

The Scroll of Set

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[1] The alt.satanism Working Revisited

- by Robert Menschel IV°

Priest Schreck gave some excellent reasons why Setians should shun the alt.satanism newsgroup, one of many media for correspondence on the Internet.

I agree with almost all of his analysis and almost all of his recommendations.

Yet I post to alt.satanism from time to time [or rather, my II° alter ego known as "Balanone" posts to alt.satanism]. Balanone's most recent posting was this morning, after I've had a few days to read and consider Priest Schreck's article. I do this not because I disagree with Priest Schreck, but because I agree with him but happen to reach just slightly different conclusions than he does.

"It is up to you, not Set, to define what the Temple is. Its place in history is entirely dependent on the legacy we create for it." Similarly its place in today's society is entirely depending on the presentation we create and allow to be created. I refuse to allow the Temple of Set to be represented/described by the trash found populating alt.satanism.

My activity in online forums [initially through the FIDO and PODS BBS networks, and then years ago also on alt.satanism, alt.pagan, and other newsgroups] has always been directed toward two simple goal: (1) to correct wrong perceptions about the Temple of Set and Setians, and (2) to present myself as a Setian to be respected [demonstrating the high quality of those who follow our Path].

Priest Schreck warns: "It is simply bad magic to send forth a positive post about Setian philosophy when you can be absolutely sure it will not be considered rationally or on its own merits, but merely attacked by the shallow hysterics of our enemies."

The question becomes, what is the goal/objective of such a post? Personally, I've given up on such people, and they simply are not part of my target audience. Any and all posts I send to alt.satanism [or any other occult newsgroup] are aimed at those who are seriously looking for information.

More important than the typed message is the image I project into alt.satanism - that of a sincere, aloof, adult, and responsible magician. I do not respond to the children there, but am more than willing to discuss serious topics with serious adults.

Those with eyes will see this. I apparently have some success with this, since I regularly get email from people who remark how much more attractive Balanone's persona is than the noisy brats who plague alt.satanism.

One proposal which has been offered several times by various people, and which has not yet been practical, has been to create a new newsgroup for Setian discussion which would free us from the alt.satanism connection. I believe we're almost at the point where this type of activity becomes practical. I'd suggest three newsgroups to better reflect our discussion interests: soc.religion.setian (discussions about our religion and/or Set), talk.philosophy.setian (discussions about *Xeper* and other philosophies), and soc.org.templeset (discussions about the Temple as an organization).

Note that these are to be created in the "official" soc.* and talk.* Usenet newsgroup families, rather than the "anything goes" alt.* family. This places more demands upon the newsgroup creation process. But assuming we're successful in getting approval for such newsgroups, we raise the level of respect automatically by using these classifications rather than alt.* It also increases the ease and breadth of the newsgroup distribution to our membership.]

These newsgroups will need to be moderated, allowing open participation from those who are responsible and reasonable (like we find on the Xepera-1 mailing list), but allowing us to prevent posts from the rabble from dirtying the newsgroup, dragging it down to the level of alt.satanism. To some extent this can be largely automated, with software running on a computer watching for and automatically approving posts from Setians and select others, and automatically rejecting posts from select trouble makers. The remaining posts will need to be reviewed by a team of Setian moderators and approved or rejected manually.

The requirement for moderation will demand access to a system which is almost always connected to the network like John Youril's xeper.org machine (and therefore exposed to Internet dangers such as hacking), automated moderation software that will enable Setian posts to be processed automatically and immediately, and a team of Setian moderators to handle other posts. In other words, there are obstacles to be overcome in determining whether this is practical. Are people interested in looking to see whether we can do this?

[2] Theory and Practice of the Magical Diary

- by John J. Felczak III°

One of the things I like best about the Left-Hand Path is that I get to be selfish. The most

important concern for me is myself. At the center of my own universe, the universe of my experience, is my own will and essence, not an external anthropomorphic God or cosmic hierarchy or abstract “humanity” or any of the other idols to which conventional religions demand submission.

This great liberation of the autonomous self is the prerogative of each and every initiate of the Left-Hand Path.

The most important concern for each of you as initiates is **you**. Who are you? Where do you come from? What experiences shaped the person you now are? What do you desire? What do you intend to become?

When we seek to learn more about a field of endeavor, we often study the life stories of notables in the history thereof so that we might learn from their experience. This is a valuable source of knowledge and wisdom.

If each of us as an individual is the most important person in the world to ourselves individually, then the study of one’s own life is a matter of the most profound importance for one’s *Xeper*. It is in the recording of our *Xeper* that we are best able to reflect upon it and take more conscious control of its direction. And as success philosopher Anthony Robbins once put it, “A life worth living is a life worth recording.” For us as magicians, that is the function of the magical diary.

The individual freedom we enjoy in most of the modern world makes it relatively safe for us to keep a magical diary and record our thoughts, words, and deeds in it freely without fear of being persecuted for it. In the “burning times” one was obliged to write down as little as possible and keep as much as possible in one’s memory, transmitting it orally. These days, in most parts of the world, one can keep a diary more freely.

Magus Aleister Crowley (1875-1947) always insisted that the greatest tool that each of us as magicians has to aid us in our noble quest for attainment is our own magical diary. In the words we drag from the depths of our own subconscious, we come to know ourselves more intimately. We begin to fathom the profundity of our own essence as unique individuals and to become aware of our true will as the direction of our *Xeper*.

In recording the events of our lives, we begin to perceive meaning and direction. We are then better situated to evaluate that direction and discern those deeds needful to reshape it nearer to our heart’s desire.

The magical diary is thus a “book of life” for each of us, in the sense that we write our own lives therein. It can become a tool whereby we shape our own destiny.

So how does one go about keeping a magical diary, and what is to be put into it?

In one sense it’s an exciting “game without any rules”. All things are possible; everything is permitted. No predefined formula restricts the expression of one’s inmost soul.

I don’t agree with the idea of a magical record as a public document. It’s the most intensely private communication one ever makes: self to self. If you view it as something open to outside inspection, the tendency is to censor what you put into it, and this defeats the purpose, stifles creativity, and blunts introspection.

On the other hand, if you’re just starting out keeping one, the open-ended suggestion to just put in anything one wants is sometimes less than helpful. A few ideas on the kind of things that are useful to put in help to prime the pump and get the process started:

Choose a physical book to write in that suits your own fancy. Some like the ornamental blank books sold in bookstores. Others prefer the black hardbound sketchbooks found in art supply stores, which can easily be painted on the outside cover with sigils, arcane glyphs, runes, or whatever art or symbols you find most personally meaningful.

I have used both of these, although lately I have come to prefer those inexpensive “composition books” used by schoolchildren. The stiff paper covers lend themselves extremely well to collage treatment with meaningful symbols and visual images of my own current goals and objects of desire at any given time.

Choose whichever inherently most appeals to you. If in doubt, experiment!

A pen that writes easily and feels comfortable to your hand is also very important, as you will be writing with it a lot as time goes by.

It helps to begin each entry with the date and time it is made, which can be useful when referring back to the entry later. I like to also include the day of the week.

If you believe in, are interested in, or are curious about or experimenting with astrology, you can also record what sign the Sun and Moon are in at the time of the entry, aspects and transits, planetary hours, or any other astrological data in which you are interested. This provides an excellent opportunity to correlate the astrological events in the macrocosm with your own record of the events in your own life.

The most obvious things to record in the magical diary are, of course, consciously magical activities: ritual workings, ceremonies, divinations, and so forth. It is indeed a good idea to record all of these.

The best way to gain skill in any divination system is to record of all your divination readings in your diary, and also record there how the predictions turned out.

Accurate readings build confidence; inaccurate readings provide an opportunity for retrospection to see how and where the symbols in the reading may have been misinterpreted.

Sometimes our interpretation of the tarot cards or runestaves or geomantic figures may not be borne out by subsequent events, but a look back at the original configuration of symbols reveals that the signs of the future event were there all along, had we interpreted them differently.

Without the record of both the original reading and the subsequent course of events, we lose the precious opportunity to observe the unfolding of meaning of each of the divination symbols in the intimate context of the universe of our own personal experience.

Magical workings can be both drafted and designed in and recorded in the magical diary. The diary is not limited to being a record of events. You can sketch and plan out your rituals in the diary, work from it as a personal "Book of Shadows" or grimoire in the ritual chamber, and then record the experience of the working and its subsequent results in the objective universe, all in the same diary. It's actually very useful to have the continuity of all this information in the same place.

Just like with divination, having a record of successful magical workings builds confidence in one's magic, and in magic, the force of belief is everything.

In the case of workings which do not manifest their intended objective results, having a record means you can go back and look for ways in which the forces were inadequate or misdirected, the will hesitant or ambivalent, the mind unfocused, or the balance factor in the objective universe simply too overwhelming. You can then learn from the experience lessons that can make your future spells and conjurations more efficacious, rather than losing heart and concluding that magic doesn't work or that one lacks the ability to work magic.

In both results-magic and divination, we see that the most useful record is one whose scope extends beyond the ritual acts themselves to encompass the events in the objective universe whose course they seek to know and manipulate.

If will is the fundamental power behind magic, then every willed act is a magical act. And every conscious act is a willed act. This means every intentional action in our waking and dreaming life, not just strenuous or heroic acts, nor just the things we do in our ceremonial vestments.

Does this mean we have to record every minute item of our experience moment to moment in the diary? No, if we did that on a continuing basis we'd be so busy writing for the rest of our lives that we wouldn't ever have time to actually **do** anything. At the same time, we need a way to explore the spontaneity of experience and capture it in our diary so as to have it there to reflect upon later.

