

Within You and Beyond You

- by Don Webb V°

February 25, 1999

The following essays constitute my special teaching as the Temple's third High Priest. They exist to instill a sense of deep connection with the evolving cosmology, theory, and practice of Set's chief tool for his Æon, the Temple of Set.

The essays are nine in number. Their title comes from a phrase in the *Word of Set*, Ipsissimus Michael Aquino's magical translation of the Keys of John Dee: "I am within you and beyond you, the Highest of Life."

The essays are brief, and for the most part it is left up to you to figure out your own ways of putting them to use. If you treat them like simple information found in some cool occult book, you have gained nothing. If you can decide how to apply them to your life, you can make permanent some of the states that you have begun to perceive dimly in your interactions with the Temple and the hidden parts of your self so far.

This brief map of the Setian workshop will be difficult for most people to "get". A first reading may leave you merely puzzled. But when you understand how ideas are tools, you will be ready for the toolkit.

The essays are: "Space", "Time", "The Self", "Magic", "Set and Satan", "Egyptian Thinking", "Ethics", "The Degree System & Lifework", and "The Book of Questions".

Essay One: Space

In the Western world, the question of **space** has dominated history, notions of self, notions of personal power, and the imagination in arenas as diverse as abstract mathematics, science fiction, and ergonomic design. Understanding one's relation to space is a beginning task for the magician; understanding the magical use of space by the Temple of Set is a gateway to interacting with the Temple.

Personal Space Concerns

The Setian makes three uses of space:

(1) He uses a growing awareness of the vastness of space and its resources as a spur to awaken.

(2) He reminds himself nightly that the nature of space produces a law: You must work with what you've got at hand. This is a key both to being crafty and to considering that the thrill of finding treasures is greater than the thrill of daydreaming.

(3) He uses his awareness of space to guide his *Xeper* with the idea that to get somewhere, you need to know where you are and where you're going.

A new Setian will be surprised to discover that he doesn't know these things, and that knowing is difficult. Then he will be more surprised when he finds that 99% of the people in the world have never considered this. Here are some ideas to focus these uses:

(1) Effect of Place

The myth of the world is that we are all equal in equal places and times. Most of you already know this isn't so. What you may not be aware of is the effect of place on you.

Your life is determined largely by your living circumstances. Just as some of you have begun to experiment with such notions as a ritual chamber as a way to change your

physical, emotional, intellectual, and dæmonic selves, you are likewise a product of being **inside** a ritual chamber, which reinforces certain behaviors and hampers others.

The first thing to do is to develop a profound sense of where you are, and the second thing is to discover what effects this location has on you. Some of these are subtle, such as the deleterious effect that fluorescent lights and cubicle offices have. Others are pretty clear, like having to commute two hours to work every day.

Making a list of good and bad things in your environment is a start. Now seek to discover how to minimize the bad and maximize the good. At first such lists will be crude and obvious: staying out of the shopping mall that always gives you a headache, finding a little turret room in the town library where you can look over the world while reading undisturbed, etc. But the lists will grow more subtle. If you are a thrill-seeking personality, you may wish to be living in Moosejaw, Alaska. If you are a timid and introspective personality, you might want that big, quiet house in Amherst.

Learning to use the circumstances of your space to begin to get self knowledge is the first step in orienting yourself.

(2) Effect of Ownership

The Left-Hand Path is the quest for sovereignty. Quests take time. You didn't come here possessing your goals, but to learn how to determine your goals.

One of the things that a sovereign needs is his own space. If you can't control a space of your own, you certainly can't control your life. But as in all things in initiation, you begin with what you've got, rather than daydream. If your space is just a bunk on a submarine, you make it yours and begin laying plans for a place of your own while looking at the various ports you visit. If you are always in places where you are totally dependent on the whims of others, your self-image will not become the sort of center with which you can change the universe.

(3) Personal and Historical Loci

Self-transformation is a difficult process, and smart people learn to use everything they can to change themselves the way they need to be changed.

For most of us certain places have a transformative effect. Some of this is "hard-wired" into our bodies. We are usually drawn to the stimuli that we experienced during "neural programming" moments, especially late adolescence. If you can determine those places where you had the most change - perhaps a wooded dell where you first did ritual work - returning to that spot to regain that dynamism is a seldom-talked-about magical technique. These personal loci can be keys to understanding yourself.

Another spatial source of inspiration are those places deemed important to history. These could be anything from Stonehenge to the Alamo to Angkor Wat, depending on what you are inspired by. Learning to make pilgrimages to your personal places of power is a useful technique.

(4) The Ritual Chamber

Human beings are "hard-wired" to have certain responses in a low-stimulus environment. Put a group of humans in a room with a red light, muted walls, and start a tape of crying, and everyone will start bawling. Start a tape of religious chants, and everyone can have a religious experience. This is simple. Humans in low-stimulus environments begin to focus on issues related to the self.

