotely hope, however, to refer to myself in that way to the outside world and expect John Q. Public to understand what I'm talking about.

In the mundane world of atheists, agnostics, Muslims, pagans, whatever, there is a very negative view taken of the term "Satan". This is because they equate this term with all things destructive and evil in the world, due largely to Christian propaganda. But we all know that the problem is far more deeply rooted in society as a whole. There is no easy solution to this problem.

I can refer to myself as "Setian" and am proud to do so. Coming from a pagan background and being already familiar with the Egyptian pantheon, I can identify myself with Set in a very personal and powerful way. I think you will probably find that those Setians coming from a pagan background will identify with Set more so as opposed to the corrupted Hebraic form of the Prince of Darkness.

Those who come from more of a Christian upbringing will probably embrace the term "Satan" for themselves more readily, as they are coming from a society whose members have force-fed this organized religion to the masses for so long that they themselves have become somewhat trapped in that "God vs. Satan" cycle of belief. In fact it is an excellent method of deprogramming, if a person has suffered at the hands of organized religion and has the need to take it on. I went through it years ago, and now I recognize it for what it really was/is.

Dr. Aquino points out several inherent flaws of the Satanic religion in the *Crystal Tablet*. The following is one of the more telling passages, and though it has already been quoted several times, I think it needs reiterating:

The paradox of conventional Satanism was that the Devil was understood to be a force of nature, thus being derived from and ultimately dependent on God in some way. He may make

a lot of noise, but in the final analysis he is part of the same all-inclusive machinery of the Universe/God; even his rebellion is part of God's universal scheme. Satanists, accordingly, might be able to play a good game, but ultimately the deck is stacked against them. They cannot win. - "The Prince of Darkness", *Black Magic*

In a purely Setian sense we can correctly identify ourselves with Satan (within the Temple) if we want to do so, for certainly we have all sided with the Adversary or we would not be here. However, to use this terminology in the mundane world only presents to it an illusory and distorted view of the Temple of Set proper, just as "Satan" is an illusory and distorted form of Set or Set-hen.

Therefore It is a matter of personal ethics that when dealing with the masses I will refer to myself as "Setian". It makes no difference to me if the mundane world knows who Set is or not. If asked, I will tell them. At least I am not presenting a distorted view of myself or of the Temple to someone who may not only misunderstand, but most probably has already formulated false ideas of Satan based upon the J/C mythos.

The Christians lump anything outside of their particular dogma in with their idea of the Devil. This should not concern us, but misrepresenting ourselves to other Dark souls who may have been damaged by the garbage-in/garbage-out of the J/C world is not something I feel is the best approach to the problem. Remember, not everyone believes in the *Bible*. In fact most intelligent people don't.

If we insist upon calling ourselves "Satanic" to the outside world, we will lose credibility in a world where Christianity is dying out. I do not mean to say that I think we will ever completely be rid of it; however I am certain that over the next few decades we will be seeing a lot less of it. Do not think because its voice has grown louder that it has become any stronger in the world. A dying animal will always lash out the hardest, and Christianity is in its death throes. To identify with this force would only ensure our fate as well, even if we depict ourselves as what they see as the antithesis of that force. We would only be taken seriously by those on the inside, eventually, and many truly Dark souls may pass us by in the night unaware.

In closing I would like to affirm my allegiance to the Prince of Darkness in all his myriad forms. To refer to myself as Setian is a matter of great pride to me. Among you all, my Dark Brethren, I see no problem with referring to ourselves as "Satanic", encompassing our conception of the word. It is something we can and should use for our own personal *Xeper*.

However unless we merely want to use this scarecrow to shock and terrify the humans into submission, we need to consider first their corrupted ideas regarding Satan before we wear that mask for all the world. If frightening them is the effect we seek, then I am sure we can do it quite well. If we seek to portray ourselves with honesty and artistry, then the uncorrupted form of Set which has differentiated the Temple of Set from all other magical organizations in the world today should be utilized to its fullest. While we can be proud of our roots, we need to recognize them for what they are, and realize that we have grown beyond the terminology of the Judeo-Christian world.

From the *Scroll of Set* #XXI-3, "Overheard At Conclave": "One might view the Church of Satan as 10 years of Æonic foreplay."

[5] **Genius Loci**

- by Zeena Schreck II°

The term *Genius Loci* conveys a "spirit" or "essence" which radiates from a given area or place. We have come to regard these particular places as having a magical weight or significance. Some examples would be Stonehenge in Britain, Externsteine in Germany, the Great Pyramids of Egypt.

There once may indeed have been an overwhelming power at these sites. However they have been all but drained of whatever magical allure they once possessed. There have been decades, even centuries, of ignorant tourists flocking to see something for no other reason than that the monument happens to be on an itinerary of other curiosities. The overexposure to human energy without purpose does not feed life into such an altar, as was the case with ancient religious visitors. Theirs was a symbiotic relationship where humans were drawn to a magical energy and in turn gave back their own energy.

What, then, of one who claims to have had a very profound experience while visiting such areas? Would it not be conceivable that he or she carried with them all of the preconceived ideas and expectations which inspired them to make such a pilgrimage in the first place? Certainly the anticipation and anxiety built up preceding the visit would set the stage for a classic self-fulfilling prophecy.

What is one left with if our traditional initiatory locales are inert? We must discover and create our own, unique, and highly personal magical energy sources.

There are literally millions of areas on this Earth where one could find raw and undiluted power. These areas are not necessarily easily found. Rather,

they find you. You must be open to more unconventional ideas of what a sacred site may be. It would have to be a truly occult place, hidden, mysterious, secret. However, that doesn't mean it has to be in the middle of nowhere. Nor does it mean that it can't be in a very high profile location. It could be in the middle of a busy city or in a private garden. The possibilities where you might experience this phenomenon are limitless.

If your chosen area happens to be more public than private, you will need to develop the skill of internal ritualization. A powerful energy vortex which you contribute your own personal potency to will have far more magical weight than any tourist attraction.

I realized all this when I made my first journey to Externsteine. This pagan holy place consists of two large stones connected by a bridge added in the 19th century. It's located outside of Paderborn in Westfalia, Germany. No one is exactly sure if it was used as a religious ritual site before or after the outbreak of Christianity.

Filled with enthusiasm, I met someone who lived nearby who was an expert on Germanic pagan religions. He told me of another site a few miles away from Externsteine that I had never heard of. These were the Bruchhauser Steine near Brilon. The ritual use of those stones dated back from the 6th-2nd century BCE. In the thirties the Ahnenerbe theorized that these stones were in fact the actual "Mecca" of the ancient tribes.

Armed with this new knowledge I set out to see the Bruchhauser Steine first. One could see them from a distance: Monolithic, imposing stones, silhouetted by a stormy sky. When I began on the path leading up to the largest of the stones, hardly anyone was there, save for a couple of elderly people and someone walking a dog. When I reached the largest of the stones, there was such a unique and fantastic atmosphere in the air. Ravens flew overhead. One could almost imagine that the dog heard barking in the distance was actually a wolf. Yes, this place had the "feel". There have only been a few shrines where I have felt that feeling.

After spending some time at the Bruchhauser Steine, I set off for the Externsteine. By sharp contrast I had to pay to get onto the road leading down to the Externsteine. Once there, I found it to be fenced off, and I had to pay yet again just to get near the stones. Excursionists and their unruly offspring charging hither and yon made the steps carved into the stones unnecessarily difficult to ascend or descend. Forget taking any pictures lest you want Lumpenvolk contaminating your photos. Overall the Externsteine reminded me of a beached whale, once a thing of greatness, now something for children to throw rocks at.

One last note on the difference between the Traveler and the Tourist:

Tourists, for the most part, are allowed two to three weeks out of the year to break from their daily grind. During this time they try to cram in as much activity as possible and partake in "package deals". If asked why they are visiting the planned destination, the answers usually relate to cost, nearness to home, it was the spouse's idea, etc.

Travelers, on the other hand, tend to be the type who doesn't mind wandering off the beaten path, is somewhat of an explorer and will travel during the off-seasons. They are more adventurous and make discoveries along the way.

This point is relevant in life: Go – experience! But go with your eyes wide open, that you may see what others overlook.

[6] The Two Brothers

- by Nino Wächter II°

Sometimes great Æonic changes coincide with more personal changes. Last year was a catalyst of great changes within the Temple – changes that, I feel, are only now beginning to manifest at full power: the emergence of two new Magi, the institution of the Order of Horus, the change of the High Priest, etc.

In my life last year was also a great catalyst of change: I graduated from college, started my studies at the university, moved into a new apartment, met the man of my dreams, fell in love as a result of numerous wyrd coincidences, and traveled to the United States to explore San Francisco and attend the Set-XVI Conclave in Las Vegas. The ramifications of these events are only now beginning to manifest at full power.