An extremely useful technique for this is given by Julia Cameron in her bestselling book *The Artist's Way* (New York: Putnam, 1992) as what she calls "the morning pages". The technique is simple, but powerful if used consistently.

First thing every morning, sit down and write three pages of whatever comes to mind, whatever it may be. Three pages of longhand, stream-of-consciousness, uncensored writing every morning.

If you're feeling upset or experiencing strong emotions about something in your life, write about that. If you're mulling over a problem, write about that. If your thinking about some philosophical idea, write about that. The only rule of thumb is, write whatever is on your mind as it comes to mind. Don't censor it. Don't even worry about spelling, style, or grammar. And above all, don't let anyone else read it, or you'll find yourself censoring and sanitizing it for public consumption. It should take about half an hour each morning to do this [makes a nice complement to one's morning coffee, if one partakes thereof].

You can do this in your magical diary, and it has a number of significant benefits.

First of all, it's a great way to break through "writer's block" and unblock the flow of creative energy and ideas. This is the reason Julia Cameron originally developed this technique.

Secondly, it helps one get in touch with and process one's feelings and emotions and emotional wounds and baggage by bringing them up into the luminosity of reflective consciousness. By summoning your own personal *id*-monsters into conscious written expression you can then name them and deal with them consciously, rather than having them lurk in the unconscious until they disrupt your life and activities in unexpected and inconvenient ways (the "*Forbidden Planet* syndrome").

The late Dr. Israel Regardie used to recommend psychoanalysis as a prerequisite to beginning magical work, but the current climate of opinion in the psychiatric establishment is often less than friendly to any form of occultism. Using the "morning pages" technique in one's magical diary provides an alternative way to access and process repressed emotions, complexes, engrams, and so forth.

Third, it provides a repository for those fleeting morning thoughts, ideas, and ruminations that can sometimes develop into publishable writings or creative solutions to problems, if we write them down rather than letting them slip away.

Another use for the magical diary is as a tool for dream work, if that is an area one is interested in exploring.

The first step in working with one's dreams is to remember them. Unfortunately, on those occasions when one wakes up remembering a dream however clearly, it usually gets forgotten very quickly once one begins one's daily activity.

In my own experience, a dream I remember on waking is usually caught for a fleeting moment as it retreats "beyond the wall of sleep", to borrow a phrase from Lovecraft. Having the diary handy makes it easy to record the fragment still visible this side of the wall. As I start to write down what I immediately recall, I find I start to remember more as I continue to write. It's as though writing it down lets my waking mind grab hold of what's still this side of the wall and slowly drag the rest of it back into waking consciousness.

What's more, the process of recording dreams impresses upon the mind by autosuggestion that the experiences in the dream realm are of interest to the waking mind, so that the more you record your dreams on a continuing basis, the more frequently and easily you will find yourself remembering them.

As dream data is gathered one can then proceed to examine the dreams for symbolic meanings and synchronicities with the events of waking life, as well as experimenting with techniques of dream-control and lucid dreaming.

If you work with sigils *a la* Austin Spare or bindrunes in the Northern tradition, the diary is a great place to compose and formulate them as well as to record them and their results. If you use affirmations or sentence-completion exercises or most any other tool for introspective self-analysis, you can work with it in the diary. If you are experimenting with Neuro-Linguistic Programming or proxemics or most any other LBM-related mind technology, keeping a record in your diary helps you develop the intuitive grasp of how your own *psyche* and others around you respond to different LBM strategies and tactics.

It's a cliché that we learn by experience. The problem in general is that all too often we don't. Experience slips by us and gets lost while we're not paying attention. The magical diary provides a way of capturing and recording experience, to be able to digest and ruminate upon it later and extract wisdom from it.

Beyond learning from experience comes the transformation of experience. A couple of years ago,

Magus Webb suggested an initiatory exercise within the context of the Order of Setne Khamuast, the substance of which was to view all of the events of one's life through the initiatory lens of the ancient Egyptian wisdom, and record what one perceives in the magical diary. Thus one enters into the universe of meanings of that symbolic system, and transforms one's own experience of life accordingly.

One can do the same thing in one's magical diary whether one's chosen symbolic system is the Runes, the tarot, the Cabala, the Cthulhu Mythos, astrology, Enochian, or any other, or any combination thereof. The important thing is to take the occult symbols out of the realms of history or fantasy and into one's present life, informing all of one's experience with them. This is the Silver Key to magical transformation of consciousness.

The scope of exploration need not be confined to present experience. One of the most powerful uses of the diary is to formulate one's past in a symbolically meaningful and relevant way.

The magical diaries of the Magus Therion provide many examples of this, and a number of them have been published over the years.

Start to tell the story of your ancestors and the place from which they came. Inquire into the why and the relevance of your ancestry, and its meaning in relationship to who you are. If you are astrologically inclined, examine your natal chart and its ramifications of meaning throughout your life. Examine your parents and the circumstances of your birth and their significance within the broader context of meaning in your life.

In the Hermetic Order of the Golden Dawn, aspirants to the grade of Magister Templi were obliged to strive to interpret every event in their individual life as a personal dealing of God with their own soul. Taking that formula out of the realm of RHP theology and into the realm of LHP philosophy, we arrive at a potentially useful methodology: to strive whenever practicable to interpret the events of our own individual lives as symbolically meaningful interactions between our subjective and objective universes, or between self and world.

Where does Set fit into the picture? Through the gift of consciousness that caused each of us to come into being as a self with the power to create the meaning of our own existence in the world. The Setian answer to the primordial quest of "man's search for meaning" is to seek it within our own individual souls, illumined by thought and imagination and symbol.

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Ex Ignorantia ad Sapientiam; E Luce ad Tenabras! (Miskatonic U. Motto)

[3] Wyrd Transcripts

- by Rebecca Lance IV°

At Conclave this year I promised that I would make available partial written transcripts of the two presentations that I gave through Urdh's House and the Order of the Wells of Wyrd. These are now available, packaged in the latest issue of *Bourne of Night*.

The titles of the presentations are: "Dreamwork and the Well of Wyrd" and "NT Go Home: night terrors, virtual visitations, and things that go bump in the night".

To receive a copy of these transcripts, please mail your request to me.

Donations of a dollar (or a clump of stamps) are appreciated to help offset printing and mailing costs.

[4] Modern Technology's Contribution to Millennialism: Y2K

- by Robert Menschel IV°

(with help from Patty Hardy IV° and John Youril)

I've had a few people ask me about the social/economic impact of the Y2K problem.

Definition: Y2K is computerese for the year 2000.

This can be a problem for computers and computer programs that have handled years the way most humans do: using two digits. When we write a date like 12/31/99, we know we're talking about 1999. When we write a date like 1/1/00, we can tell by context whether we're talking about 2000 or 1900. Computers are generally poor at figuring out context.

All computers have internal clocks that will tick over from 12/31/99 to 1/1/00 in another year. The newest ones effectively maintain that year in four digits, but many older computers, especially personal computers, maintain that year in only two digits. Some of the latter will automatically assume that 1/1/00 should mean 1/1/1900. Others were built with the assumption that the internal clock can never read 1900, so 1/1/00 will be interpreted to mean "the beginning of the personal computer era", 1/1/1970.

The hardware date will not be a problem on large commercial computers, but instead will be a problem in many software programs that have been written to use 2-digit years. Some programs have been written to assume that 1/1/00 means 1900 (e.g.: someone born in 1/1/00 was born in the year 1900). Some of the children born in early January 2000 may be temporarily treated as if they're already 100 years old because of this.

The Y2K situation is a problem for computers and those that rely on them, a problem caused largely by a lack of foresight, somewhat by some laziness, and somewhat by carelessness.

The causes are complex and very human. For instance, I've been conscientiously programming with Y2K in mind ever since the 1970s, knowing that my professional career would extend well past that date. We've recently gone through all programs in use by the company for which I currently manage computer systems, and have adjusted all of them to handle the year 2000 correctly (well, the project will be complete by February 1, 1999).

I was amazed that even with the care I normally use in programming, seven or eight of my own programs would have mishandled the new century. [The results would have been very minor, being a small delay in processing the sales information collected from our stores.]

The problem is widespread. Every company and person that uses computers is affected. Many Y2K situations will be resolved before the year 2000 hits. Many others won't.

All over the world, all sorts of computerized equipment are going to fail. Old VCR machines will get daylight savings day wrong. Many, many older PCs (generally those made before 1995) will not know what year it is. Be prepared for various emails to reach you dated 1970 or 1900 or such. Various shareware programs from the 1980's and early 1990's that expired after 90 days of use may also decide it's now 1970 or 1900, and start working again because they believe those 90 days haven't yet taken place.

Banks: If your money is with any decent major regional bank, don't worry. If there's a problem on January 3 about whether your CD matures in 6 months or 1206 months, it'll be resolved by Jan 7. If there's a problem about whether your next mortgage payment is due in 10 days or 36510 days, it'll be resolved by Jan 7. If your money is in Billy Bob's First Downtown Bank of Hendersonville, then you might be in trouble - they may not figure out how to fix those problems until the end of the month.

The one thing banks won't do is lose your money. The records are secure. Suggestion: in 1999 keep track of which CDs and other deposits you own, and sometime in the last week of 1999, get an accurate balance from each of your active accounts. In the last week of 1999, make sure you have enough cash to cover your normal grocery, gasoline, and similar expenses for a couple of weeks, just in case ATM machines don't work. Don't worry too much about your outstanding loans - those will be the bank's responsibility to track.