Setians are quite aware of this, and know to make use of such environments to further their process. The creation of such a space - even if only done with a few symbolic objects - is one of the most powerfully integrative things you can do.

A few people will trick themselves into “religious” or “sensed presence” experiences in such environments and go off the deep end, rather than studying the neuro-physiological reasons for such phenomena. A few others will dismiss the idea of a chamber, thinking that all they need is thought. The notion is true, but what they don’t grasp is that the action of placing oneself in such environments is one of the first steps of being able to think hard enough. Eventually the chamber is not needed, and Setians learn to produce the same physiological response needed to focus the mind deeply anywhere.

(5) Life Space

There are three components to the idea of life space:

(a) The Setian learns to make his home a place that reflects an optimal amount of arousal: not too much friction, not too little. This is the first taste of sovereignty - having a space that you can step into and feel instantly restored.

(b) The Setian begins to think about where he wants to be in the long run for his lifework. [See Essay #8.] Then, as often as possible, he pauses and really thinks about and feels where he is. He feels the earth under his feet, think about where he intends to go, and reminds himself of the journey.

(c) The Setian begins to use the metaphor of his kingdom. A good sovereign understands the relationship between him and his subjects is one of responsibility guided by his best principles. It need not matter that you will play roles other than king in others’ kingdoms; what care you for other lands’ internal affairs? What matters is that you come to see yourself as a sovereign, noble and gracious - and of course always acquiring good people and resources for your kingdom.

The Temple of Set’s Use of Space

The Temple of Set conquers space by acquiring magical memories of different locations in the minds of living Setians. This is an important part of Set’s bond with us. Here are some of the Temple’s basic techniques:

(1) Symbolic Loci

The Temple incorporates two insignia. The first and by far the most important is the Pentagram of Set: an inverse pentagram floating in a circle which it does not touch. All Setians should obtain or create such a device for their personal ritual work. Whenever they are in front of this emblem - at their Pylon, a Gathering, or a Conclave - they are in a deeply spiritual sense home.

The second insignia is the Seal of Set created by Magister Michael Aquino to honor Set. Prior to the creation of the Temple, he was moved to honor Set when he read that many images of him had been destroyed by the worshipers of Osiris. By “accident” he picked a phrase that appealed to him from the Budge language book #2T: “Let my nobles be brought to me.” [The line is from the *Tale of the Two Brothers*, the Setian book on Transformation (#2AH). It is uttered by Bata (Set) after he becomes pharaoh.] The Seal is a working device to draw good people to the Temple. Those people interested in acting as gates to the Temple may often display this Seal in their ritual chamber. [Currently Anubis Engraving offers a nice version of this Seal.]

(2) Conclaves and Gatherings

The Temple of Set creates ritual loci called “Conclaves” and “Gatherings”. Gatherings are local affairs, hosted by Priests or by Adepts under a Priest’s supervision. Conclaves are large international gatherings. Setians I° not only can, but are expected to attend Gatherings in the area if possible. Conclaves are the privilege of the II°+, although any Setian I° may be granted permission to attend by a Priest.

Until recently the blanket term “Conclave” was used to describe the large international gatherings as well as smaller, local get-togethers. As these events have evolved differently in scope and purpose, we have introduced the distinctive terminology.

These ritual loci exist to create places for the memories of several Setians [see “Personal Loci” above], and to act as “synchronicity engines”. They are also places to gain instruction, meet people, and begin projects.

At Gatherings Setians I° can meet the Priesthood face-to-face. Adepts get together to come up with projects for their region, and everyone learns of resources in the area. There will be one or more magical workings, which implicitly strengthen the wish for deeper and stronger regional Setian cooperative activities.

At Conclaves Adepts II° can meet Order Masters, everyone gets to meet other people from far away, and many large magical workings are accomplished. You haven’t tasted the full richness of Setian culture until you have attended an international Conclave.

We attempt to have some social activities at Gatherings and Conclaves that adult non-Setians may attend as guests. Be sure to ask the organizer.

You should come to a Conclave or Gatherings to do four things: (1) to drink in as much as you can, (2) to present yourself - which means things as different as dressing “to the nines” to having some intelligent comments and questions to offer your fellow Setians as a gift, (3) to meet new people, and - most importantly- (4) to achieve an initiatory purpose of your own.

Conclaves and Gatherings are not vacations. You don’t make a pilgrimage to the sacred site to goof off. You should carefully consider the self-change on which you need to be working.

Conclaves should give off an air of power both to participants and onlookers. Gatherings give off a powerful sense of *communitas* (#25-D), a place where comradeship is in dialogue with structure for a special magical purpose.

A quick test to distinguish between the two: For Conclave, picture an elegant meeting of well-to-do Black Magicians from around the globe. For a Gathering, picture one person ordering pizza for everyone so they don’t have to stop their hands-on art and magic workshop.