As result of a very energizing and rejuvenating vacation that I recently spent in eastern Finland, I felt compelled to synthesize on paper the main realizations and concepts that I have experienced and Worked with during the last year or so. This article is in many ways incomplete, as is everything here in the World of Horrors. Nevertheless I hope that you will be able to grasp the Ideas behind my rambling verbalizations - the Ideas that prompted me to speak. It is my firm opinion that when we truly encounter authentic Forms, we cannot but open our mouths and try to convey that experience to fellow travelers.

Last summer I bumped with full force into Carl G. Jung, whose writings opened an extremely deep well of inspiration for me. In many occasions Jung spoke about the experiences that ultimately led him to formulate his theory of the collective unconscious.

One particular experience rang a very familiar tone within me. Jung claims that he became conscious of two "levels" or "personalities" within him already at a very early age. In his autobiography entitled *Memories, Dreams, Reflections* he uses terms "[personality] number one" and "number two" to describe these levels of existence. "Number 1" was his ordinary self (or ego): the psychosomatic complex that we are normally aware of, and which most people consider to be the only self. "Number 2" however, was much more noble and mysterious. It had an almost "ageless" quality about it, Jung described, and he felt "Number 2" to be infinitely wiser than "Number 1", his ordinary self.

What was that "Number 2" then? Jung explained the entity in terms of his theoretical framework: "Number 2" was his own archetypal self that existed in the realm of the archetypes - the collective unconscious. As a result of initiatory pursuits of "Number 1", the self - which, like all archetypes, exists as a "latent potential" - was activated and began to make its existence more clearly perceptible.

The result of this was that Jung focused his activities more and more to the actualization of his self. This pursuit formed the "real thread" of his life, which manifested explicitly in his explorations of many strange and mysterious subjects.

The academic world has considered Jung an eccentric weirdo at best and paranoid schizophrenic at worst. It fails to understand Jung's deepest motives because, as we know, few academic people are truly interested in things that cannot be verified using the scientific method. Concepts like "collective unconscious" or "archetype" are not scientific, but they can speak volumes to those "who have learned to see in Darkness".

In various mythologies the place where the gods live is always portrayed as separate from the place where humans conduct their day-to-day affairs. The realm of the gods is above the realm of humans; it is the "Heaven" or "Asgardh" or "Olympos".

Plato did not speak of gods. To him the "higher plateau of existence" was the realm of the Forms or Ideas. This realm was the ultimate reality, because it was eternally constant and immutable. The physical world - and the world of humans - was a sort of reflection of Reality and it was in a constant state of change or "becoming".

Common to these all is the idea of two dimensions or plateaus of existence: the physical world and the realm of the gods, Forms, or - in Jung's vocabulary - the collective unconscious where the archetypes are.

This dimension of existence - the physical and human world - is more or less imperfect, with its

pleasures and pains, ups and downs. Each human being is, I believe, aware of the Forms: each human being has some kind of a sense of perfection, which is more or less reflected in art, science, or politics, for instance. Some people turn their backs on "this world" and start actively pursuing the Forms (ex. a monk), while others live very strongly in this dimension (ex. a LaVeyan Satanist).

It is perhaps ironic that there are gods and goddesses that ultimately control the dynamism of this physical world. Namely I believe that religion has initially come into existence as a result of our awareness of the archetypes/Forms. Even though the Forms are not conscious, free-willed agents in the sense of humans, they do have their external functions upon which, I think, all of the events of the physical world are ultimately based. For this reason - to put it more accurately - human beings are not really "conscious, free-willed agents" until they realize their "Number 2" selves (see below).

Our condition as human beings is very strange indeed. On one hand we have our psychophysical semblance. Even the so-called highest functions of our mind (creative imagination, rational thinking, etc.), I think, belong to this sphere, because the mind is not entirely separate from the physical (and vice versa). This is why we can influence the physical world with our minds - from lifting our hand to inducing a psychosomatic illness in ourselves. For our purposes, therefore, I think it is acceptable to treat the mind and body as "one unit".

Yet on the other hand we have our "Number 2": the archetypal higher self or the "Eye of Wisdom" that Dr. Raghavan Iyer spoke about (quoted by Ipsissimus Aquino in his April 1996 *Black Pyramid* article "Anamnesis"). Ipsissimus Aquino continued: "[...] the superficial 'self' looks out at its level and sees natural events [...] The core or true self [...] exists as a *neter* and, when looking outward, sees a universe not of the works of other *neteru*, but of those *neteru* themselves."

In Plato's theoretical framework, that which was above all other Forms was the Form of the "Good". All other Forms had their origin in this first Form. After all this talk about our ultimate core selves, which exist as *neteru* or Forms, we cannot but conclude: We have our origins in the "first Form of core self". This is of course the entity that we call by the name of Set, the "Prince of Darkness", the "First Form of Isolate Intelligence", the "*Neter of neters*".

In my view the *neter* that I am is perfect. Like its originator (the "Giver of the Gift") Set, it also shares the quality of being a "*neter of neters*," standing beside the Dark Prince in the company of other gods.

Each of us is thus a synthesis of the Two Brothers: our "Horus" is the psychophysical complex, and our "Set" is the core Essence. Our "Horus" - that "strange and fitful presence" - is in many ways imperfect. As stated above, everything here in this physical world is in a state of constant "becoming", and initiation is very much about learning to direct that "becoming" into ever closer proximity with the true will flowing from the core self. To achieve this, we need to exercise our bodies and refine our cognitive tools. In short, the Two Brothers must work in harmony. This is *Samtaui* on a personal level.

The full realization and actualization of our Forms allow us to truly Come Into Being as "conscious, free-willed agents", who stand above all other *neteru* as final masters of the universe. As Ipsissimus Aquino concludes his aforementioned *Black Pyramid*: "Your ability to align your consciousness with your *neter*, rather than your superficial, animal, illusion of 'self', is *Xeper*."

[7] Functional Resonance

- by Roger Whitaker III°

I.

As we embark upon this grand journey of life through the eyes of initiated beings - as brethren of all those who seek the mystery - Form, function, and their carrier, resonance, will ever impact upon each and every one of our acts. As we reach through the mists of linear progression to reach at that which is stationary, we momentarily manifest into our moment an aspect of the Form that has been touched. Then it is gone, and we must work by remembering it.

All our acts become because we step into the shadows that the memory casts of places we sense by the divine Gift of self-consciousness. These mysteries of life and death impinge upon every moment of initiated awareness: upon all cells, all molecules and atoms which make up the universe. They are guided by polarized forces, and the variations of resistance, neutrality, and their continuing synthesis stand as many paths in the dichotomy of self and that which is not self.

This is the basic premise. We recognize that which is not self, but beyond that we as initiates **must** see that we also recognize the self from a point removed from that very self-same reference! We recognize that which exists outside of the self, but for this to have any meaning there must be a third point of reference, a more extended sense of being, a larger sense of consciousness. If I can recognize that which is myself, this can only be possible if I am **outside of both**. There is another element involved: a trichotomy extension of

consciousness into time.

The function of such perceptual constructs lies within the requirements of phasing into the proper time-period of the Æonic resonance. This is a topic I have touched upon in other papers. This essay touches upon areas of those papers I mentioned in passing, that I perhaps glossed over too quickly in my haste to make other points.

Function and purpose serve as keys to the mysteries of the watchers and observers of the self. Thus in order to step into the proper time-period of the Æonic resonance, it is absolutely essential to become an observer of the phenomenal aspect of one's own self-consciousness. This is the noumenal aspect of being in the direct flow of events. It is the way that these events flow from **you** and resonate the harmonic co-elements removed from the direct wave.

For synchronicity there must be recognition. There must be willed activity. There must be a creation relative to the qualities of being that are manifest. All these must be accomplished by that which is able to view what is not the self, and what is the self. Triadic comprehension is the most significant advance of perception we can achieve in terms of self-reference and being.

The Crystal Tablet of Set touches indirectly upon this concept in the section on "The Psyche": "And we can distinguish between the natural and the non-natural - something that would be a logical impossibility if the consciousness itself could not extend beyond the natural." I can **know** what exists outside; I **know** what exists within. This "I" is the observer, the third component. If it were actually that recognized within, it could not logically know it.

II.

The ancient Egyptian concept of a triad of gods is as old as belief in the gods. To glimpse pharaonic thought, we must step into Egyptian psychological constructs as well as we possibly can.

What is essential to such thought is that each Form has associated with it a matrix of ideas and principles. The form is not actually that shape (i.e. the mixture of lion, hippo, and crocodile comprising the soul eater) but rather the ideas associated to certain aspects of each. The sum of these ideas is synthesized by one's **own** divine insight into an abstract complex which resides over the manifest Form.

It is through the dynamics of such a construct that **all** becomes alive. If alive it can experience *Xeper* by process (touching upon the "Key of Embodied Essence").