Note: The above is my opinion/guess. John Youril suggested instead that "If anything at all happens, I think customers of Pothole Savings and Loan will be in a more favorable position than customers of the mega-banks.

Whereas the primary money pipelines are both simple and stable, the mega-banks have become reliant on electronic customer-service delivery systems that are not quite ready for prime time. Pothole Savings and Loan could temporarily fall back to quill and parchment banking; InterGalactic One no longer has that option. [In that we agree that the banking infrastructure is not at risk, this is more of a quibble than a disagreement.]

Groceries: The sun will continue to rise without missing a beat, and the rain will continue to fall. The fruits and vegetables will continue to grow. (At least in Florida and southern California - we're talking about the middle of winter, after all.) No farmer is going to let a little thing like the calendar stop him

from driving his 1967 Ford pickup of vegetables to the canning plant. No canning plant is going to let the calendar stop it from canning those vegetables, nor stop it from shipping them to market. No grocery store is going to close its delivery gate, and I can guarantee no grocery store is going to let **anything** stop it from collecting our money. Even if the ATM machines and credit card terminals don't work (and probably some of them somewhere won't), they will gladly take cash and checks.

There may be a temporary interruption in telephone service in Hendersonville, if the telephone service's computers decide that it's 1900, and therefore they decide that your telephone hasn't even been invented yet, much less installed and paid for. Even then I expect they'll have the problem resolved within the week. And Hendersonville is probably the only place on earth that will suffer from that specific problem.

Some utility companies may have problems though. Magistra Hardy thinks that some utilities will have minor problems that take a day or two to fix. These problems will be the result of lingering Y2K bugs in time-sensitive diagnostic and maintenance systems.

That guess is based mainly on recent news reports of a local (SF) electric company's dealings with a relatively straightforward problem. One day earlier this month, a workman accidentally shorted a Peninsula substation to ground. It took most of the day to get power restored in the city of San Francisco. Back up systems, rarely tested, did not work. Magistra Hardy suspects it is little different elsewhere.

Given what she saw of the Bay Area's response to the prolonged storm-related outage in December 1995, where many city folk seemed thoroughly unprepared, she's prone to tell folks to treat Y2K like a winter storm. It won't be the End of the World As We Know It. But having a flashlight, a battery-operated radio and a way to cook food during a few days of confusion falls within the scope of ordinary prudence as well as most budgets.

In my opinion the biggest problems of Y2K are going to be a) the families (primarily those without children) who are running early 1990's PC computers who don't know how to correct the dates in their PCs (those with children will have the children fix the dates, just like the children program the VCRs), and b) the thousands of people who have stocked up on all sorts of food, water, soap, candles, gas, batteries, and other necessities, who now will have to figure out what to do with all that stuff, while their neighbors simply continue going to the stores when they want.

In other words, the effects of the Y2K problem are going to be smaller than any major electric

outage, union strike, or other inconvenience of that size that we've lived through in the past decade or two.

Magistra Hardy did caution, however: "I also think religious hysteria is a bit of a wild card in this. Some religious wingnuts seem to be preaching a scenario out of Stephen King's *The Stand*. I wouldn't worry about what they are going to do with their stockpiled food, water, soap, candles, gas, and batteries. Hell, maybe they'll give 'em to the poor! What some do with Armageddon notions and stockpiled weapons as the big day approaches might be another matter, particularly in remote areas. I hope that Setians in such areas would already know if there is a potential problem with local bad craziness, and if so would have worked out effective strategies for misdirection, social camouflage or whatever."

John Youril pointed out: Most of the better Y2K catastrophe thinking revolves around cascading failures - System A fails, and then System B (which is dependent on System A) fails, and so on and so forth until we're back in the Middle Ages. If the "information age" were five or ten years further along, that would be a realistic scenario (and eventually it will be a realistic scenario). While technology pervades modern life, it is also balkanized (a plumber's nightmare, if you like). It is largely that lack of coupling among systems (e.g., your VCR doesn't control your fuel-injection system) that makes a catastrophic outcome exceedingly unlikely.

As systems become both more tightly integrated and more complex, however, the potential for catastrophic cascades will become more probable. In some areas, such as aviation, there are voices in the wilderness crying (I believe correctly) that safety systems themselves are becoming so complex that their unpredictability poses more of a danger than the events they are designed to deal with. (Indeed, it's probably advisable as a minor safety measure to not plan on flying anywhere on 12/31/99 or 1/1/00, unless you're in a small private plane that depends more on its pilot than on its equipment. You may also want to stay out of elevators within 1/2 hour either side of midnight.)

Since we are not yet at that point, the one real possibility for a Y2K Doomsday would be social panic. While that doesn't seem to likely at this point, a few tragedies directly caused by system failures (e.g., midair collisions of commercial aircraft) could radically change that picture, and an expectation of catastrophe could create a catastrophe, simply because of mob reaction to these events.

In any case, Y2K presents a once-in-a-decade opportunity to watch, experience and analyze the

causes, symptoms, and course of a social anxiety and to assess the true impact of technology on modern life (an impact which is both widely misunderstood and widely misrepresented).

[5] **Recognitions**

On September 25, 1998 Duncan McPherson was recognized to the degree of Adept by Priestess Danielle McGranahan.

On January 1, 1999 Shawn Watts was recognized to the degree of Adept by Priest William Pridgen.

On January 1, 1999 Jerry Reynolds was recognized as an Honorary Setian by Magus Don Webb, High Priest of Set.

[6] **On Systems of Magic**

- by Patty Hardy IV^o

It sometimes surprises people to discover that there is no "Setian magical system" the way the Golden Dawn used Cabala or the way the Rune-Gild uses the *Futhark*. Within Orders of the Temple, we do have magic systems taught and developed. These systems reflect a Master's own codification of the methods he or she has extracted, applied, and synthesized using Setian philosophy.

Not long ago an indignant I^o left the Temple after convincing himself that the Priesthood was concealing from him the mysteries of Setian magic. This is a good example of how difficult it can be to see something in plain sight! The mysteries he sought were not things to be imparted by others, but rather to be distilled out of his own experience using the tools and resources available to every Setian.

Consider the *Crystal Tablet*. *Black Magic* devotes many pages to defining what a theory is, criteria for evaluating theories, and suchlike theory-of-knowledge matters. It has things to say about how to discover and refine one's values, and how to discover and refine one's understanding of the Objective and Subjective Universes. This is our magical philosophy or metaphysics.

When we arrive at the chapter describing what Setian magicians actually do - *praxis* - we find no tidy presentation of spells a la LaVey's lust/curse/compassion trinity, not even a modest collection of recipes. We find a discussion of thoroughly rational character for Lesser Black Magic. For Greater Black Magic - what most people regard as magic, the causing of change by nonphysical means - we find a brief outline of how to construct effective spells, framed using terms & premises defined earlier. We find a suggested frame

ritual, and some hints regarding a mapping of the elements of Objective and Subjective Universes in creating the magical link. All this is accompanied by emphasis on the æsthetic, intellectual and practical judgment of the magician.

Aside from the primacy of the Pentagram and the strict injunctions against harming animals and defiling the Grail, the ingenuity and discipline of the individual in crafting techniques of GBM is given full scope. [Priests of Set expect to see that ingenuity & discipline before yielding up our store of the work of others, the *Ruby Tablet* working records and commentaries.]

The results? Masters teaching diverse systems directed to one purpose, the exaltation of the Black Flame, and built on the theoretical structure and language provided to all Setians. Pylons that take inspiration from every culture where the mind has tried to mold a face for the Isolate One, from Melek Taus of the Yezidi to Tezcatlipoca of the Aztecs.

So what makes Black Magic unique? I have no doubt that the Strega, the Shaman, and the charismatic Christian evangelist are also practicing magic - but reflection and philosophic inquiry has no place within their systems. Thus we say White Magicians are confused about how & why their magic works. A tradition may go back a thousand years, but without a theory of knowledge it cannot critique itself.

Tradition is a surrender, a betrayal. What is handed down in a traditional way is a betrayal of the recipient, not of the content of transmission. The tradition is presented as truth, and therefore is psychologically disabling to the inquiring mind.

- R.A. Schwaller de Lubicz, in Andre VandenBroeck's *Al-Kemi: A Memoir*

There is no characteristic "Setian magical system" because our magical philosophy is designed to operate at a different level of abstraction.

Consider the difference between learning a language versus linguistics. I would be surprised if a linguist could speak ten languages as fluently as his childhood tongue. I would not be surprised if that linguist knew things about those languages mysterious to most speaking them, such as the grammar and vocabulary of languages spoken by the ancestors of their ancestors.

Consider the difference between mastering the techniques of an art versus developing a theory of æsthetics that spans different artistic media. Or the difference between proving theorems of geometry and studying a theory of formal systems (of which Euclidean geometry is only one).

Do we suffer for lack of a codified Setian magical system? As much, I would think, as we suffer for being born without foreknowledge of what plants are good to eat: tragic for those who poison themselves through ignorance, but also the key to the birth of herbal medicine leading to pharmacology and molecular biology - tricks no natural beast of Earth has mastered. The Setian is not the heir of a tradition, but an explorer who makes maps of strange regions using the instruments crafted by predecessors who, in their time, also pushed the limits of the known. *Xeper!*

[7] **Ankoku-Mon Pylon Opened on Halloween**

- by Eric Bossick II°

October 31, XXXIII ÆS marked the performance of a GBM working which served to open a Shadow Gate. This is a functioning gateway for those Initiates here in Japan, first for Initiates between other spheres of magic and other states of being, Thereafter it is the connective matrix between the Temple of Set and Japan.