Follow the organizer’s lead in how to act. Our job at such get-togethers isn’t to scare the hell out of the hotel guests or staff. Have some clothes that look dressy, but not like you just stepped out of hell. Come in wanting to enchant the staff and disarm the curious. Be sure to use degree titles only in closed meetings, and to use “Mr.” or “Ms.” when speaking in hallways and restaurants.

You’ll want to take your robe and medallion. You’ll want to take some magical tools. If traveling by air, **do not take any magical blades** (knives, spears, axes, etc.) in your carry-on luggage.

If you have some extra space in your luggage, you might want to practice the tradition of *in* introduced at the Dallas Conclave of 1995. *In* is the Egyptian hieroglyphic word for “gift/exchange/tribute”. The free gifts are left in what is known as the *In*-Box. If you come across cheap copies of reading list books, have extra candle holders [or other small, inexpensive things], you can give them away. There is **no** formal *in* at the International

Conclave.

If you have something to display (like art), ask the organizer if there is an art show. If you have something to sell, likewise check with the organizer.

The location and date of Conclaves are kept confidential. Please observe this precaution. One of your jobs at Conclave is to keep things safe and smoothly running.

A good magical practice is to examine the area where the Conclave or Gathering is being held, in the same way that you have examined your personal residential area. Learn a little bit about the history and culture of the region. What makes the place magical? How can you use that element of the Black Flame in the self-change on which you're currently working?

You may wish to do some private magical work before you arrive in order to exploit the magical current that already exists there, to turn up the transformative energies of the Conclave or Gathering, to help you find what you need for your work at hand, and to make sure that your passage through the region adds a special Dark pulse to the area forever.

Have fun; be open; be creative.

Sending a "Thank You" note or a small gift to the organizer(s) of a Conclave or Gathering, that expresses some of the change you felt take place there, is always a thoughtful and appreciated gesture.

Magistra Lilith Aquino has created and crafted the tradition of Conclaves and Gatherings for us, and its effects on the *psyche* are a true magical secret of the Elect. In this activity she most clearly represents the idea of Nephthys, the Lady of the Temple on Earth.

(3) Pylon Gates

The Temple of Set is not a by-mail initiation society. We find the best results come when Setians can meet regularly, discuss Setian philosophy and its application to their lives, and perform magic.

When a group of Setians led by a Priest, or an Adept under the Priest's supervision, can meet regularly, they can organize into a **Pylon**, a "gateway into the Temple". The pylon gate of an Egyptian temple was a narrow entrance that was massively guarded. Sometimes it was called a "pylon" or *Arit*, sometimes a "horizon" or *Akhet*. The first term refers to the female genitalia; passing through the gateway was an enactment of rebirth. The second term refers to the Sun coming up between two mountains; it means "dawn", or in the Egyptian language *Xeper*.

Each of our Pylons is entrusted to a guardian called a **Sentinel**, who helps steer activities and promote an initiatory environment. Membership in a Pylon is a privilege, not a right. Pylons may be established suddenly or gradually, and can either be temporary or of long duration over many years through many Sentinels.

Pylons serve not only as gateways into the Temple, but as models for Setian development. The narrow gateway, with its huge walls on either side, opened into a series of smaller, shorter buildings, leading finally to a small, dark chamber wherein the *neter* lived. Here the power was concentrated; the rest of the structure protected, amplified, and directed that power out into the world. The inner, secret heart was not sealed off, but one had to know how to approach it.

This is a model of the Setian self. The outside is beautiful and fortified, but open to sincere people. The inner structures are chosen with care to amplify and protect the unchanging core self, and there is perfect harmony of size in putting the inner structures together to increase the power of the *neter* hidden in darkness within.

The questions that the Pylon/Temple structure pose the Initiate are many. Does the outside look good (Is your appearance what you want? Does your life send the message you want?)? Is the doorway guarded but open? Do the parts of yourself all harmonize (none too big, none too small, none blocking others)? Is the *neter* within the reason for all other activity?

This structural/spatial meditation is what the discussion and workings of a Pylon are here to emphasize. As the Setian comes to shape himself this way, he will come more and more to resonate with the Pylon concept, and the Pylon will grow more powerful both in obvious and mysterious ways from his *Xeper*.

Essay Two: Time

Time and duration are major concerns for all human beings. Some of the concerns are as simple as wanting to make good times last and painful ones flee. Others control entire thought and political structures. Consider the different approaches to life and government of societies using cyclical time versus those using linear time. Setians have a more sophisticated model, which like all Setian tools is not a passive map but an active mandate for certain types of personally-chosen action.

This essay touches upon the four sorts of time, the nature of lifetides, and the effect of being on time.