Our ancient brethren conceptualized triads consisting of an elder god, a goddess, and a younger god. The various Forms of the triad combine in

consciousness as a polaric, dynamic synthesis.

The triad was generally associated to a town or nome - a proxemic area. So it could be said that each proxemic area in old Khem was presided over by an abstract complex of ideas relating (at least initially) to a triad of *neteru*. There are resonant implications here that I will explore later in this essay.

Bringing this triadic concept into the present, we can consider some promising metaphorical possibilities. I have stated earlier that to step into phase with the Æonic resonance, certain conditions apply. These conditions are recognition, activity, creation, and will. In other writings I have postulated that to step into phase as a direct resonator of the Æonic force requires a 1:1 ratio. However this does not account for higher-ordered relationships with the original resonant wave.

Although the same conditions are presumably necessary for any phasing to occur, within this paradigm there exist relationships of differing density and magnitude. There is more than one direct phasing relationship. Let's examine the concept of density and magnitude to being.

One of the definitions of "density" is "the quantity of energy in a specific area". Within the phasing paradigm there will be differences in the resonator which will manifest as magnitudes of activity. This density of energy means that there are more and less levels of energetic psychical, biochemical activity within similar frameworks. The higher the density within a specific area, the faster the motion of that energy.

With that foundation laid, let us take this concept to another level. If phasing is the equivalent of a 1:1 ratio with the resonant wave, what would the condition be of a higher-ordered phasing relationship?

Given that a higher-ordered phasing relationship displays a denser activity, and that such activity has as its core a faster motion of energy, then in relation to a resonance construct - in order to maintain our direct connection with the resonance - we **must** deal with octaves of the 1:1 premise. This means that a condition of higher ordered phasing is a 1:8 ratio in terms of a proportional synchronicity with the resonance.

The implications are important for the manifestation of the Æon. They are also important in understanding the subtleties of unison and harmonic resonators. Higher densities equate to faster energetic motions. Resonance is also dependent upon motions. The faster the motions, the faster the resonant frequency. We have **more** energy within the same proxemic area. So when we speak of "octaves", we are speaking about analogues of the direct synchronicity to resonant.

When we speak of Æonic resonance, we are also speaking of energy oscillating. We are speaking of extension and retraction; but in this case we are dealing with macroproxemic areas – large areas of infiltration and intrusion of the energy. However we **are** speaking of an area that has limits to its extension. As such it is knowable. Unison, octaves, harmonics, phasing, analogues, density, and most importantly synchronicity all play a role in the macroproxemic arena of Æonic resonance.

Many comments have been made about the ancient Egyptians and the great number of *neteru* to whom they paid homage. The number is comprehensible if you understand this phenomenon through the construct I am suggesting, i.e. that of resonant elongation, and prolongation dynamically understood by triadic comprehension and its accompanying synthesis - the essence of the Dark Gift. You simply cannot have true *Xeper* without the manifestation of creation.

Viewed through this angle, the Egyptian pantheon, rather than being confusing and complex, becomes a living testament to those Higher Than Life as the synthesis of **their** manifest functions emanates anew through **our** works.

III.

The idea of analogues is absolutely necessary towards understanding the higher-ordered phasing relationships of the synchronicity to resonate. I have mentioned two characteristics of a synchronous resonant analogue, i.e. density and triadic comprehension. Now let us examine a somewhat bigger picture of this scheme, and hopefully this will provide some insight into the functionality of an analogous resonant relationship.

An “analogue” is that which bears a resemblance or proportion to that to which it is compared. It is simply a characteristic which corresponds to another characteristic of the thing perceived.

The first implication presented here is that an analogue is not identical to another, only that it shares aspects with it. In a geometric paradigm “analogous” refers to proportion and an equality of ratios. In reference to resonant relationships a 1:1 ratio is a proportionate and synchronous “stepping into” the consciousness, perceived as “ideas” relevant to the Form of that resonance.

Similarly a 1:2 relationship is equal. The difference is that its density - the amount of energy accumulated in a given proxemic area - is much greater.

A 1:8 relationship is a quadruple-ordered octave of the 1:1 manifestation. It is still proportionate; it just contains more energy than the previous configurations.

But the energy at all levels has - in terms of the Æonic resonant metaphor - partaken of all the elements of phasing and synchronization to the Æonic wave.

The differences between these proportionate responses and relationships brings us back to some of the basic concepts I have presented in some of the earlier essays in this “resonance” series. Ideas and reality are both aspects of energy. Higher-ordered relationships, by absolute necessity, manifest in a more dynamically-active relation to the Æonic resonance, to ideas and to reality.

If comprehension is based upon knowledge of two discrete systems - as in resonance - then higher-ordered (denser) relationships with those systems will result in “seeing more” within the same perceptual and cognitive frameworks we, as humans, all share. “Seeing more” is the qualification for meaningful initiatory experience at all levels of being, and “doing more” is to the synchronicity to resonate as “seeing more” is to meaningful, useful initiatory experience. The former extends and prolongs the Æon; the latter extends and prolongs the self.

So we have revealed here the true function (“seeing more”) of the Form (Æonic resonance). We can also say that within common patterns of perception there can exist differing levels of comprehension based upon the “density” of energy within those “common patterns”. Invariably it is willed activity which creates the composition of being that ultimately manifests into the “proper time period” of the synchronous energy of Æonic resonance.

As analogues, higher-ordered phasing presents some unique opportunities in understanding the dynamism of noumenal relationships. “Stepping into the proper time period” of the æonic resonance impacts the objective universe by manifesting works which are relevant to the Æon at large and to the Word(s) in particular.

Harmonic works - largely accomplished by individuals **not** consciously involved with the temporal locus of the Æon - present aspects of the Æon and/or of the Word(s) via print/audio/visual media manifest into the public domain. This differentiation of impact is necessary to be able to fully envision where we can go, and what we can build as a religious, initiatory entity. This differentiation also defines where we are within cultural paradigms, and in the biological sense what we can consciously try to retain and impress into cultural memes for our mega-generational existence.

All of this exists as relationships to ideas and their accompanying energies, and to the realities that these energies (ideas) impose upon the experiences of the individuals within/to whom they are

expressed. But we must suppose that higher densities within the perceptual field and its resultant aspect of “seeing more” additionally modifies that higher-ordered æonic relationship in ways which can be known only by the participant within that discreet system. So by defining our territory through unison and harmonic differentiation and their impacts, by defining the major characteristics of these relations in terms of what is necessary to join in the synchronicity to resonate, and by determining that even within direct resonant relationships there exists higher-ordered levels, we are closing in on the noumenal aspects of the Æonic resonance.

IV.

Resonance is the fundamental medium through which we can begin to give meaning to a source. But in order to approach this, we have to construct a perceptual filter which allows us to bridge certain philosophical and technical aspects of both the very ancient and the very modern. Little makes initiatory and magical sense unless these two modalities are achieved. It gives significance to past magic and makes significant what we are building now towards the magic of the future.

No matter to what culture, era, or time period your magic is intrinsic, it is this construct which gives it significance to you in the present. This is the binding of Left-Hand Path principles (energies/ideas) into the total macro-proxemic environment, including the passage of time. This is the way the devotions, meditations, and prayers by our ancient brethren as their temples were destroyed, or simply left vacant to become dust, have been answered: through us. We are the result of their magic, just as those who will follow us will be the result of ours.

Resonance and the synchronicity to resonate imply the existence of two discrete, interacting systems. Resonance cannot exist otherwise; it is an active matrix which, in order to maintain itself, depends upon “other” bodies’ stepping into phase with its energy and motion.

Two systems are necessary to resonate. The first is an external force, the second a form which has a “sympathetic” link to the motions of the external system. This is not a physical link to the external system. It is a link of frequency - of energy specific to and discriminated by the external system itself.

For the purpose of extension and prolongation of the system, a resonant system can only absorb certain frequencies of energy whose inherent characteristics reflect the energetic nature of the external system. Even when such characteristics are reflected, giving to the system requires phasing, the proper time period, synchronicity, the ability to

“do”, the will to “do”, and a creation that reflects - within the boundaries of personal affinity - that activity.

In return, consciousness evolves into higher-ordered relationships to the Æonic resonance (seeing more). Causality in terms of resonant systems always comes first, so we are faced with the proposition of a First Cause within the paradigm of Æonic resonance at higher-ordered relationships. The precise intricacies of these relationships are too differentiated and involved for the purposes of this essay. They can be touched upon only as the result of “seeing more” within the synchronicity to resonate at higher-ordered levels.

The realization that other conscious entities exist beyond the direct apprehension of our mundane perceptions is impossible to qualify within any form of dialogue. These relations can only be understood within the context of two discrete operating systems working together and producing results which only you can determine were or were not possible.

In resonance we speak often of extension, for it is through extension that the Æonic resonance reaches into macro-proxemic areas and manifests into matter. But the inverse properties are all-important as well. Just as extension exists, so does retraction. This is the inherent nature of resonance.