Hereafter the gateway shall be known as the Ankoku-mon Pylon, a geographical Pylon located in Japan.

Focus for Initiates here is in general upon magical development, but also specifically on Japanese magical traditions and the adaptation/synthesis between Western traditions and those within Japan.

Ankoku-mon Pylon is geographically based and is best suited to serve the initiatory endeavors of those specifically located within Japan. The Pylon Sentinel may be contacted via the ICR.

Pylon Sentinel: Adept Eric Bossick II°. Pylon Sponsor: Priest Eric Kauschen III°

[8] **South Solstice Message II (XXIII)**

- by Stephen E. Flowers V°

How many times has the Executive Director received letters from incoming Setians who vow to be "Eternally loyal unto Death to the Prince of Darkness, Satin!"? How many of those even pay their dues the next year?

Now it is said that the military services have young people joining who have no notion of what the concepts of "loyalty" or "honor" even mean. These things, like so many others, must be taught remedially.

The knights of medieval Germany had a word for what is lacking here. They called it *triuwe* (pronounced TREE-ooow-uh). Like so many words

from this rich vocabulary, it cannot be easily defined and delimited by a single modern word.

To understand, we must look at its heritage. Its oldest ancestor is Proto-Indo-European *dereu(o)-*, which refers to something as hard and firm, like the heartwood of trees. This develops into Germanic *triwja*, and becomes Old High German *triuwa* and later Middle High German *triuwe* - in which form it is widely attested in the literature of medieval knighthood.

Germanic *triwja* also becomes Old English *treowe* or *treowth* and Old Norse *trú*.

In these old dialects the meanings of these words run along a semantic spectrum that looks something like: "truth, loyalty, trust, belief, uprightness, reliability, steadfastness, promise, oath, amicability, peace." To the ancients these concepts were all related in a single semantic field connected to *triuwe*, and were all parts, or aspects, of a single whole based on something analogous to the physical experience of feeling something firm and steadfast as heartwood.

One of the main functions of *triuwe* in the world was the profound effects it had on a society which practiced it. I highly recommend reading *The Germanization of Early Medieval Christianity* by James C. Russell (Oxford: Oxford University Press, 1994), which outlines the reasons why early medieval Christianity had no chance of transforming the society of the Germanic peoples of the time, due to the Germanic culture's basis in group solidarity rooted in *triuwa* - as opposed to the social morass welling up from the putrefying and chaotic remains of the once great Roman Empire, which had by that time become a front for the Church.

In order to be successful in "converting" the heathen Germanic peoples, the Church had to adopt their virtues - essentially virtues at odds with the core of primitive Christian values. This is perhaps the origin of the apparent "schizophrenia" inherent in historical Christianity.

A society rooted in *triuwe* - be it a school, a retinue, or a whole nation - is unshakable: steadfast, firm, permanent.

One of the many rituals which illustrate *triuwe* is the taking of a solemn oath which ensures truth-telling. It should not be missed that events in cultural history in the days leading up to this Yuletide demonstrate something of the effects of the loss of the power of that particular ritual.

Another sign of the advent of the Wolf-Age: no one can be trusted, especially the "king". Society is based on lies and broken promises. This is clearly not the doing of our *roi du jour* - but rather is a reflection of the utter breakdown of these virtues in the people themselves: *vox populi rex*.

Such a chaotic formula may seem attractive to practitioners of the LHP due to the moments of freedom the *anomie* provides. It is well to seize such opportunities for the practice of magic. The fabric of the world becomes malleable at such moments.

So much for observation of the world. Let us turn to the use of *triuwe*.

A *psyche* rooted in *triuwe* is unshakable: steadfast, firm, permanent- immortal. A *psyche* devoid of the permanent characteristics inherent in the practice and work of *triuwe* can never be itself made permanent. A soul without *troth* can never be immortal.

This concept is therefore essential to initiation. On an inner level it provides a focus for making permanent and immortal the characteristics of the self. It does this by voluntarily, yet irrevocably binding the individual self to something and/or someone greater than itself. Here we discover a time-tested tool for the crystallization of an immortal self within the subjective universe- a Mystery of *Walhalla*.

A group which both understands and practices this way of working will be able to form a realm which enjoys many of the same characteristics as the individuals which inhabit that realm. A society, group, school or tribe based on the understanding of *triuwe* is likewise made permanent and continual. Here we discover a time-tested tool for the crystallization of a permanent order within the objective universe - yet another Mystery of that realm.

What will become immortal if you remain the object of constant flux and change? What is it that will cause you to be steadfast and constant as the pole in the world of Becoming? The answer is among the oldest, and among the most difficult, to maintain, for it requires a sovereign vigilance - to be true.

Mîniu êre heizet triuwe.

[9] Poised on the Brink of Decision in an Ethereal Void

- by Gabriel Chavez II°

Poised on the brink of decision in an ethereal void, the path divides, presenting two alternatives. One leads to the vacuous bliss of ignorance, the warmth of assimilation, liberation from accountability, and the indolent stability of stasis.

Multitudes traverse this paved path, pitted and worn from their ponderous passage. Holding the left hand of each are a fat bald man, an emaciated crowned man, and a woman in flowing robes; a veritable cornucopia of idols, leading their flock in thoughtless procession.

Linked at the wrists by a translucent manacle upon which a threat clings, so tenuous, so intangible, so compelling, and puissant, the sheep gaze upon their shepherds with glossy-eyed adulation, the sheen reminiscent of ingested opium.

Stagnation is the salvation of the obedient faithful.

At the end of the road death awaits: It reeks of the acrid, too sweet fetor of rancid meat and the putrid stench of squandered potential.

The other terminates abruptly on the threshold of If and What Might Be, an echo of impending isolation, freezing all that it touches with its frigid caress.

The atmosphere is thick and heavy with the burden of responsibility, yet charged with frenzied agitation of imminent autonomy. Awaits, shackled only by self-imposed constraints, the ultimate freedom to exercise one's will. Individuality the reward for the steadfast.

Empty, devoid of external domination, the Abyss is boundless: the end of the road is infinity. The first step was deliberate, not so my subsequent leap into the void. A fiery compulsion gripped me with icy tenacity, tongues of flame, devoid of color, enveloped me in a smoldering aura. Behind me a burnt violet afterimage, testament to my passing.

The gelid embrace of the Gift impelled me forward relentlessly into the realm of possibility, that I may Become.

The trials of the few are seared into the firmament. Flame-wrought tracers streak the vacuum like passing stars. Unique unto itself, at times parallel, others perpendicular, each course the signature of a fellow traveler.

In the distance to my right, the herd shambles toward the fetid miasma arising from their *Paradiso*, their pen.

Propelled forward by the inertia of accomplishment, I gaze with admiration upon what others have achieved. Ideas and knowledge commingle in a haphazard collage, a whirling vortex confronting me with unlimited opportunities, oppression and bewilderment the result of indecision.

Adrift I float aimlessly. Commencement is an enigma. Overwhelmed, I flail and choke as hysteria ensues. Mind gyrating in unison with the spiral, I drown in a pool of conceivability.

The truth resounds like the roaring din of a *tsunami*, buffeting me with her terrible strength. I have no savior, no one to show me the way. Tasked with my deliverance, it is for me to sink or swim. Seeking cognition, I tread (where prior wayfarers have trod).

Clutching desperately at a fact, some speculation, a hypothesis, a thesis, a theory, and

various informative flotsam, perception occurs. Elated, I surf the cosmic sea on an erudite plank acquiring *savoir-faire*, meandering from one repository of lore to another on my initiatory odyssey.

At intervals, paddling is required, for the tides here wax and wane with the ebb and flow of self-actualization. Each revelation is offset by the bittersweet onset of further inquiry, the trail between experiences, the sum of my elucidation plus the lack thereof. Sometimes it runs laterally, and at others contrary to other swaths of fire in the dark, roaming toward forever.

In the distance stars shimmer silver in the night sky, their Black Flame illuminating the universe.

[10] Poem

- by Lars N. Dirksen I° (Denmark)

When the night comes, it is as black as my heart. I hear the wind call my name, and I know it is your eternal call. I look to the sky and see your sign, shining so beautiful and bright in this night. I know that you will guide me through this life and through the Abyss.

[11] Voyeurs, Impotence, and One-Night-Stands

- by K. Brent Olsen II°

The recent invasion of the compulsively "free" press into the pants of the Western World shows how impotent the masses feel in these latter days. President Clinton brings an entirely new meaning to "Free Willy", while Congress continues to read thousands of pages of detailed "pornographic" descriptions of the sex lives of other people.

Sexuality has become the modern fad. Why is everyone so intent on taking a peek into everyone else's bedrooms? Because they aren't satisfied in their own beds, and they are living their sexual fantasies by proxy. Even in 1969, the beginning of the Satanic Age, psychoanalyst Rollo May realized that the sexual aversions of the Victorian Era had transformed into a compulsive fascination with sexuality.¹

Why all the interest in multiple orgasms and sexual positions? Why the insistence on uncommitted sexual relations? People began to feel so impotent in the coming of the schizoid age that they lost sense of the erotic. They lost their love for live and sought after virtual *Eros* in their sexual obsessions.