The Four Types of Personal Time

There are four types of time experienced by a human being, corresponding to the four parts of himself. They are **carnal**, **emotional**, **intellectual**, and **daimonic**. Only by mastering each will you come to master time. Otherwise you will be in the place of a non-initiate, and time will master you.

The Initiate learns to know and **apply** each sort of time, and understands that his own perception of these states, coupled with others' lack of perception of them, becomes a key to changing the world and himself.

(1) Carnal Time

Your body has a built-in time sense. It does two things. It controls your unconscious perception of duration and determines how much time you have to work. The first part is easy to understand. If you are feeling pleasure, time seems fleeting; if discomfort, time stretches.

As we age, our brains pulse at a slightly slower rate, which makes things seem to go faster. The natural tendency is to see the world as "speeding up". The Initiate learns to be present in his body: to feel and know it, for the sake of slowing this tendency, by using the sensations of the body as a focus. This will by no means end the "growing speed of duration", but it will offset it, giving the Initiate a sense of having a longer life. That very sense creates a certain calmness that helps the Initiate deal with stressful situations. It is like gaining a few seconds in a crisis that others do not have.

The length of life you have is limited. Barring accident you may live to a ripe old age if you have the genes and a healthy life-style, but death is always near. The Initiate keeps in mind that carnal time will run out, and uses that knowledge to create a certain sense of urgency in his life. The natural feeling that time is moving more quickly feeds this activity.

(2) Emotional Time

There is more confusion about this type of time than any other. Emotional time is closely interwoven with carnal time, and to the conditioning that you received when your emotional reality was laid in place about the time of late puberty.

Emotional time is neither cyclical nor linear. It is **tidal**. The way you feel about anything oscillates in rhythms depending on your chemistry.

We often tell ourselves that we are “over” an issue when the tide is at the midpoint between two extremes. At the high point we act very quickly: ask for someone’s hand in marriage, quit a job, join the Temple of Set. At the low point we can hardly act at all, and time seems to have stopped.

Learning three things about yourself is important here:

(a) Know something about your goals. Then you can take advantage of the high points.

(b) Know something about your cycles so you can modify your work on your various goals accordingly.

(c) Know that you will feel differently on most issues, and that as your feelings change, your perception of time will also change.

Observe yourself in this, so that you can learn to make your emotions follow you, rather than your following them.

There are two problems emotional time can give the Initiate:

(a) The paralysis of low tides of feelings, wherein he might become like Osiris and give up initiation.

(b) Tricking the Initiate into picking the wrong time to start things in the outer world. The Objective Universe has its own time-scheme, that seldom matches your heights of excitement and good feeling. Subjective changes are always begun at emotional high points. Objective activities should be timed by observing the Objective Universe.

(3) Intellectual Time

This changeable time-stream is where the LHP begins, because of the two properties of intellectual time:

(a) It is linear/progressive. You know more and more; you accumulate more material as long as the brain has not begun to fail.

(b) It is **not** as closely bound to the natural order as the first two types. It is possible to think about something not directly presented to you by your senses, not mediated your body. Intellectual time is part of what the Order of the Trapezoid calls “angular time”. It can exist separate from the world of nature, and as such is a model of Setian immortality.

Among the weaknesses of intellectual time is that it is mediated by the first two types of time. If the Initiate does not strengthen his intellect, it will fail with the same arc as carnal time, or mistake the shifting time-perceptions of emotional time as reality. Another weakness is the inherent desire of the intellect to shut out the world in favor of its own models. This leads people to think that events are progressing according to plan, when in reality the plan has crashed.

(4) Daimonic Time

This type of time, which others might call “magical”, is the intrusion of the *psyche* of yourself or others into objective reality. Daimonic time is the concrete evidence of an otherwise non-observable developmental agenda of the magician. It can manifest itself as synchronicities, as apparent perception of the future or past, or as a sense of timelessness.

Daimonic time is the direct experience of those things that aren't bound by the laws of space and time, but express themselves through those laws. These things can be manipulated. When you have had experience in group Setian magic, you will have experienced this.

One of the main reasons for group magic is to unleash this sense of time in selected groups of people so that their developmental processes can be related one to the other, and to a larger scheme of the Temple. This is the Temple's use of synchronicity. This is the other component of "angular" time, and the least bound to the world of nature. Many people become obsessed with such states, which leads to a severe imbalance in their development.

Lifetides

There are three times in an average person's life when he is developmentally attuned to the Left-Hand Path:

(1) Late Adolescence

At this time a person's neural system is being set as though in rapidly-solidifying concrete. This not only explains why life continues to resemble high school, but it provides a key to the understanding of your own temperament and lets you find out about others if you just ask them about their life at that time.

The reason for this burst of individuality is the effect of Set's Gift on the sleeping (carnal) parts of ourselves, so that humans tend to mate with rebellious types.

This mood was the primary source of the thinking of the Church of Satan, which overemphasized the carnal and emotional aspects of human development. It is the first experience most have of *solve*, the distinguishing of oneself from the world.