I have said in other works that the Æonic resonance leaves a path which may be followed. Following that path towards its source becomes the inverse motion of the Æonic resonance. Instead of extending outward the energies are drawn inward. Just as extension results in a manifestation into matter, retraction results in a manifestation of spirit. Thus the feminine/ masculine/polaric principles of the Left-Hand Path can be more clearly understood within this paradigm.

When one begins and continues “to do” via LHP initiatory work, he will enter higher-ordered relations to the energies of the Æonic resonance. At some point a question will arise. As the answer is sought, a path leading towards the answer will unfold. It is not a path leading “out” to something external; it is a path leading “into” something that is hidden to most.

The manifestation of work is the outcome of “seeing more” - seeing that which is hidden from others within the same proxemic space. “To do” and to “see more” are the object and the idea, form and function, matter and spirit. These are all relationships which are synthesized and determined by a third element of comprehension: yourself.

[8] Under Cover of the Night

- by William Sariego II°

On January 24, 1996 Ozzy Osbourne came to Lexington, Kentucky as part of his "Retirement Sucks" tour. While the Wizard of Oz is tame compared to an artist like King Diamond, he is still dear to most LHP magicians who are into "Satanic" heavy metal. Ten years ago I would have made the trip dressed in black from head to hoof, proudly wearing the Sigil of Baphomet. I was tempted to do so this time, except I would wear the Pentagram of Set. I did not. Why?

Many of us have asked a similar question as we move through mundane society. Within the Temple we can be ourselves, but in the world at large how do we relate? Do we operate in a low-keyed manner or boldly go Gothic?

Openness about one's beliefs is a supposed freedom guaranteed by the Constitution of the United States. What works in theory, however, often does not in practice. The '60s were a decade of revolution and exploration in many aspects of life, including religion. During the Church of Satan's heyday, celebrities like Sammy Davis, Jr. and Jayne Mansfield openly cavorted with Magus LaVey. Some 20 years later the '80s saw a reversal of that open-minded quest for the truth. The "Satanic Panic" is so familiar to us that I won't dwell on it.

In spite of the reactionary decade, most college campuses were places where free thought could find expression. The "New Age" became quite trendy, with nearly everyone who was someone getting a power crystal or some such. For me the *Satanic Bible* forever changed my perception of reality in 1985, during my junior year at Berea College.

I was the sole LHP adherent of a small but sincere pagan community while at Berea. Although I did not broadcast them, I was quite open about my beliefs to those who cared to listen. My most vivid memory is Halloween 1986. I crashed a Christian prayer group's meeting wearing my black robe and with 666 painted on my forehead in red ink. "Sorry guys! I must have the wrong room - see ya," I proclaimed, slamming the door and stalking out. It was fun but did little good; unless you count being lectured by the Dean of Student Life a positive thing.

Years later I find myself in the true World of Horrors, the real world - not college. This has caused many changes in my appearance (short hair, for example) and behavior. No longer do I openly flaunt my beliefs for the world to see. Is this growth or retreat?

The onset of a changing (maturing) lifestyle has an effect on people in many ways far beyond just

magic. Ask any couple who have a newborn. The carefree days of having only each other are gone. The child is by no means a negative thing; it simply means the old lifestyle has died to give way to a new phase.

Nearly ten years after graduation I find myself working as a public safety officer, keeping my religion under wraps. Does this reflect a retreat on my part or maturity? Does it imply a loss of conviction from my radical college days? There is little doubt that if my Temple affiliation were widely known to the powers-that-be, I would find a glass ceiling stopping any career advancement. This is my survival instinct, which is good. Yet does a siege mentality help us as a whole? Would the Temple (and myself) be better served by my being public? Would my good character help erase negative stigma, at least on a local level?

Open or secret: aye, there's the rub. It is a question for us all. I've yet to have the pleasure of attending a Conclave, but some of my associates have mentioned that these different approaches to the outside world have caused some consternation in the past.

There can be no one answer to this problem, other than respect for a fellow Setian's decision on this. My best friend in the Temple is quite open in manner and dress concerning his beliefs. I envy his freedom in many ways. But deep down I know I can still grow and *Xeper* both magically and philosophically in my current state.

In the end I didn't even go see Ozzy, opting to spend time with a lady friend. But I did get a copy of his new CD.

Xeper and Remanifest!

[9] Music as Magic

- by David D. Burleson I°

Music and sound, being incredible tools of expression, are also profoundly significant in the realm of the magician. Upon a reexamination of my own musical interests through Setian eyes and ears, I have discovered a wondrous sense of why music is one of my special interests in both the mundane and magical worlds.

I think that the importance of music in a magical context lies in its tendency to interact with the human psyche in ways that lie quite outside the objective universe, even though the physical properties of music originate from clearly objective acoustic phenomena. To illustrate it might be helpful to briefly consider some of the basic attributes of sound in general.

Most often a single musical note will have: (1) a dominant frequency (sometimes expressed as wavelength), which we perceive as pitch, (2)

amplitude or loudness, (3) an amplitude envelope, which defines how the sound starts, sustains, and stops, and (4) timbre, or the subjective tonal quality which is dependent upon the objective harmonic content of the sound.

To experience these qualities on a substantial level, I offer a simple mental exercise: Hum a musical note three times in succession, then keeping the pitch of that note firmly in mind, imagine hearing that same note struck three times on a piano, then hearing it strummed on a guitar, then played on any succession of musical instruments which your imagination conjures. Each instrument, though playing the same note, evokes a different subjective reaction.

In speaking of these basic qualities of musical sounds, I further point out that there are very precise mathematical relationships inherent in the mixture of frequencies and harmonics. Pythagoras even spoke of the music of the spheres when describing his harmonic theories of the universe. Likewise there are precise mathematical ratios between the individual notes within a musical scale, and between the individual notes which comprise chords. When notes and chords are combined into melodies and harmonies, and elements of rhythm are added, the complexity elevates to a level whereby a major act of creation comes into being: a song is born!

I postulate that this act of creation is made possible by the underlying mathematical precision present in the objective structure of music, in that it parallels the geometric relationships expressed in visual symbols such as the Pentagram of Set. Thus just as the Pentagram of Set is a vital visual gateway out of the objective universe, so also should music be capable of being utilized as an aural gateway.

I know that this is possible because magicians routinely use selected music to help create and sustain a desired subjective universe in a ritual context. The choice of ritual music is extremely personal for each Black Magician, because it not only resonates with, but actually helps create certain harmonic qualities of the magician's subjective universe.

I might add that one of my personal areas of interest is the use of electronically-synthesized music and sound to produce specific psychoacoustic effects. Of the many strange and wondrous attributes of electronic music, foremost is the ability to conjure "other-worldly" sounds, i.e. sounds which lie outside of the conventional resources of the objective universe, thus pulling the magician outside of the objective universe in order to participate in the aural experience.

Music manifests itself in yet another way in the world of some magicians (myself included). While the listening/hearing experience of music may open

and sustain a gateway, the creative process of composing and performing music is also a magical act in that it modifies the subjective universes of those who experience the performance.

Though this is usually employed as a tactic of entertainment, I can not help but wonder whether a suitable style of music might be created to express a uniquely Setian mindset in the mundane and magical realms simultaneously, perhaps as an esoteric Musical Working with elements of popular appeal. I invite other Setian musicians to submit comments and suggestions on this particular train of thought.

As a closing thought: If the music and sound are so incredibly mathematically complex and precise, how is the human psyche capable of perceiving and organizing these sounds into meaningful patterns? Moreover how is the human psyche capable of creating music? The answer to both questions seems obvious to me: Perception and creation are one and the same - a glorious manifestation of the Gift of Set!

[10] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

Neheh (pronounced "Neheck") is the eternal future waiting to be filled with deeds of *Xeper*. It is the great Darkness ruled by Set-Heh, the Eternal Set, and those who manifest his essence by deed and thought.

Concerning the High Priesthood

By unanimous vote of the Council of Nine, I, Don Webb, became the third High Priest of Set since the fall of pagan Egypt.

That I have rather large shoes to fill is an understatement. That I have a better crew to work with and for, and to be aided by is likewise an understatement. The administration of the Temple will continue in the same pattern: administrative notes to the Executive Director, money to the Treasurer, and the rest of it to me. Dr. Aquino remains the System Operator of Glinda, and it is to there that all electronic copies of publication need to wend their way for our archives (either directly or via his scanner).

The High Priest is not a being more sacred or important to Set. Each Setian represents the possibility of a unique genius, a unique potential that can grow to be as Set. I trust that all of you treat each other with this wonder in mind.