The new Puritanism of the modern sexual age is a result of their fear of life. The masses have become frightened of the real attachments we make with other beings and have become lost in the world of the simultaneous orgasm. If all one needs is orgasm, then Masters and Johnson have shown that masturbation is just as effective as interpersonal sexual encounters in that regard.² The real fad is trying to create meaningless relationships with other people through sexual encounters. The Internet has provided an even more detached means of facilitating the modern drive for virtual sex.

It is easy to get lost in the “romantic” liaisons of others when one is losing touch with his own ability to be emotionally intimate. If I weren’t engaged in my own immediate and truly erotic life, then I can see how easy it would be to fall into both the voyeuristic obsessions of the public and the meaningless sexual escapades of the people they watch. After all, Monica Lewinsky is an attractive woman, unlike the anorexic super-model tramps who encourage the masses to end their dreary lives with amphetamines, heroin, and famine diets.

Real, erotic sex is going on in the bedroom, behind closed doors, in the intimate and unobserved surroundings of a couple’s private sanctuary. Even more intimate and more erotic sex is happening in the ritual chambers and in our various Greater Black Magical workings.

Setians who are not afraid to live should Indulge in richly erotic lives behind the doors of their private chambers. And sometimes they may even be daring enough to turn their bedrooms into erotic ritual chambers, where they can travel the Dark Road together. If they are Indulging in their own erotic lives, they will not be so obsessed by the pseudo-erotic lives of others. As a friend of mine once said, “I don’t care what anyone else is doing in their bedrooms because I’m satisfied with what’s going on in my own.”

Notes

1. May, Rollo. (1969) *Love And Will*. New York: Delta.

2. Masters, William H. and Johnson, Virginia. (1966). *Human Sexual Response*. Boston: Little, Brown.

[12] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

Concerning the Year

XXXIV will be the Year of the Essential. The Temple has undergone great growth; we have developed new languages and tools; we have spread across the world.

In this, our 24th year of *Xeper*, we need (each and every one of us) to decide two things:

Firstly, what of the Temple’s teaching is essential? What is the core? What is the common ground through which we communicate the message of the Æon?

Secondly we must make the same distillation of ourselves. Who am I? What is my core? What is the common ground that different parts of me talk to each other?

Consider these questions as hard as you can. Share your answers and new questions with your fellow Setians, and with those philosophers and magicians and friends with whom you share your life. Look hard, and expect to find answers.

On a lesser level the numbering of the year means that it is a good time to study [or take up old studies with a new vigor] of various 24-based systems such as the Runes, the Greek *stoicheia*, Athanasius Kircher’s “Universal Magnetic Horoscope”, the Elders in the “Book of Revelation”, or the years of Faust’s pack. Serious study of any of these pieces of esoterica will yield unexpected results this year.

Concerning our Patron

In a modern sophisticated age it is surprising to come across any smart people who actually believe in a deity. In a greedy dog-eat-dog world, it is even more surprising that these seemingly smart and sane people would choose to believe in a deity that grants them no boons, and whose interest in them is a frankly selfish one.

As the High Priest of this being, allow me to say a few things about the Patron of the Temple of Set, the god we honor as the Prince of Darkness.

I will begin by looking at the words “Darkness” and “Prince”, and then at Set’s desires, and finally our desires in dealing with him.

The world is known to us through light. That is to say, we know the world, all that is the case, by our senses and those tools we have developed to make sense of our senses. Plain sensible people know that’s a hill, that’s the village, and that’s the river. They were those things yesterday; they will be those things tomorrow. Their meanings are as clear to them as the continuity of their physical forms.

But to some of our villagers, there is another world: that of imagination and speculation. What if we built a bridge across the river, so that we could go trade with other villages?

Their ideas are not things that can be seen in the world of light. They exist in the matrix of Darkness, which is always larger than that of light.

If they make their ideas real, they may be seen as great heroes [if the temper of the times is expansionist], or as great villains [if the times value

staying at home].

But in any case their act of imagination projected into the world brought many possibilities, many of which could never be known - such as when the grandson of one of the bridge-builders and one of the sons of another village put together his army and forged an empire. That may be a good thing because it created great art, or a bad thing because it brought great plagues as the germs of one small region passed to another. But it is a thing of Darkness - of willfully letting that freest part of the self out to play in the world. Each novel human action brings more Darkness into the world without.

The idea of a First, or Prince, of Darkness reflects our bridge-builder above.

The first entity to act in a way not preordained or preconditioned by the physical laws of the universe brought the pattern of freedom into the world. Various cultures have various "bad guy" gods that do this. Among the Dogon it was Ogo, who wasn't content to be a simple happy part of a greater whole. Among the Germanic people Odhinn broke the law by killing his grandfather Ymir and shaping the world from his corpse. Among the Egyptians, Set.

The list can be made quite extensive, since the idea of one being that **both** introduced Chaos and then Ordered that Chaos in accordance with his will, is a fundamental human idea - since we have all in our periods of rebelliousness, creativity, or courage had to do the same thing.

But Setians view this as more than an archetypal figure seeking freedom, power, knowledge, and self-definition. We see the Prince of Darkness as the figure who set up the ripples of his action throughout the cosmos from which that rarest of cosmic substances, consciousness, comes.

We posit this figure - who, in acting to be free, causes others to be free - not because of the human need for something bigger than ourselves, but because we have experienced this action. I am sending ripples out right now.

This is really a much better way to run a universe than being some sort of howling dictator, because it brings the possibility of the new, the Dark, surprise, and joy.

Set has [at least] four uses for us: We provide self definition. We provide ideas that he could not have. We refine and expand Darkness. We may in time Become suitable companions. Let us look at each of these notions in turn:

We provide self definition. If the only free force in the cosmos were one being, in the fullness of time he would be the strongest force in the cosmos - but he would never decide who or what he was. There would be no examples of decisions being made, emotions tested, creativity unleashed. A

god alone would become a moron god.

We provide ideas that he could not have. By allowing freedom into the world, all ideas will eventually come into being.

The process of self evolution is fed by two things. One is **self determination** - the desire to Become greater than one is. The other is **possibility**, which requires more than one mind to produce.

If you have ever profited from the notion of another, you have in a microcosmic way done what Set does with us.

We expand and refine Darkness. Hey, it was we who built that bridge, remember?

We may in time become suitable companions. This notion separates Setians from the rest of humanity. We are interested in the Prince of Darkness because we like to refine ourselves and change our world. We would like to do this on a greater basis than we currently have in the world.

This desire can be expressed by simple means like getting more money and more education, and by rather complex means of emotions and art, and ultimately by magic - by learning to cause change by will alone.

This quest - which on the one hand is the most prideful, ridiculously arrogant path a person can take since it violates the principle of the world of light (i.e. things shouldn't change) - is also a very humbling notion when we consider how much self work we have to do to throw off the petty and disempowering notions of this world.

But Setians thrive on paradox. Such internal paradoxes are essential to the Quest for Freedom, that we call the Left-Hand Path.

'Tis not truth but doubt that shall set you free.

Now why would the Setian seek to act in accord with the Prince of Darkness' will, other than the fact that he or she might want to drop in some day, so to speak?

The Setian does not seek to discover the will of the Prince of Darkness out of fear, nor gratitude for his **only** gift - the desire to Become more than you are.

The Setian looks to those ripples in history that speak of the Prince of Darkness' purpose of exporting freedom into the objective universe. This is because such places and movements are already being conditioned in ways that accelerate the possibility of the Setian's own will.

The place where the Prince of Darkness' will is most strong in the world is within the Temple of Set. But any place where men and women work to better themselves, to create, to express themselves, is a sacred fane to the Prince of Darkness.

One's opportunity for Coming Into Being is greater in some venues than others, and one's ripples may spread farther if you toss your pebbles into a pond rather than into a puddle.

So in conclusion, my fellow villagers, I say we build the bridge, and name it "Heropass", and we dedicate it to the Prince of Darkness. What say you?

Concerning Pharaonic Virtues

The goal of Setian initiation is to Become like the pharaoh, that is to say, an immortal ruler in both this life and the next: someone who has the power to mediate between all levels of being.

The principal tools the pharaoh has are *Heka*, *Ma'at*, *Imakaw*, and *Djaam*. It is understood that these powers are personal and subject to development by rational means, hard work, and exchange.

If either of these qualities, personal and subject to development, are not present, the traits become either RHP spiritual concepts (particularly *Ma'at*) or tools for non-evolving dictators.

"Subject to development" means that these traits are acquired. They are acquired firstly by understanding them as abstracts, then by seeing the usefulness of these traits in your initiation, then designing a self-development program to obtain these traits, and lastly [as in all aspects of Initiation] checking to see if these traits are actually manifesting objectively.

This brief essay will give short outlines of the traits, their usefulness, and discuss the concept of "exchange".

Heka. *Heka* means the "consecration of images" and is usually translated as "magic". *He* means "the one and only", and *ka* is an image that effects Becoming as a model.

Heka is the process of picking out a goal and being informed by it. If your goal is to become CEO of a large corporation, you can pick your actions and where to work, guided by this *ka*.

For example, the following questions are answered by this *ka*: "If I want to be the head of Motorola, do I golf or bowl? Have a wife or three underage male lovers? Tattoo my face or buy Armani suits? Major in Business Administration or Philosophy?"

The sovereign self has an idea of where it is going. In initiation this is obtained by "exchange". Early on you pick one or more role models: [Gee, I wish had Adept Curfman's guts, Magister Menschel's even-headedness, Magus Flowers' linguistic ability, etc.] As you begin to develop these qualities, and begin to choose what to do next, your role models slowly become less important as a personally-defined model, and about that time you

Become the role model for others. This is "exchange".