Because this is the carnal-emotional time of the founding of personality, there will always be great nostalgia for the time, and great forgiveness toward people's manifestations then.

The Initiate also knows that whereas he may transcend the temperament developed in late adolescence, it remains as a base state that the self reverts to in times of stress. This is called by the world "reverting to type" - real Initiation is changing "type," not one's day-to-day thoughts.

(2) Late Twenties

Here we make the decisions that will shape our lives. This is the time when the material for the self-created parts of our personalities is gathered. This is the time rules by the intellect. The learned helplessness that often keeps older people asleep has not yet set in.

The Initiate uses this time for the greatest expansion of self in chosen ways with the world. This time of our lives is the most similar to the artificial state of order called the Adept, and it is from this time of life that the Temple will tend to call most of its members. Since few of them develop the strength to maintain the positive aspects of this state, most will eventually leave the Temple, thinking of it as their last "wild oats".

(3) Before Death

Here the human tries to distill his experience so that he can pass it on to the family/tribe, and so that the *psyche* can be shaped for its upcoming challenge.

It is a sign of one's magical success in the world if one can pass on his distilled experiences to an honor guard of friends and students. If you die alien and unloved, you

have failed in your initiation. I am not talking about the actual moment of death; one may be alone with a nurse and have one's last words be "Yes, I would like a peanut butter sandwich." I mean that a successful Initiate knows that death is coming, hence sends the last messages into the school and into his lifework through the medium in which a true Lord of the Left-Hand Path works: living minds and bodies. This is the lifetide most like the initiatory state of Master of the Temple.

In addition to these three positive lifetides, there is a negative one as well. For most people the late thirties or early forties is a time when a person either digs in and gets serious, or misses the chance of a successful and happy life.

Since we live in a world ruled by notions of wealth, the biggest thrust for most people is to get a good job, good house, get those kids in school, etc. This means that the effort to maintain an aware life is the hardest, and most people will simply abandon their initiation at this point.

But, like all facts of life, this is good news for the Left-Hand Path Initiate. If he pushes himself to maintain his quest for initiation during these years, a certain **crystallization** will occur in him that will not only make him a serious Initiate but give him an iron will that will resolve most of his life-difficulties. This is the lifetide most like the Priesthood of Set.

The Initiate understands that these forces are things that can be used to his advantage, and for getting the most out of others in his life. Furthermore he will begin to see how these life-patterns reflect the long term effect of the Gift of Set on sleeping society in a manner that makes certain people awaken at certain times, and can even have macro-political effects as large sections of the population pass through these ages. There is more here than meets the eye.

The Effect of Being on Time

Xeper is the acquisition and maintenance of being. As you will discover through the stages of your life, some of this being is inherent but not accessible, while some is created. As being is acquired, however, it has some interesting properties with regard to time.

If you have little being, you will be influenced by persons of greater being, and can benefit or suffer depending on their intent toward you. This is why schools are needed.

People with no being at all are not attracted to daimonic time-streams. Their function is to provide a medium of resistance that we must overcome to grow.

As being increases, time becomes more subject to it. Processes can be accelerated or decelerated. This is not an esoteric principle. We can all see that a very rich man can get what he wants with a phone call, while a very poor man may need a lifetime of work to get what he wants.

Wisdom involves learning when to speed up and when to slow down. Wisdom, like an Egyptian temple, is always under construction. However you may test your *Xeper* by seeing if you are gaining this ability.

In addition to speeding and slowing events, being creates more daimonic time. At the beginning of one's initiation, one is easily swayed by the daimonic time of others. You can read a certain book or try a few exercises and synchronicities abound. If you are destined to become an occultnik/nincompoop, you will say: "Wow, man!" If you are destined to be a Setian, you will say: "I wonder whether I could cause such coincidences, and I wonder why such things are needed and used."

Such things seem to become a "law of nature" around Initiates at a certain level of development, who then no longer need external magic. Such individuals are to be sought out as teachers.

Essay Three: The Self

If you look in one of the better books on the Egyptian language, you'll see a lot of translations for *Xeper*: "to be born", "to come into existence", "to become", "to develop", "to transform one's self". That last one is the most useful when deciding what work to do every day.

Every night, after you have reviewed what has happened the day before, plan out the next day in accordance with your goals. The essence behind the many different tasks you give yourself is the long-term idea of transforming yourself.

This simple idea has two very-difficult-to-understand parts: what you wish to become and what a "self" is. The methods are many, and the best ones you discover by diligent experimentation and patience. This essay will touch briefly on the concept of self, and on some of the ways Setians motivate themselves to do their work.

Aspects of the Self

The self is the totality of all that you can manifest in the world, and all that will survive death in a coherent, powerful, and self-sustaining form. The self is ever-changing and ever-permanent. Between these poles of existence, the self can make itself stronger and better, find other selves to ally with, even love, and change almost anything with sufficient will.