The High Priest's job is one of synthesis and communication of that synthesis in magical fashion to effect the principle tool of the Æon, the Temple of Set. The High Priest must synthesize the hungry excitement of the I°, the endless growing edge of the

Temple that is the II°, the refining fire of human consciousness that is the III°, the wisdom of the IV°, the clarity of the V°, and the elusive shine of the VI°. Where do I get these things for my synthesis? From the unique actions of all Setians arising in the context of this Temple which is their own continuous re-creation.

Concerning the Temple

This historic year has seen a lot of changes in the human organization that reflects your *Xeper*. The human organization, a not-for-profit California-based corporation, reflects what is the best and the worst in the **real** Temple - the Temple you have built in your mind, soul, and body.

There is a tendency to think that the Temple of Set is “out there” somewhere - in Conclaves, newsletters, medallions. The real Temple is sometimes neglected because it is forgotten.

With all the crackling energy of the Æon’s latest movements, this is a good time to find out what the state of the real Temple is. Where do things stand in your mind, your soul, your body? What maintenance needs to be done in these realms so that you can manifest the godlike being which already exists implicitly in your deepest levels of being?

This is also a good time to figure out your relationship to the human organization. What is this group for, anyway? Is it a place you’re planning to find in your next incarnation? Is it a fairly keen social club? Or is it possibly something much, much finer - if you work to bring it to a higher level of manifestation? Or is it all of these and more?

Concerning Orders

The Temple is about to see the Order system reach a new level of strength and independence. Some of the Orders, such as those of the Trapezoid and Vampyre, are turning very public faces to the world. Others are acting more subtly - for example the amazing accomplishments of the Order of Shuti [If we get two more Menschels and two more Yourils, we can conquer the world.] and the public relations activities - such as *The Diabolist* - of the Orders of Leviathan and Merlin.

In the Spirit of ÆS Working II, Orders will have a great deal more autonomy. This is not the Temple breaking up, but an example of the Temple fulfilling its Æonic function. Orders represent communicable methods of initiation. Each will grow to be more like itself with time.

The challenge facing Order members will be to stretch themselves in two directions. On one hand they will be on the experimental edge of the Order; on the other they will want to share the Order’s fruits with the Temple in plain, easy-to-grasp

speech. Share what you know, and your power will grow. Explain what your Order is about to members of your Pylon. If you have dual membership, explain the thinking and methods of each to the other. Every Order member must plant his experience simultaneously in the center of the Temple and on the cutting edge of his Order(s).

Concerning the Feminine

The psyche has no gender. Let me say that again: The *psyche* has no gender. **Expressions** of the *psyche* can have gender. In all of our psyches there are both masculine and feminine Forms and forces.

We haven’t looked too closely at the feminine in the Temple, because the old models of the feminine prevalent in the occultnik world are so degrading to women. You can choose the OTO woman-as-whore or the Wiccan woman-as-super-mom. In short the bad images of the profane world - basically infantile masculine fantasies - have been made sacred by the RHP. Big surprise, huh?

Let’s begin looking at aspects of the feminine that resonate with our sole goal, that of *Xeper*. I’ve had a great deal of help finding these ideas, especially from Magistra Hardy; Magister Kelly; Priestesses Pimental, Severson, Webb, & Nielsen; Priest Severson; and Adept Burch. I’d like to look at Set’s three wives:

Nephtys’ name is so holy that it was a cult secret. *Neb-Thys* is an honorific title meaning “Lady of the House”. Her birth signified the beginning of time. Her altars were the birthing beds, used so that the child might get a good *ba* at birth. It is likely that her secret name was *Norea*, the name the Setian gnostics had for the female archetype. In the Egyptian language *Norea* means “victory”. [The First Beast identified the Greek goddess of victory *Nikh* (“Athena Nike”) with the number 93, which is curious since the letters only add up to 88.] Nephtys represents the goal which, when attained, leads to a higher level of being - plus having descendants on this Earth to carry on the Great Work. She can be equated with the Ninth Angle/Black Flame. She symbolizes not maternal nurturing, but the nurturing that a dream of the future gives you.

Anat, the bisexual warrior goddess, came to Egypt with the Syrians. Her name means “foresight”. Her qualities are great love for her mate, bloodthirstiness in battle, and above all the need for preparedness in battle.

Astarte, another Syrian goddess, was the protector of the Pharaoh’s chariot. She is a form of Istar/Inanna, the archetype of the Scarlet Woman. She represents a perfect manifestation of the inner state - your “dream date” made flesh as it were.

This goes far beyond sexual fantasies: She represents any desirable thing which magic has made manifest in the world.

Remembering that Set in his earliest forms was a patron of midwives, I was struck particularly by Priestess (Anat) Webb's remark: "I suspect that one of the true mysteries of the feminine is the true mystery of the maternal creator: not only physically creating a new life, but safeguarding and nurturing it until it is finally independent, and then having the courage to let the child go and be an independent creature. [I speak of this as an outsider, from observing the failures and successes of others.] It is this last aspect, this conscious setting free, in which the feminine is most Set-like."

"Conscious setting-free": That doesn't sound very Wiccan. I think we're off to a good start, looking at these powers maturely and as unhampered as possible by the models the World of Horrors gives us.

Start looking at the masculine and gender processes in your own soul, both to throw out received ideas that hinder your becoming and to rediscover your true heritage as a Child of Set. You may wish to write some of your thoughts to the folks mentioned above, and begin some serious research on dark goddesses.

Concerning *Ra-en-Set*

The question of how to honor, or even begin to honor Dr. Michael A. Aquino is before us. What do you say to the man who brought down the Fire from Heaven?

There have been others who have held an aspect of *Ra-en-Set* before Michael A. Aquino. I hold that aspect as part of the instrumentality of the High Priesthood. But there have been none before, nor will there be after any who can lay claim to the **name** of *Ra-en-Set*: Michael Aquino Uttered the eternal *Word of Set* in a manner that set him aside, and above all others before or to come.

As far as I know, the name *Ra-en-Set* appears only once - in the *Pyramid Texts*. It is the source of healing for the damage done by Set.

The damage done by Set, as we all know, is his Gift. It turned us from happy monkeys to creatures with a desire for meaning: creatures with fear, misery, and anxiety. The Mouth of Set is the source of the piece of meaning that heals the soul, by telling the soul how it can heal itself. *Ra-en-Set* Uttered the Word that is the key to healing the existential dilemma of mankind. It brings access to a happiness that those not possessed of the Word cannot know.

Yes, Virginia, there are emotional states that only the Children of Set can know. This is the heartfelt proof of our Election. Setians have access to emotions and energies that others simply do not. It

is the subjective proof, discovered through magical introspection, that shows we have Come Into Being at a more divine level than our fellows.

There will be small tokens of our immense debt to Dr. Michael A. Aquino at Conclave, but those who feel the debt most sharply in their chest will send their tokens to him long before then. Let those who see what has been wrought speak their hearts, write their poems, and do their magic to fill the life of this man with prosperity, health, wonder, and magic.

On the Four Worlds

Most Setians live in four worlds. Some manage a fifth or sixth. I'll list them in no particular order, then comment on *Xeper* in each.

1. The world of the body.

Here is the great, lusty engine that will carry you through as many adventures as you can conceive. Its **maintenance** is your first goal. Learn what diseases to which your family is subject, and how to avoid them. Learn how to exercise and eat. Learn how to sleep.

Your second goal is **refining** the body. Learn what pleasures it finds most keen. Learn how to move with grace. Learn how to adorn it.

Your third goal is learning how to **train** your body - this can be yoga, martial arts, or whatever else depending on your genius. Here *Xeper* is possible. When you alter your physical make-up to better express your psyche, you are engaging in *Xeper*.

Your fourth goal is **altering the world** so that your body has a better chance of survival. This can mean anything from cleaning up pollution in your neck of the woods, to putting in security lights. As in the third goal, *Xeper* is possible here.

The body has a special chemistry, unique to your family and circumstance. Learn to use it. Learn to run around in your youth, learn to consolidate in your middle age, learn to distill in your old age. Watch those among your family and friends who have mastered these arts.

2. The world of what is already created and conditioned.

This is the world that exists all around you, doesn't care a fig if you died, and into which you have to reconfigure yourself to fit. It is the world of the job, the airport, the traffic jam. Here is the most resistant battlefield, and therefore the place the Setian can learn the most.

Your first job here is to configure as many things as you can to give you **happiness**. Small victories count: getting a video store to change its rental policy, getting your dry cleaners to give out

free candy. Every day cause the world to render up a little more happiness for you.

Your second job is to reconfigure things so that you will have **more power**. This can mean more money, more vacation time, or more of a hand in your company's policy. All the work-a-day people around you share these desires. But you have an opportunity for *Xeper* if you take the power in a manner that is awake and personal.

Your third job is reconfiguring the world to **reflect yourself**. This might mean becoming the CEO, or getting your own business, or any of a thousand things. Again the rest of the world shares such a goal, but it becomes **your** goal if pursued consciously. Goals like this take a long time. They may start with going to law school tomorrow.