Ma'at. *Ma'at* is variously translated as "right" or "just" or "beautiful". This emotion generally means a feeling that things have been done right, and that we should do them this way again.

For the Setian *Ma'at* is not an external universal code of justice. Run, don't walk away from anyone who invokes *Ma'at* rather than their own fallible sense of what's right.

Gaining *Ma'at* is gaining your personal rules of life and your personal sense of fairness. For example, "I won't go all the way on my first date with someone I met through the Internet." is a piece of *Ma'at* - although it may have been gained at an unfortunate price.

The sense of fairness is likewise built up - by contact with fairness. You can learn to treat a person fairly if and only if you have been treated fairly.

Ma'at, as do all of these virtues, requires the ability to see the world clearly: Without accurate perception none of these things work, no matter how much of them you build up in your life.

Imakaw. *Imakaw* is usually translated "charisma"; Budge offers "to have power over" (*amehk*).

Imakaw is "presence". You have been around such people; their self confidence is deep, but not necessarily their egos. But more importantly they convey the sense that they can do anything. A sense of confidence flows out of them. It is calming and empowering.

Some aspects of *imakaw* can be learned, such as learning to look people in the eyes or speak with a confident tone. But the truly powerful aspects of it come from deeply mastering the topic you speak about.

Imakaw also comes in a mysterious way, from mouth to ear, which is why I [as most Setians of high degree] am always saying that you have to go to Conclave to gain the Setian experience. I will always be slightly tongue-tied and a little nervous in the presence of Michael Aquino, and because of this appreciate why some people are so with me.

Djaam. *Djaam* means "loyalty". It refers to the obligations between troops and commanders, fathers and sons, teachers and students. It is a set of empowering obligations. Budge renders it as *tcham*.

Djaam isn't merely about being a good leader or a good follower; it is about taking up the responsibility to ensure that whatever good has been brought into world by someone with whom you have had personal contact remains in the world.

Most of the time it means following their commands, but sometimes it means rebelling when they have lost their way.

Like *Ma'at* this concept is easily misused. One can blame one's flaws on one's teachers, or justify one's revolution without considering that perhaps you really are doing something else after all.

Djaam is learned by moving through the ranks, and is a skill best gained by thoughtfully chosen rites of passage coupled with hard work.

Mastering these skills takes a lifetime, and they are the most difficult arts a human being can muster. They require an openness to the good in the world, and enough self-love to move yourself out of situations where you are not having these virtues lavished upon you.

They require being tough with yourself, and being a mixture of tough and tender with others.

They are not sought after for great displays of virtue in the world, but because they allow you to rule the world - both within and without, in this life and the next.

Concerning Isolate Intelligence

I would like to say a few things about "isolate intelligence", the "thing" or "substance" of which we say Set is the god.

The phrase has undergone a little modification over the years. Like all things when they are new, the Temple defined itself **against** what was already created and conditioned - particularly the hedonist/critical strain of the Church of Satan, and the 0=2 formula of A. Crowley. The former break determined the æsthetic and social purpose actions of the Temple, the latter its ontology.

Dr. Michael Aquino, our human founder, chose the term "isolate consciousness" to reflect a belief in the actual separateness of perception of sentient beings.

When Stephen Edred Flowers wrote *Lords of the Left-Hand Path*, he modified the term to "isolate intelligence", reflecting, he felt, even more of the idea of self-ordering.

An isolate intelligence has a job. Its job is to turn terror into joy through strength.

Certain shocks awaken the *psyche* to the knowledge that it exists apart from the impermanent universe. These shocks are not pleasant, and can either be accepted as a path to strength or rejected as pact with denial.

Our selves don't live on in our children, our achievement, or [to use a trendy word] our memes. This is the **intellectual** shock.

Then we begin to see that nothing on this Earth is permanent - from your favorite restaurant to your first girlfriend. All is subject to change. This is the **emotional** shock.

Then you realize that your body won't be around forever. This is the **physical** shock.

Your indigence has one unavoidable object of contemplation: its **other** - and it has every objective indication that the other will survive it. Against this it has an inherent knowledge that it **can** survive if it furthers itself. This knowledge - which, alas, can only be felt, not rationally proven - is [in our sectarian language] the Gift of Set.

The three shocks create great despair in the soul. It leads to various mythologies or to bad coping mechanisms like alcoholism, or obsessive hobbies. Each of these are ways to momentarily soothe the soul, but for a very few heroic souls there is the harder job of simply changing how it perceives the universe.

If it can prove that it is an actor in the universe rather than a temporary spectator, it can take the fundamental condition of the objective world - which is impermanence - and use that state to its own benefit. The formula is very simple: "If I can be permanent, and all is in flux, eventually all will conform to me."

This gives the soul a daily challenge: What can I do to be stronger and happier?

Each action in the objective world that furthers this, infuses some part of yourself into that world.

This absolute commitment to action is the only guide to Setian activity.

Among certain immature LHP practitioners the fact that Setians think in order to act is seen as a "spiritual" trait. That which is of you ultimately belongs to you; it will return in the fullness of time to you. This is not *karma*, a form of external justice, but the Mystery of the Self.

The self can [and must] start cycles of action in the impermanent world, and learn about itself from the feedback these cycles will bring to it.

This is encapsulate in the formula: "I Have Come Into Being, and by the Process of my Coming Into Being, the Process of Coming Into Being is Established." Or in the Egyptian of the Bremner-Rhind Papyrus: *Xepera Xeper Xeperu*.

It takes a strong, happy, and careful person to perceive that all he does will return to him, so that he might know himself as a thing of joy.

It is easier to believe that all of the cycles of one's life are due to some greater whole of which you are but a part. But if you choose that belief, if you choose the path of irresponsibility, you ultimately will have identified with the principle that governs the world outside of the self: impermanence. Thus you will fade as do all things of this world, since the greater whole is a mindless vortex.

This choice to struggle against the universe is what separates the Left-Hand Path from other ways of thinking.

We see the Prince of Darkness as the first to make such a struggle, and we see his infusing of his Gift as way to enrich the universe - for if it were only mind that was permanent, eventually all would reflect that mind, and it wouldn't have the richness of the actions of others to enrich its cycles.

We, like our patron, choose to awaken others, so that as they begin their cycles in this mutable world, our own are enriched with wonder, friendship, and - most importantly - an ever-growing knowledge of the possible. This knowledge is the prerequisite to freedom.

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

[13] Serpents Among the Leaves

- by Kevin Sheridan I°

Picture this, if you will: a modern-day Priest of Set standing on a city street corner, loudly preaching the Word of the Æon. He's wearing a hastily painted sandwich board painted with various slogans ("Remanifestation is good for you!", "I've Come Into Being, Have You?"), while clutching and beating a copy of the *Book of Coming Forth by Night*.

Perhaps he's accompanied by an Adept or two, handing out pamphlets and asking passers-by to seek the Black Flame within their hearts.

What's the point of this rather silly scene? I somehow doubt that there are very many places where this sort of over-the-top zeal and misdirected enthusiasm would be of very much productive value to the parties concerned, aside from a little ontological humor. In fact, it could very likely draw some rather nasty attention from uninformed, law enforcement, or worse.

As the modern-day descendant of the ancient mystery schools, the Temple of Set has very little to gain by attempting to communicate the Word of the Æon directly to the denizens of the World of Horrors. Skepticism, fanaticism, incomprehension, ignorance, and plain old downright hatred create the worst of all possible worlds for "preaching the good Word" as far as the Temple is concerned. At least not directly.

Think back, for a moment, on how **you** came to join the Temple. Chances are it wasn't from an encounter like the one described above. Nor is it too likely that your affiliation is an inherited discipline, as the great majority of people tend to unquestioningly inherit their progenitors' faith.

So what was it? What was it that spurred the crystallization of thought that led to the realization of your own uniqueness? That is to say, the nature of your existence as an isolate, individualistic self?

Chances are, it was something you read.

In my opinion, enlightened philosophers have always had more success at conveying their point covertly, for instance through fiction.

For example, if a relatively well-read, intelligent, Born-Again Christian hears someone flat-out denouncing his faith as illogical and unjust, chances are he will immediately become defensive and closed-minded. But if that same well-read, intelligent, born-again Christian sits down with a copy of Heinlein's brilliant [not to mention entertaining] *Job: A Comedy of Justice*, then parable and prose are allowed to do their work. That formerly closed-minded person just may see the logic of a non-Christian point of view.

The amazing thing about the above situation is that Heinlein's *Job* is in fact a rather scathing commentary on the nature of justice and its relationship to mainstream religion (particularly Christianity).

There is a Japanese philosophy called *hagakure* ("hidden amongst the leaves"), which refers to the ability to change and influence the World of Horrors through secret work.

Using art and literature is a very effective way of slipping ideas past the regular social barriers within most people's minds. Again, think of why you joined the Temple. The works of authors such as Lovecraft, C.A. Smith, Heinlein, R.A. Wilson, and a host of others are often cited as a Setian's "first contact" with the Prince of Darkness.

And all of these authors are readily accessible at chain bookstores for anyone to browse and buy [though few will actually Understand them].