The self of living people on this planet has four aspects. Each must be developed harmoniously with the others. The task of developing each aspect began as soon as you were born, but was largely unconscious. As you become more aware of these processes, you can direct your development, both for the sheer joy of doing so and for achieving your long-term goals. The aspects of the self are the **carnal**, the **emotional**, the **intellectual**, and the **daimonic**.

(1) The Carnal Self

Your body is your principle way of knowing the world. Its senses should be developed, and its ability to move in ways of delightful precision should be encouraged.

Since it takes many years to achieve initiation on anything but an intellectual level, you must learn to see to your body's maintenance. Early in our magical careers a great deal of magic is powered by the energies of the body. This can look very different in its outer forms, from sex magic to the martial arts, but learning to build up and harness the energies of the body will begin to change it.

The body has no desire to *Xeper*, but it can be taught to feel pleasure in doing difficult things, and it is the job of the Initiate to take the body through difficult training until a state of mild physical pleasure coupled with a restful alertness is the rule. Learn to look for this state in your body, "bookmark" it, and plan on how to make it the most normal state.

We are very careless with our bodies, because we have not learned the secret that our bodies are communicating an attitude to us all the time, just as they are sending a message to everyone else. Many historic initiatory schools have discovered this and used the body to send messages, to either help or hinder self-development.

Usually we do remember to watch the body language of others for clues to their inner states. But once we become aware of the many levels of communication that go on with our bodies, we gain a greater control over our emotions and those of people around us. Here begins Jung's dictum: that we convince by our presence.

The body is a great aid to learning whatever you feel most essential. For example associating a smell with a particular memory will seal that memory away forever. But you only have so many “body memory slots”, so you have to make initiatory decisions in this technique.

Attending to the body’s wants in a healthy manner - adequate sleep, exercise, diet, and pleasure - is the first job we have on this planet. Learning to associate certain states of the body with *Xeper* is a good idea. For example, if your legs really ache after a long mountain climb on the previous day, concentrating on the words “I wish to *Xeper*” as you stand up will help you learn both the feeling of struggle and the relief that struggle brings.

Adoring and making up the body, and simply seeing yourself in a mirror, has a similar although lesser effect. For some people modification of the body after a certain rite of passage is a useful technique.

The reality of the body is the second hardest aspect to change, but changes here tend to make things permanent.

(2) The Emotional Self

This is the hardest aspect to change, since it is the place that always moves back and forth.

Most conventional religions are founded on the principle of moving the emotional aspect as far as they can toward one state, then “bagging” them. As the emotional fervor fades, they introduce guilt into the picture. This is easy to do, because it matches the direction the emotions are already headed. This cynching-up of adherents’ emotions “hooks” them to the religion.

For beings who are not “awake”, the other aspects of their self exist merely to serve their emotions. Otherwise-smart people can squander all of their intelligence in Christianity or other emotional traps. If the emotions are arrayed **against** “awakening”, the person will fight violently to remain “asleep” - and win every time.

The Temple of Set carefully chooses to work against the emotions at first. People are very fired up when they want to join. We make them wait and be interviewed by a Priest first. Then, of course they want to see the Temple, thrilled by being part of this darkly romantic organization. But we make them wait for the Priest’s evaluation, which may seem a **very** long time in a culture of “instant gratification”. We don’t bolster them by saying “look how many celebrities we have”, nor do we go around recruiting celebrities for that purpose. In short we make it hard.

We make it harder still by forcing the Setian to initiate interaction with the Priesthood. It is always hard to write someone you don’t know and spill your guts. This experience shocks the new Setian I° into thinking about his emotions and dividing them into two types: those which contribute to a better, stronger, happier self, and those which weaken. Then he begins to strengthen those feelings he needs, and to weaken the others.

Outright suppression is not the idea here. Just as a conventional religion uses emotions to hook you to it, the Initiate uses emotions to hook himself to those change-processes he likes best. The Temple can’t tell you which things to make better; it can merely tell you that such work is very hard.

Sadly the world will tell you that there are easier ways. If you allow a strongly anti-Setian person into your physical space, your emotions will often work as much for that person as for yourself. In the long run Setians need to fill their homes with people sympathetic to the Setian quest for sovereignty.

Initiation isn’t about changing your mind; minds are changed easily. Initiation is about changing “type”. This means changing your emotions. We’ve all heard the expression

“reverted to type”. We have seen the bully go back to being a bully, the coward return to his cowardice. However if the emotional self is changed, “type” is changed. This work takes years, following after the intellectual aspects of initiation. Very few people can do this. Even after a few years of very successful Temple work, many are carried back to Square One by their emotions.

(3) The Intellectual Self

Here is where the Left-Hand Path (as defined by the Temple of Set) starts. This is the easiest to work with, and in certain circumstances (discussed below) is the most powerful.