Fourthly your job is to reconfigure the world so that wherever you have been, a **greater opportunity for personal freedom** is created. This isn't altruism; this is changing the world to reflect the conditions of your mind. It is magical objectivism (or Apollonian Satanism).

3. The world of personal choice.

Herein dwell all things that are truly personal, such as your fantasies and your dreams. Here there is the least resistance. So little is learned, but there is the most freedom. So many ideas can be tried out.

Your first job is to **separate-out your daydreaming** and do it well. Most people daydream all the time at work and home - a sort of muddy, self-comforting process. Set aside a time for your fantasies. Learn to be awake when you want to be awake, and lost in intense fantasy when you want that.

Your second job is to **objectify some of your fantasies**. You must make some of them appear in the real world - see, touch, and taste what previously existed only in your dreams. This might be called "Dionysian Satanism". This practice of "making dreams come true" is a very important part of *Xeper*. It doesn't matter if it's sex or travel or gardening. Do it! See the results before you!

4. The world of the Æon of Set.

This world is partially internal to those who have succeeded in becoming Elect and partially external.

Your first job is to **explore the world of the Æon** in new ways. This can be writing to a Setian in another country, or seeking out a book in a Reading List topic that you know nothing about, or hosting a group of Setians at your home for magic and talk.

Your second job is to **protect the Æon**. That can mean anything from being sure that your Temple materials are safe, to writing a letter to your newspaper about the nonexistence of so-called "Satanic crime", to having a sincere, heart-to-heart

chat with a worried friend who doesn't know what to think of your Dark side.

Your third job is to **enhance the world of the Æon**. You have unique intellectual and magical potentials that can't be expressed fully in the World of Horrors. You have things to say that - by the process of getting ready to say them, saying them, and getting feedback on them - will contribute not only to our Temple, but to your *Xeper*. If you really want to learn a topic, try to teach it.

* * *

There's a twofold secret to dealing with these four worlds. The first part is that **we tend to ignore whatever world is bothering us the most, by doing too much in another**. We get medallion-crazy when our business is on the skids. We neglect our health when we're too busy painting our fantasies in the studio.

Find out in how many worlds you live, then do something which reminds you to balance the activities. Don't put off going to school because you're writing too many Setians; don't put off answering your letters because you're not selling enough insurance policies.

The second part is to **learn how to get energy flowing from one world to another**. This is an important part of the royal art of being more than you seem.

An example would be discovering that your local community college has an "Introduction to Philosophy" course. Let's say you've always wanted to be a great thinker (World #3). You've got to start somewhere. You call up your personnel office and ask if the company has any aid for people taking night classes (World #2). Sure enough they don't have any money, but it does add to your performance review! Then you check the schedules and get a class three times a week - a twenty-minute bike-ride from your house. Leave the car at home and work off that winter gut (World #1). After the course is over, give a talk about what you've learned to your Pylon (World #4).

It's hard to find an example as perfect as this, but you **can** learn how to *Xeper* in all the aspects of your life, and how to move the resulting energy from aspect to aspect for greater happiness and power.

[11] Uncle Setnakt's Picks and Pans

- by Don Webb V°, High Priest of Set

These are items too transient for the Reading List which have caught my eye. By no means seek them down unless they tickle your magical fancy.

This *Scroll's* pick is *Colors* magazine. *Colors* has large, gorgeous, and very disturbing photography from around the world. Its "War"

issue listed the 51 current wars - betcha can't name more than 20 - most popular weapons, and pictures of their victims. It also detailed the various human-aid groups endeavoring to end each war or at least muffle its hurt.

The "Wealth" issue covered the growing popularity of "dagger ladies" (stenographers who are trained as bodyguards) in China, spas for pets, the cost of immortality treatments in England, and the price of whale meat in Japan.

The "Yellow Pages" section gives contact information for the services and groups mentioned in the magazine.

Colors will greatly change your world view. \$31 a year. Issues are printed in English and one other language (specify German, French, Italian, or Spanish) from Servizio Abbonamenti Mondadori, Casella Postale 1812, 20102 Milano, Italy. You can check out their webpage at:

<http://www.EurpoeOnline.com/colorsonline>

In the meantime be looking for notes from your own future. *Xeper*.

[12] An Etymological and Philosophical Dissection of Magical Words

- by Jared A. Davison II°

Many words currently in circulation throughout the Temple of Set are truly occult: Hidden within such words are quantities of profound information that can be utilized by the initiate to achieve wisdom.

The following dissection was undertaken primarily with the conviction that language is a formative tool of thought, and that an understanding of words commonly used to describe and convey initiatory experience is essential to the proper articulation of such. This understanding is for the benefit of the individual when value can be extracted from an experience in an intelligent and thoughtful manner. Clarity of mind results when one orders his fleeting thoughts by ascribing words to such things that truly reveal and capture the essence of that which is pondered upon. Please use the following dissection as a model from which you may be inspired to enact your own discoveries.

"Essence":

This word is derived from the Latin *essentia*, the prefix of which means "to be": essence of that which remains as a permanent feature of one's being. It contains within it ideas of characteristics being in a fixed state.

"Essence" is the vital core and is often overlooked by an emphasis on, and the readily observable implications of the psychosomatic complex. These implications suggest to most people that there is nothing more to human beings than that

which is the biological structure and the many behavioral characteristics and personality traits of the social human animal.

Of further interest is "escence", which is derived from the same root and shares with "essence", but is rendered with a slightly different spelling. This word means "process of becoming". "Essence" and "escence" contain a virile formula for the Black Magician to explore and employ.

The mysteries within the word "essence" expose the ultimate nature of conscious entities: to come into existence and to remain in existence - to be essential. That which becomes, that which has become, and the process are not dichotomous.

"Become":

This word survives the Old English *becuman* which means "to come", and is the English translation of the Æonic Word *Xeper*.

It is necessary to understand this word in two sections and then as a whole. The prefix "be-" means "at", "near", "upon", "by", or "about". The suffix "-come" means "to journey towards a destination". "Become" therefore describes the moment of a movement towards a desired state. Together with *Runa* and "Remanifest", an eternal motion is expressed by "Become". The eternal motion is the formula for the Immortality of the psyche.

"Being":

This word describes "the quality of possessing existence". The quality that constitutes an existent thing and that which is in receipt of existence is "essence".

"Being" is the present participle of "be". A participle is a word having both qualities of an adjective and a verb.

It is important to discern the connection between "become" and "being", as this words conceals the secret of action taken in the past manifesting in the present. One will forever possess a different state of Being as long as one remains active - this is the key to all Magic which seeks to produce change. Those with eyes to see will notice the parallel with the Old English concept of *wyrd* which survives from the Norse *orlog*.

"Come Into Being":

From the previous discussions the reader should be familiar with "come" and "being". However the word "into" within this phrase is significant. "Into" delineates "traveling inside from the outside". What is on the exterior is the "self" and what is within the interior is the "self". When a Setian proclaims that he has "Come Into Being", what is being communicated is that the self has

traveled in the direction of that which is presently manifested. This process is giving self to **self**, and is indeed a great sacrifice.

When one Comes Into Being, more and more the essential Self is manifested and thus has utilized the self for its own **self**-discovery. Often the process of Coming Into Being is the awakening of something that has been in a state of dormant existence, but this does not exclude the act of creating the destination that is traveled into or refashioning it through the very act of journeying/questing.

This is one of the many wonderful mysteries of *Xeper*, *Remanifest* and *Runa*. At this vista of dissection it should be evident that essence is formative material - the Gift of Set - and that giving self to **self** is an act of lending shape and definition to that essence through the use of the tools at our disposal within and beyond earthly incarnation.

This is an act not without an exchange; however such are the dangers of Black Magic. Balance is of central importance. Those familiar with the magical insight gained from the Wewelsburg Working will further understand this warning.

“Inspiration”:

This is yet another great magical key, for without it I would not have composed this article. “Inspiration” is from the Latin root *spaire*, which means “spirit”, but additionally has an archaic definition of “to breathe upon” or “blow into”.

Combined with more modern conceptualization of “that which moves the intellect”, some curious observations can be constructed. What can be observed from this is that “inspiration” has a general theme of motion: of or producing action.

Those who are interested in further explorations into the nature of “inspiration” can contact me for a copy of the June issue of *Crop Circles*, newsletter of the Tuatha de Danann Pylon, in which a series of articles regarding this issue will appear.

For those with Trapezoidal inclinations, my article “Inspiration and the Sacred Enclosure”, which explores the formula of the sumble will be of interest and should appear in *Runes* #XIV-2.

[13] *Meriti n Khaibt Neter*

- by Shauna Thompson II°

The night was like hot fire in the veins,
Spilling forth in a torrent of carnal ecstasy
Where chaos and desire meet in velvet darkness.
The power of your vision fills me from within.
I see your eyes flash in the crimson darkness
Like a feral beast conjured from the mysteries of
Black Runa,
Forged in the fires of the blood from generations,

Borne from the vampyric essence of the darklyte.
Hail unto thee, my sacred Flame!