Inspiration can come from other art forms as well. I can still remember the first time that I saw the cinematic adaptation of *Inherit the Wind*, the fictionalized account of the Scopes "Monkey Trial". Even though I was fairly young at the time [and, thus not expected to have any real critical faculties], I was taken aback by Spencer Tracy's passionate portrayal of freethinking lawyer Henry Drummond (based upon Clarence Darrow). While there probably wasn't any direct link between that one performance and decision to take up the LHP, it did help me to broaden my skepticism of society's construction of morality. It was okay to think differently, and to act differently.

The images and words of various art forms, therefore, are our best bet as far as successfully working to change society into something nobler, more tolerant, and more magical.

Individual Setians and/or Pylons may find that the best way to positively influence society, as well as to reach potential Setians, is to create either literary or graphic works of art that exemplify the æsthetics and ideals of Setian thought, and to make

those works available to the public at large. In fact many have done so already.

So if you seek to make an impact on the world around you, and that sandwich board with Setian slogans is just not cutting it, try the indirect approach. Try "hiding yourself among the leaves". It could prove far more rewarding. It could also keep complete strangers from coming up to you and advising you to go on Prozac.

Brilliant is the Brilliance of the Black Flame!

[14] Sympathy for the Cyber-Devil - by Nigel Kay II°

This is a rebuttal of sorts to Priest Schreck's December 1998 *Scroll of Set* article "Casting Pearls Before Swine", and to the post-article endorsement of the Editor.

It is all too common I think, to blame a medium for ill-communication and misrepresented viewpoints.

I do not think there is any public forum, Internet or otherwise, that can garner much sympathy for Setian philosophy. The Left-Hand Path, by its very Unnature, appeals only to a precious few.

I believe our only intent in filtering Setian thought into public debate is not to speak to the masses, but to speak to the potential Initiates who lie amongst those masses of the World of Horrors, whose dormant Black Flame need only a little catalyst to ignite.

If the object of Priest Schreck's wrath, the Internet newsgroup alt.satanism, is considered a useless forum for Setian interests, I must ask what great Setian mission was advanced with his visit to the show of televangelist Bob Larson?

I ask this question with more in mind than mere hypocrisy-finger-wagging.

This is simply because **I myself** originally found out about the Temple of Set through alt.satanism. In a period of my life where my personal philosophy took a definite turn to the "Satanic", I took advantage of what the Internet had to offer and researched as much as I could about various Satanic organizations.

Being quite turned off by the simplistic Church of Satan crowd, and getting increasingly more frustrated in my talks with on-line "Satanists", I somehow came across a half-eaten copy of one of the Temple of Set's reading lists on alt.satanism, with Dr. Aquino's email address at the end of the post.

Making some brief inquiries, and then receiving a copy of the Temple's Information and Admissions letter, I was suddenly shocked and overjoyed that I had finally found some intelligent

heads in the seas of cyberspace.

I think the periodic posting of general Setian material to these types of forums is a great benefit to those out there still seeking. I agree that protracted debate with certain trolls of the on-line Satanic community is useless and masochistic in most respects, but I believe that the dividends do pay off in the form of corrected misinformation, and the general sense among the Internet lurkers that Initiates in the Temple know what they are talking about.

Much of the thanks in this area go to Magister Menschel and Dr. Aquino, who certainly proved to me years ago through their efforts on-line where the truth lies.

One must ask the question: Why do we as Setians go to all this trouble to get our philosophy out there? We keep saying that we do not preach, or that we do not run around trying to recruit people. As much as we say we like to keep secrets, we are always trying to push our "Path" out there, whether it be to a family member, a spouse, a lover, an anonymous poster on the Internet, the person sitting beside you on the subway reading Crowley, or that person dressed in black in your Egyptology class.

So why do we always want to create new Setians? It is because the Black Flame is **inherently expansive**. It is creative; it flows; it grows and evolves. It needs to expand.

My sympathy for the Devil and what he represents is influenced much by some paintings I have seen of Milton's Satan from *Paradise Lost*. He is majestic and proud, but always very sad. I think the sadness comes from the fact that no matter how hard he tries to empower mankind and share the Black Flame, it is mostly ignored.

I totally resonate with this feeling, and I am sure most of you do too. We try to pass the torch of the Black Flame on to others, and most of the time we watch in despair as they end up flailing their arms around as they light themselves on fire.

Using the above people as an example, a Setian might think he has a greater chance at passing on our knowledge to someone of supposed "intelligence", like the person in the Egyptology class. But then the next day that individual has stopped talking to you and now sits on the other side of the room!

As a once-anonymous member of the Internet and now a Setian of a number of years, I can never totally turn my back on alt.satanism. Seekers exist **everywhere**. They can be in the audience of a televangelist, or they can be lurking silently on the Internet. And for this reason I hope that some Setians will try to have some sympathy for the Cyber-Devil.

[15] The Spiral Maze of Thulask:

The Psychology of a Setian's Possible
Entertainment

- by Tony Pizzini II°

David Hudson: *Gunyal* (Black Sun, 1998)

David Hudson is a Native Australian of the Tjapukai tribe in Kuranda, northern Queensland. He is a master of the didgeridu. This is his musical homage to the giant goanna, a large lizard that lived some 20,000 years ago. Aboriginal history remembers that goanna as Mungoon-gali, and this 62-minute recording attempts to create the atmosphere of that era.

With Steve Roach's unusual approach to mixing, as well as his musical contribution with rocks and assorted percussion, this CD is quite a bit different than the typical didg recording, in that it goes well beyond the traditional and enters a seething and, at times, menacing, experimental sound-world.

The word "subterranean" comes to mind here, a very good accompaniment to working.

There is less in the way here of showing off "incredible technique" than in creating a positively organic and, throughout, a rather unsettling, skin-crawling environment with its deep rumbling and swarming buzz.

I don't think I'd dance to this one; the last Setian who did turned into a musarus [and when's the last time you saw one of those?]. Black Sun, P.O. Box 30122, Tucson, Arizona 85751 or <http://www.harmonies.com>

* * *

Death In June: *But, What Ends When The Symbols Shatter?* (NER, 1992)

"I think it always pays to be paranoid, regardless of present political-religious climes. This is not a friendly world ..." These are the words of Douglas Pearce, in a letter dated July '91 to me; they pretty much sum up the enigmatic lyrics of his songs.

There must be over thirty LPs/CDs under the Death In June moniker by now; they are impossible to keep up with, as one seemingly immediately follows the other.

Besides Douglas' guitar and voice, there have been many guest musicians over the years from groups such as Current 93, Coil, Sol Invictus, Somewhere In Europe, and even a Temple of Set Initiate who I believe may wish to remain anonymous.

This CD, in my opinion, is one of his more engaging. Three songs here, "Death is the Martyr of Beauty," "Little Black Angel," and "The Giddy Edge of Light," are absolutely among the most

haunting things I've ever heard. However, what they're about remains a mystery locked away somewhere in Douglas' brain.

There is quite obviously a lot of political correctness (as witnessed by early album covers and, as HPL might say, certain song titles), but contradictions overlap in the lyrics and Douglas himself is a rather quiet, unassuming type to meet.

I mean, look at this CD's title. You know where that line comes from, right? And when they do shatter, they mostly just Become autonomous ...

If you've never heard DiJ, it's melodic, eerie and subtle, melancholy folk-ish music, many times only acoustic guitar and voice. Earlier releases tend occasionally toward experimentation with a more electronic sound.

I know that a good number of people file DiJ away under Gothic (or worse, Oi!), but I tend to believe either to be simply a convenience ... For this is beyond ... all this is beyond ... (New European Recordings, c/o BM June, London, England WC1N 3XX).

* * *

More Bitcast Stations

Besides being unfortunate enough to have a computer and a netlink, you'll need to download (free) RealAudio to listen to these:

Poland (Radio RAK 100.5 FM) <http://www.rak.krakow.pl/> This is indeed broadcast from the University of Mining and Metallurgy in Krakow, but it's not as unusual as you might hope for. Plays all kinds of music, mostly Rock (although they let you take your pick), along with news.

England (Gaialive) <http://www.gaialive.co.uk/> Electronica, both archived and live; from somewhere in London, the Forum in Sheffield, and a hole-in-the-wall in Brixton; click on where. I listened to a DJ scratch for a whole half-hour at the Bass and Drum Arena here until I felt like tearing my own head off and throwing it out the window, yo.

England (Boom-Net-Radio) <http://www.bmbient.demon.uk/musicbbradio.htm>

More of the same, but this time originating in Manchester, 24-7.

England (Radio Caroline) <http://www.radiocaroline.co.uk/>

This is a pirate radio station that has been around for a very long time, in fact the UK's oldest, broadcasting from a boat. They play things that you're not likely to hear anywhere else. There is a fascinating history of the station at this site also. A bit Kentish.

Russia (Radio VBC 101.7 AM) <http://www.primorye.ru/Radio/VBC/>

From Vladivostok. Turn on, tune in, and listen Comrade! You must hear the Russian Pop Musik, nyet? New politics just around the corner, so ...

Fiji (Suva) <http://www.fijivillage.com/> With a choice of 3 or 4 stations, I found "Navtarang" the most interesting; with the Hindi Top 10, community messages, etc. Maybe the only place in the world where you can hear "Kuch Kuch Hota Hai" as many times as you like without actually being there, although you will be required to wear the Penguin Hat during that song.

Morocco (Radio Casablanca) <http://www.maroc.net/rc/>

Now here is something to check out! News, live broadcasts, four separate archived Top 10s where you (or a *ka* of your choice) can choose between Ashalhi, Shaabi, Sharki, or Rai (these are types of music, not things to eat). You're as likely to hear Cheb Khaled plying his Rai as you are to be seduced by "Digital Sheikha" Sapho's new collaboration with Bill Laswell. There's also a link to Barraka el Farnatshi - where you can be down with this scene in no time and lose the rest of your friends in the bargain.