The intellect is a collection of behaviors and processes - some conscious, some semiconscious, and some automatic - that exist to mediate between the self and the outside world, and between the different levels of the self.

The intellect has many levels and parts, and it is structured differently in every single person. Because of this, individual methods of work are required, and the results will be individual.

The conscious parts of the intellect are **not** the *psyche* (which is above and beyond all of these levels), but are organs of **perception** for the *psyche*.

The intellect has two main parts that are loosely wrapped in a filter. One part deals with images, symbols, dreams, and holistic perceptions of the past. The other part deals with words, numbers, and the creation of models of reality. The filter surrounds these parts and binds them together. The filter exists to **remove** meaning from things in the Objective Universe.

That would be a startling statement if your own filter didn't tell you you understood it. The filtering process is how the intellect keeps in control. By denying reality it receives impressions and says it knows what is going on; don't think about it now. Then later when the brain processes the day by dreaming, it sorts out what's what depending on the pattern recognitions it has picked up. That's why we can so seldom think of the right thing to say or do in a novel situation, but after a good night's sleep can easily say what to do.

The Initiate is aware that the filter is there. Sometimes it's good: You don't want to be driving through a sensory-rich environment, say San Francisco, and have to deal with all the data coming your way. You want to pay attention to just what past experience has taught you is important.

The Initiate does three things with the knowledge of the filter. First, he knows that in order to see clearly, he must exert himself. Second, he must act on the clear knowledge. And third, he must look at the results of his action while remaining awake.

The Initiate begins to weaken the filter as he strengthens himself. He discovers that getting rid of bad perceptions not only makes the filter weaker, but that the actions involved make him stronger so that he can take more of reality head-on.

One can communicate directly with the image/symbol part of one's mind. It is a wise idea to do this, because that part of the mind determines what we look for in the world, and processes each day's events according to the patterns it contains. This is why people are trapped into duplicating bad patterns, from the serial monogamist with a series of bad marriages to the person who fails at every job he holds.

The methods that work most efficiently with this part of the intellect are best discovered personally. Some of the better methods include filling your environment with objects and art conducive to the sort of change you wish to have; the magic of aesthetics and style are a particularly useful part of our Satanic heritage.

Another major area is learning to give and take through your dream state. From dreams take creative solutions; to dreams send consciousness. The latter can be as easy as

changing things in a dream to resemble the sorts of patterns you want.

A third approach would be to simply but strongly tell yourself in front of a mirror that you have done a good job when you have done so.

The symbol part of the mind works slowly, which is why you often dream about and otherwise process memories from months or even years ago.

The most important events in your life hold the most space in this area, which is why making the monetary sacrifice of going to Conclave is a very good idea in your early Temple career. This connects the symbol part of yourself with the Æon.

The number and word part of the mind is best trained by education and by learning problem-solving. Developing a lifetime self education program into things that expand your world is the job of every Initiate. The choices must be personal, from astronomy to zoology - as long as the subject is resonant with your desired self. Intellectual training needs to be fun enough to do, hard enough to be challenging, and ultimately supportive of your lifework.

The intellectual self is the easiest to work with. Change happens rapidly here, and is as quickly undone. However here is where initiation happens.

Initiation involves thinking the right thoughts at the right level of being at the right time. That is much tougher than it sounds. Think of Thomas Jefferson. If he hadn't had the thoughts he had at the time of drafting the U.S. Constitution, we would not have the benefit of his work. Some man on the street in front of the Continental Congress could have had the same ideas, but it would not have mattered. The intellect directs how the self works on the other parts, so that it develops correctly and is in the right place and time for the self's lifework.

The wrong use of the intellect is connected with its mutability. The untrained intellect's job is to come up with reasons for things done emotionally, or to cover up its own mistakes. If the intellect isn't forced to awaken and see, it will follow the emotions. Hence the intellect can easily throw away a lifetime's work on what amount to a whim. It then spends the rest of its life justifying that whim. The emotional rule of the intellect is hidden from the intellect, but it is easy to observe in other people, who despite being very smart can devote their lives to foolish causes and minor fights.

The conscious parts of the mind are creations of the Gift of Set trying to see itself. These impulses are dynamic and unpredictable. If you have been in a situation where you did something "crazy" just to see what would happen, you have experienced these impulses directly. The Initiate wants to both make these impulses more frequent, because they lead to transformation. But he also wants to make them more controlled, so that they lead to **good** places rather than merely random ones.

Simply looking for your best thoughts in a given day, and reviewing/modifying your goals, will do much toward achieving this goal. This simple reviewing process, coupled with initiatory rites, leads to a distinguishing of the impulses so that they become active.