From the basal depths of my core, the serpent is
raised unto the crown

To rest upon my brow as the Uraeus serpent,
And a blinding dark indigo light flashes
As I Come Into Being, made Remanifest by your
touch!

Hail to the bride of a darkerlyte

As his darkness enfolds her pale beauty like
leathered wings,

And the crashing, crimson wave of life washes at her
feet

Upon the threshold.

The blood is the life! The essence is mine!

[14] *Vespers*

- by Nikolas Schreck II°

Penetrate the veil of midnight’s starred abyss.
Nox, obsidian and gleaming, is crowned Imperatrix.
Resplendent are her raiments, spun of shadow, jet
bejeweled,

Her throne the boundless, astral gulf,
Her eye the cruel, unblinking Moon that encircles
and extinguishes

The pallid, lantern light of day.

She slays the Sun that bleeds in the west.

Ebon wings unfold and rise, a radiant blackness that
blinds,

Lustrous darkness, ancient tide that falls across the
shore of sky.

This is the scorpion’s hour, a stillness on the
cooling sands.

The music of the mysteries echoes in the buried
ruins

Where, lost millennia ago,

Novæ burnt as candles upon her somber, secret
shrine.

[15] *From the Well of Pythia*

An ongoing column concerning music

- by Tony Pizzini II°, Order of the Python

Erik Satie: *After The Rain ... the Soft Sounds of Erik Satie* (Decca/London, 1996). This is an hour-long collection of Satie’s piano works as performed by Pascal Rogé, apparently the interpreter of them [everything on this disk is from previous releases]. Satie, who lived in the 1800s, was something of a prankster, and in his compositions and his writings on music continually went against the grain, both academic and popular. The piano pieces found here – “Gymnopédies 1-3”, “Gnossienes 1-6”, “Nocturnes 1-5”, and five others – are very quiet, short, simple, and ethereal, yet melodic as well as mood-provoking. Many enthusiasts of classical

music, who apparently can't help themselves, look down their noses at the music of Satie. But just as many, I would imagine, quite enjoy his elegant playfulness.

Pelikan Daughters: *Bliss* (Silent, 1994). While this recording will provide a pleasant background for some, it is certain to drive other listeners up a claustrophobic wall. The more I've listened to it, the more endeared I've become to it. It all lasts for 66 minutes, most of that time floating through very subtle impressionist landscapes consisting of synth/caught-off-guard-weird sampled sounds, with titles like "Trawl" and "The Warm Reception". The ennui is broken, however, on four occasions by minimal Techno with female vocals. Somehow I get the feeling [but may be wrong] that this began as a homemade project.

<http://www.iuma.com/Silent/>

Wolf Talk (NorthSound, 1992). This hour-long CD/ cassette contains no music; it is rather a field recording of wolves, both pack-howling and solitary. There are also guest appearances by wood frogs and an assortment of birds, including a great horned owl. Whereas in a previously reviewed CD, *Timberwolf in the Tall Pines* (Scroll #XXII-1), there is only occasional howling and barking, this recording is literally filled with it. In common with that recording, however, is how incredibly transparent the sound is.

Ordo Equitum Solis: *Hecate* (Projekt/Musica Maxima Magnetica, 1995). This is an Italian duo whose sound calls to mind a number of other artists such as "Dead Can Dance", "Eden", and possibly "Death In June" [although their politics are worlds apart]. Leithana and Deraclamo usually sing in Latin, and sometimes they sing in English, French, or Italian. They sing about matters pagan – seasons, the elements, etc. They blend acoustic as well as electronic instruments. Although the atmosphere is decidedly Gothic much of the time, I find this music utterly lacking in dynamics and development. In fact it just sits there while I grow annoyed waiting for some drama, perhaps because it seems as though it's on the way but never shows up! However it could be the way the thing is mixed that leaves me so bored. To be fair, one song, "Canto alla Vita", does in fact sound like an authentic, impassioned Italian folk song. And the CD does have an incredibly ethereal cover-painting of Hecate, dark goddess of the Moon and Underworld.

Hildegard von Bingen: *Ordo Virtutum* (Deutsche Harmonia Mundi, 1982/90). *Play of the Virtues* is a musical drama composed about 1152 CE. Its composer was an important figure in the history of the Middle Ages, both an abbess and a visionary. It will sound to the casual listener much like a Gregorian chant, and can be quite soothing to

listen to. So why is it being reviewed in the *Scroll of Set*? Because tucked away in its time-suspending 90 minutes (two CDs), Satan has a number of speaking parts. While the entire piece is sung, when Satan has a part (questioning the others' intentions or provoking them to question themselves), in true Satanic fashion, it destroys the flow of the work by being shouted or spoken in a mocking voice. The piece is performed by "Sequentia", an international group of musicians dedicated to performing music of the 12th and 13th centuries. I enjoy vocal/instrumental music of the Middle Ages, and the fact that this was composed in honor of the Christian god doesn't bother me. I just overlook that or at least recognize it neutrally. Hell, the damned thing is sung in Latin anyway!

[16] The Two Worlds: Some Celtic Mythology

- by Larry Evans III^o

There are three aspects of the modern Christian world. The first is the tangible world or the ordinary world you see all around you. The next two are of a spiritual world. The first is the Heavenly realm, a place to which all good people are supposed to want to go. The second of these spirit worlds is a world not so pleasant, to which everything else spiritual is assigned.

These three aspects are originally found in Celtic folklore, predating Christianity by thousands of years. But in the Celtic view the two divisions of the world dominated culture, with that third understanding deeply concealed in their mythology.

In the concept of the two worlds, everyone understands the first world. The first world is everything around you: what you see, what you breathe, what you taste, what you feel. In this realm things can happen to you. A wild animal can attack you. You can attack a wild animal. The same is true for people attacking people. In this world you can learn to harvest food, work with resources, and stimulate the mind for purposes of knowledge. Sometimes good things happen; sometimes bad things happen.

The most revered deity or god in Celtic culture has always been the "good god". The "good god" never meant, as it does today, goodness or purity or of good nature or intent. Rather the "good god" of the Celts meant one who was "good" at everything that he did. If the "good god" were a provider, then he was an accomplished food gatherer and hunter. If the "good god" were a defender, then he was an accomplished warrior and superb slayer of men in battle. If the "good god" were a lover, then the fairest maidens desired him most. The "good god" did everything well and served as a role model for

the men of the ordinary world.

The second world is, as it is commonly known, the "other world". The "other world" is a place where fable and fiction are mixed with fact and truth. For many it can be a dangerous place. How is it that one can come to know fable from fact, fiction from truth? The "other world" is where the soul goes after life in "this world" moves on.

In modern Christian times the moving on or passing generally refers to one being summoned to Heaven. In the Celtic "other world" the realm is similar to "this world" in that one has the same opportunities for success or failure, fortune & misfortune, and virtue & vice. The "other world" of the Celts is not a blissful eternity but another chance at life, except that once you enter it, all the knowledge and experience from "this world" is brought with you. True, you start over, but you have something to grow from as the experiences of "this world" move on to the "other world".

The messengers that travel back and forth between the worlds have different appearances and names. Generally these messengers are known by titles such as fairies, gnomes, elves, and giants. There are others, but these will do to start with. These messengers exist in both worlds, and cross back and forth for reasons generally unknown to man. Celtic legends are rich in the evidence of this, so one naturally wonders what events occur in the "other world". Also, once one assumes a posture in the "other world", there is tremendous curiosity from there as to what is currently going on in "this world". What takes shape in "this world" eventually influences the "other world," so there is an ongoing cross/check interest between "both worlds".

The ordinary, hard-working people along with the privileged and upper classes all subscribed to the idea of the "two worlds". There is, however, a third and secret world about which the vast majority of the Celts were never informed. This secret or "neither world" is vaguely mentioned in Celtic references to places like "Cromm Cruaich" and in suggestions of the warlockry of *Cei*, a great warlock-warrior from the *Mabinogion* of the Welsh people. Along these lines too is the craftiness of *Myrddin* (in modern spelling, Merlin).

Celtic folklore identifies with the "two worlds" and with "this world" and the "other world". Precious few references have survived regarding "neither world". This is as it probably should be, as those famous historical figures that have survived are often described by demonized terms using modern references that tend to obscure the magical facts or significance of the real meaning of the magician of the "neither world".

Study of the "two worlds", "this world", the "other world" and, secretly, the "neither world" is an interest of a study group forming in the Temple of Set regarding Celtic Magic. If interested, contact me for further information. And as the Welsh say, "Hwyl!"

[17] God of the Thundering Hoof

- by Anton S. Haddad III°

Greetings and dark salutations to all my Black Brothers and Sisters!