* * *

Two Updates

Concerning the release of the soundtrack to *The Keep*: Tangerine Dream had this CD for sale during the second part of their 1997 European Tour as a limited release, and it sold out. However it is still going to be released commercially (update within an update: it's available in Europe as of 11/98, and as an import in the U.S. (\$25 to \$30). If you want to see the cover art and hear a couple samples of the music, go here: <http://www.tadream.com/samples/keep.html>

Trimark scheduled *Wes Craven's Carnival of Souls* for U.S. theatrical release on August 21, 1998. It was not released at that time, and I've not been able to find out why. From the original *Carnival of Souls* Sidney Berger in the remake, but Candace Hilligoss turned down an offer to appear in it. Who knows, this thing may turn up on home video rather than in theaters. I truly don't see how this can come close to the original.

[16] Some Reflections

- by Jennifer Chen I°

Looking back, I find myself repeatedly reflecting on the origins of how I found the Temple of Set. When you take your first steps in a quest for the hidden mysteries of the self, the best reference material often lies in the folds of what led you to your "beginnings".

Origins permeate a lot of the self and perhaps whisper much about the future as well. In a previous discussion I had with another Setian, the subject of the origins of Christianity was addressed in the

aftermath of reading Stephen Flowers' book *Lords of the Left-Hand Path*, Chapter 4. Flowers illustrates remarkable comparisons in studying the various cultural religious sects existing centuries before the birth of Christianity, and particularly draws similarities from the religion of the Gnostics in correlation with the "Magos" Jesus.

The question that is asked - "Was Jesus a Lord of the Left Hand Path?" - seems to explain itself fully when studying the fundamental Gnostic tenets that each sect has in common with another. If man is given free will in addition to what he has been handed through a religious induction, then ultimately he remains separate from that from which he was seemingly born, i.e. God.

It is stated that Al-Junaid of the Sufis developed the idea that "man's separate existence from God is a result of God's own will". This idea struck me because in going back to origins, it leaves many questions unanswered as to how God could possibly charge man with the gift of free will, without already possessing the gift himself.

When Jesus first taught his word, he was clearly looked upon in an extremely antinomian light and was considered quite radical for his time. Thus the answers to the latter seem to point to the fact that Jesus was most definitely an "elect" of God, infused with the spirit *daimon* of which he could spread the absolute truth to man, wherein he uttered the æonic word of God.

In observing the foundations of Christianity in this light, it seems very similar to the teachings of LHP philosophy. I see Christianity as fundamental to man because it serves its role in clarifying the actual truth. Yet Christianity cannot be defined as absolute because of its finality and its followers' decision to be subject to God's will rather than their own. However it is not feasible to point fingers at Christianity as an "evil" religion, because many people who exist in its age are there purely of their own accord to begin with.

In speaking to other Setians and other LHP members, I have discovered that origins are actually what challenge each of us in the pursuit of some affirmative purpose in life. Many people I spoke with have turned toward the LHP from previous Christian-based backgrounds. They harbor anger and hostility towards their former conditioning, because they had come to the realization that the big picture had not been available to them before - or was not sufficient in providing answers which defined them as individuals.

When I look at my own personal history, I realize that I was always lacking in any definitive religious background, and was never baptized nor made to regularly go to church. Perhaps this separates me completely from the morass of

Christian “drop-outs” and makes me fortunate in that I have less internal struggle to deal with when observing RHP mentalities.

Accordingly I have come to realize that remembering who you are and what factors have actualized your evolution clearly indicates the internal challenges we all must face in our paths toward higher consciousness, regardless of what belief system each of us holds.

If man is able to take the helm of his own ship, he is ultimately commandeering his route to his destiny; and destiny differs for each individual because we all make ours of our own accord.

The Temple of Set stands as a beacon of darkened light - a precise role-model that illustrates what actually is. In order to become fully detached from the objective, one must recognize and understand that from which he separates himself, rather than casting it aside and rejecting its levels of validity entirely.

In Setian teachings, Set created HarWer so that he could define his self. The need for balance ultimately awards equal importance to both parties, and thus each must credit the other for his own existence.

Priest Watson once taught me through his “Tips on Initiatory Studentcraft” that “the belief that you know it all is the best way to ensure that you will learn nothing else”. I think the same may be applied to remembering how you’ve evolved to your current point. Through reflection we are able to learn about who we are and who we may become. Hence we must never forget ourselves lest we fall asleep once more.

[17] **Work, Struggle, and Xeper**

- by David R Ondrejko II°

Being a Black Magician is a lot of work.

Some people come to the Temple and expect free handouts. They don’t think that they’ll have to actually do anything. Then they wonder, after a year or so, how come nobody has realized what a great person they are and Recognized them as an Adept.

Then we have those who like to make it look as though they’re doing something but who really aren’t. Such persons have grandiose plans and wonderful ideas for what the Temple should do. They may even put a few weeks’ work into a project and try to generate some enthusiasm about it among other Setians. When it fails to “catch fire” as quickly as they think it should, they give up.

The high turn-over rate of the Temple is a direct result of the elite status of our organization. We have no time for freeloaders or dilettantes. Those who expect everything to just fall into place and

work out without any problems are not going to find what they’re looking for in the Temple of Set.

Walking the LHP will cause you a lot of trouble. There is no avoiding it in a Right-Hand world. By declaring your allegiance to the Prince of Darkness, you are separating yourself from the natural order of the universe. The universe naturally (!) reacts. Many fledgling Setians are not prepared for this and end up running back to the safety of their comfortable mythologies.

You can expect a lot of problems in your life as a Setian. You have the choice of meeting them head-on and continuing on your path, or being deterred by them and falling by the wayside. It is a choice between often-painful growth and numbingly-comfortable stasis. When you are asleep, you feel no pain. It is only when you awaken that the pain begins.

The Word of Indulgence encourages us to explore the limits of pleasure and sensation, but there is no pleasure without pain to contrast and complement it. One is quite able to Indulge in pain and torment if that is what is desired. Just ask any masochist.

The Word of *Xeper* shows us a way to **use** that experience. Instead of just suffering the pain and/or enjoying the pleasure, we are able to use it as a tool for self-transformation. If you have no pain, you have no pleasure, and you cannot grow.

I am not speaking of the pain and pleasure of the mundane everyday experience of the masses. I would not classify as “pain” having to get up in the morning and go to work at a thoughtless job to earn enough money to scrape by and afford the occasional “pleasure” of a pro-wrestling pay-per-view event. [Not that there’s anything wrong with pro-wrestling, but when watching it classifies as a major pleasure in an otherwise-uneventful week, there’s a possible problem.]

Pain may include things like the death of a loved one, losing one’s job suddenly, being involved in a serious airplane crash, being called to active duty overseas in the military, etc. Things that upset the normal rhythm of your life, that tend to bring chaos into your universe, are what I am speaking of as “pain”, though they may or may not actually hurt.

It is your reaction to pain, your use of pain as a tool for your own *Xeper*, that makes you a Black Magician [or not].

Those trapped in the Age of Satan often seem to equate “Indulgence” with “wallowing”. They will wallow in their pain and sorrow, often seeking to cover it up with a false bravado, denial, alcohol or drugs; and wait for it to go away.

The Setian, on the other hand, may seek to Indulge in the pain that he is experiencing, but will use that pain as a lesson, an experience for growth.

Hell is hot, and it takes a great deal of heat to change a lump of carbon into a diamond. It also takes a great deal of heat (pain or trouble) to transform a person into a god. Those of us who work on a regular basis with the Prince of Darkness will certainly feel our share of the heat.

I am not suggesting that you seek out difficulties. Believe me, if you are earnestly seeking for transformation and evolution, if your main goal in all things is *Xeper*, trouble will find **you**. A person for whom everything is always going great will never become a god.

One does not naturally achieve deification. Only through unnaturally fighting against the universe and the sweetness of stasis can we hope to overcome our natural limitations and storm the walls of heaven.

[18] Hymn To Nephtys

- by Amy C. Hession I^o

Hail to thee, Nephtys! Dark-lidded daughter of the West who walks the guarded passages of my *psyche* without trepidation, illuminating the shadow; embracing my blackest fears, and setting me free from the bondage of timidity and stasis.

You enfold me and embolden me, giving to me the gift of a challenge: to venture down the dark and unknown path of my life, never without fear, but always with courage, and to emerge from the terrible depths of opaque terror to overcome uniformity, and allow this inky spark to explode into a brilliant dark star shining in your image.

You steal in on silent wings and give to me a soft, iron glance, recognizing me, sanctioning the awe that fills me and chills me. Be with me, dark mother of the silent guardian of Ma'at! For it is you who is all symmetry and balance, you who creates from death, whose shroud shelters the resplendent lamp of life from the eyes of the profane.

Envelop me, raven queen of midnight! I call you out, lady of the mansions of my *ka*! Be with me, within me, and about me! For I am your daughter, dedicated to your service and worship, filled with the desire to know, to share in the bitter wisdom that you harbor, to rend the veil of your mysteries. I knock softly at the door of your mansion of myrrh; admit me to the inmost shrine of your temple!

Exquisite and ethereal one, enter this, the body of your loving daughter! I am the Dark One! How shall I divide and conquer? I am the daughter of the two-fold night! I am the ark and the grail; all life springs from me! Nephtys, ebony lotus, **I am!**