Ever since I first read the *Black Pyramid* in the January 1995 edition of the *Scroll*, I have pondered what Ipsissimus Aquino has asked of the Temple's initiates regarding references to Satanic lore.

I personally identify very strongly with everything Satanic. I have spent years researching the Satanic or Luciferian aspects of many of the world's pivotal cultures and mythos. My research has taken me from the Aztec god of Black Magic, Tezcatlipoca, to Diablos of the ancient Mexicans and the Mayan serpent cults, as well as the ancient Egyptian cults of the "Dragon" - the draconian mysteries of the original Temple of Set and of Amon-Ra.

This has led me to the Hebrew Satan/Lucifer/Leviathan/ Belial/Beelzebub complex and the Assyrian/Babylonian *Necronomicon* mysteries, up through the Dark Ages of European history, the Renaissance and Faustian/Hermetic archetypes such as Baphomet of the Knights Templar.

The various Black Magical orders and lodges of the Middle Ages have greatly inspired me in my Satanic Graal Quest for the true Lord of Darkness. This finally brought me to the infamous Black Magician Aleister Crowley and his word *Thelema*, and the philosophy of "Do What Thou Wilt" in *Liber Oz* and the *Fraternitas Saturni* of Germany, as well as the dreaded F.O.G.C. Lodge.

I mention all this as a preamble to my comments on the historic roots of modern Satanism and its post-modern manifestation of the Church of Satan as envisioned by Magus LaVey and his æonic-formulaic word of "Indulgence".

From my own magical stance I view this as a threefold magical formula: (1) Crowley's *Thelema* (true will or the acquisition of the true Black Magical will, the Black Flame); (2) LaVey's "Indulgence" (the true will acting in accordance with the carnal self, the evolution of the middle stage of "Do What Thou Wilt"); and (3) Dr. Aquino's *Xeper* (Becoming, the active self in conjunction with the psyche of the Black Magician; acting as prime mover in the process of active, conscious evolution of the refined true will of the restored self).

This Satanic magical formula has proven its effectiveness in my daily life as well as the Remanifest-*Xem-Runa* process of the further-evolved Temple of Set. It is my wish to see the Church of Satan material as well as historic Satanism relegated to an "Order of Satan", if you will, to further its evolution within the Temple. Satanic Black Magic is, in my opinion, the core of the Temple's foundation, its roots. For "only by understanding the roots can we appreciate the luxuriant leaves".

The very roots of the magical philosophy we call the Left-Hand Path, or *Varma Marq*, as it is known in Tantric circles, is the way of the Dark Gift. The Dark Gift, or the concept of isolate intelligence, gives the Black Magician the fortitude to stand alone against a world that considers him evil incarnate. This antinomian stance is the very heart of the reason I feel so strongly about our Satanic heritage and its continued evolution within the Setian context of the study of true Black Magic.

It does not matter whether your magical interests are Egyptian, Teutonic, Tantric, Far Eastern, or whatever culture you wish to study. We all study the Black Arts and identify with the great god of the thundering hoof, Prince Set, Lord of Darkness.

My belief is that I should not "whitewash" my magical philosophy for political correctness and public opinion. The Temple of Set is founded on the idea of preserving the nobler precepts of the Church of Satan and modern Satanism, and has established a reputation of having the most dedicated Black Magicians in the world today among its members.

Having said my piece on this subject, I would like to mention my present work, a Black Magical grimoire entitled *Liber Satanicus*. This will be a collection of critiques, essays, commentaries, and articles as well as workings concerning historic Satanism, the Church of Satan, and the Temple of Set. Anyone who would like to contribute any submission may contact me through the ICR.

[18] Transformation

- by Richard Gavin II°

My being spans the yawning winds
Between two pillars, high and bright.
My eyes, the sight that sees the day,
My soul, the Flame to seize the night.

Our flesh, a fallen angel's wing,
The vessel smooth, caress the soul.
My spirit great, the magic blood
That rages through to form the whole.

For in the chamber embers dance,
Hides of falsehood burned away.
I am Become my hunter.
I am Become my prey.

[19] Nephren-Ka Pylon

- by Anton S. Haddad III°, Sentinel

Let it be known that the Chaldean Pylon has taken a step toward its own *Xeper* and is thus transformed. The Pylon is now Nephren-Ka, the Black Pharaoh of H.P. Lovecraft's *Haunter Of The Dark*. We are dedicated to exploring the "blackest of mysteries" in the Pennsylvania, West Virginia, and Maryland area.

[20] Order of Xepera

- by William D. Pridgen III°, Acting Grand Master

The Order of Xepera has Come Into Being as an evolutionary successor and Remanifestation of the essential elements of the Order of the Scarab. The Order of the Scarab was founded in 1983 by Magister Robert H. Moffatt, and it is upon his Understanding that the roots of the Order lie. My office as Acting Grand Master is one of active administrator and Temple interface. My task is twofold: (1) to create and maintain a total environment that will facilitate *Xeper*, and (2) to provide a methodology through which *Xeper* may be realized.

The two primary enemies of the god Set in ancient Egypt were Osiris and Apep. Today these neters have been incorporated into three leading elements in our society. Osiris has been incorporated into conventional religious institutions, and Apep has been incorporated into the mass media and politics. In emulation of our patron, Initiates of the Order of Xepera will slay these neters in order to clear a space in which self creation may take place.

Osiris need only be slain once in the Initiate's development. Methodologies here may include Black Masses and other antinomian/ "Satanic" technologies. You might need to make more than one attempt at it, but once the Work has been done, it is only detrimental to one's *Xeper* to remain here. I am often amused at how the majority of so-called "pagans" in the pop-occult counter-culture claim emancipation, yet still haven't managed to work out their own "Christian-complexes".

Apep must be slain nightly. The reason for this is because we are being constantly bombarded by these elements (i.e. the mass media and politics). Methodologies here include the techniques outlined in categories #14, #16, and #23 of the Temple's reading list. Only when the aspirant has learned to

pierce through the veils of illusion and ignorance that prevent a balanced approach to the totality of existence can the task of being ordered in and of one's self be initiated.

Xepera is the principle of being ordered in and of one's self; the neter of self-generated godly becoming. To give voice to the core self in its simplest expression is to state that life is a prerequisite of self consciousness. In the *Word of Set* the Prince of Darkness refers to himself as "the Highest of Life". By focusing on the here and now, followers of the Left-Hand Path Indulge in a kind of ecstatic life worship. The difference between the Lesser and Greater branches of that Path is the difference between a glorification of the natural aspects of life, as opposed to a glorification of the non-natural: the Highest of Life.

The unmanifest is the unknown part of the totality of existence: unknown because of the process of limitation and definition. In the *Book of Coming Forth by Night* Set states:

I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self. HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not. By HarWer I canceled the imbalance, leaving a Void in which true Creation could take form as Set.

Here we see the crucial distinction. Set is limited by his act of becoming ordered in and of his Self, not by the Cosmic order. There is a world of difference between external limitations and those that are Self imposed.

Membership in the Order of Xepera is granted when, as an Adept II^o+, the aspirant declares himself eligible per the policies laid down in the *Jeweled Tablets of Set*, performs his own Rite of Embarkation and informs the Acting Grand Master. Three levels of proficiency are Recognized within the Order of Xepera, that of Postulant, Scholastic, and Metaphysician, conferred by the Acting Grand Master according to specific criteria.

One who is a Postulant in the Order of Xepera has both written and performed his own Rite of Embarkation. Armed with the vision and forethought of a seeker, his task is to lay the foundation upon which all future Work depends. Setian cosmology stresses a non-natural approach to the objective universe. Thus the World of Horrors is understood to be the arena in which the strength of Will necessary to achieve evolution of Self occurs.

One who is a Scholastic in the Order of Xepera has realized that in order to attain the Highest of

Life he must seek, uncover, and apply the knowledge of Set. His task is to become ordered in and of his self, and his comprehension allows him to translate this evolution of self into communicable forms. Setian psychology stresses a non-natural approach to the subjective universe. Thus the intellect serves as the vehicle through which the self ultimately learns to appreciate the significance of its achievements.

One who is a Metaphysician in the Order of Xepera is analogous to a Master within other Orders. His apprehension of first principles allows him to develop methodologies for the evolution of self. Setian praxis stresses the ethical application of the Black Arts to the totality of existence. When applied to the objective universe this is called Lesser Black Magic. When applied to the subjective universe, this is called Greater Black Magic.

For those who aspire to that knowledge of Set spoken of in the *Book of Coming Forth by Night*, the Order of Xepera provides a medium through which evolution of self may be attained. Both diligence and a balanced approach to the problems of life in general are the essential elements of success. This achievement is ultimately realized to be the result of an initial, willed response to the dilemma of man's existential predicament, and can now be fully apprehended for what it truly is. *Xeper*.