In most people such impulses remain focused on unobtainable goals. They fantasize about having sex with movie stars and winning the state lottery. These impulses energize random behavior and lead to a general sense of worthlessness/powerlessness. But as these impulses separate out from the detritus of the world, and fix on obtainable goals, the Initiate becomes more powerful. Now the obtainable goals are probably bigger than you first imagine. Setians should dream big and then go for it.

Note: This is not a simple linear/progressive process. When the Initiate knows that he needs some testing to develop strength, there will be testing. The intellect grants wishes along with the daimonic self only at the right time.

(4) The Daimonic Self

This is the part of yourself that uses magical means to communicate its existence to the outer and inner worlds. This part of one's self has the potential for the most godlike and the most dangerous actions. The daimonic self uses magic as the medium for four types of work: changing the world, finding out what is going on in the world, changing the self, and finding out what is going on in the self.

It is easier to change the world than the self. The world is ruled by the principle of impermanence. Everyone you see will die; everything that is in place will go away; every situation will pass. The self can be made more permanent. Since the self is more durable than the world, and infinitely more precious, the magician begins by changing the world.

Changing the world doesn't mean doing a spell for world peace. You don't have the self power to do that. If such power ever evolved, the capacity for self development in the world would end. But you do have the power to get more wealth, be luckier in your chance meetings with people, and/or cause material objects to come your way - as long as these things remain within the realm of the possible. Here is where the magician must begin. Sadly many people try their hands at magic by directing it toward self change. That's about as smart as trying to learn surgery on yourself. Keep records. Try different things. See what works; see how long it takes. See what you begin to find out about the world in the process.

Finding out about the world usually means learning a couple of systems of divination in the beginning. One of these should be a symbol-driven system like the Runes or the Tarot. One should be a personal system of reading synchronicities and omens. Each communicates with one part of the intellect [see above]. Each time one works, the wonder of it working weakens the filter. As you become proficient with such systems, you will need them less as a certain amount of direct perception opens up for you.

Changing the self has a good deal to do with holding on and letting go. The mind can be made to focus on a desired change for a period. Then after the desire is well-articulated, it is released and "forgotten" so that it sinks deep within the four aspects and returns later as new behavior. Such magic is hard to learn, although it is generally involved in Conclave and Gathering Workings.

Finding out about the self is done in the same way as finding out about the world. Learning to divine the world is the first step because your findings can be objectively verified. If you can find lost objects, discover secret alliances or opportunities in the world, then your skills can be used to check on self-change issues and possible blind spots. If you try your hand at these latter items first, you will be lost in delusion.

A note on the Aspects: Everyone will have one aspect he is better at, and one he tends to despise. A daimonic individual may be very good at sorcery, but scoff at intellectual training: "You don't need that stuff!" The emotionally competent person may neglect his carnal side: "Eww, that's gross!" The Initiate knows that development must happen in all four areas. The slow and steady advancement will come from the area he is best at. The great leaps of change will come from feats in the area where he is the weakest. Why this is so is left as an exercise for the Initiate. Understanding this, however, will be a gateway to understanding the antinomian aspect of our practice.

Motivators

Since there is much work to be done on the self, and exactly a full lifetime to do it, the Initiate must learn to motivate himself.

At first things like membership in the Temple aid in that motivation. After all it is fun to be part of an international secret society that loves the Prince of Darkness. We can sit in offices and classrooms and think how keen it is. This motivation may take us through the learning (or language acquisition) phase we call the I°, but not much further. Setians must learn the art of self motivation. The ways to motivate an individual are, after all, individual; each must find his own. But there are some motivating factors well-known in the Left-Hand Path as it now stands. I will discuss seven of these.

(1) Desire

This is what the Buddha said causes all suffering. He was right. It also causes all real-world action. All of human history depends on this quality existing in infinite amounts.

Knowing what you want and then going for it is a simple way to stay on the Left-Hand Path. The problem is most people either don't know what they want, or they feel themselves unworthy of it. A person may take on the wants of others - "Everybody I work for wants money, so I guess I want money." - when what he really wants is creative solitude. Some people have remained emotional children who want everything they see. Others fail because their wants are not obtainable.

Desire needs three things to work as motivator. First, you must figure out what you want most. Second, you must work for that want. Third, you must embrace dissatisfaction, by making what you do obtain symbols that you are on your way.

This heroic stance is very rare. Many people join the Temple with rather pedestrian dreams: "I want a good job, a girlfriend, and a car." When the card is full, he leaves.

(2) Pride

We like to feel good about ourselves, and the only way to do that is with real-world accomplishments. Most people can not do anything, so their "pride" comes from the group. "Look at me. I am X-ethnic group, a member of the world's biggest religion, and my second cousin-once-removed was once on a game show." This "pride" destroys the self.

Others are too lazy, or too overawed by people they meet to be honest. So they tell great stories, "I slept with Marilyn Monroe! I invented the computer! I once summoned a thunderstorm that killed my enemies in a tornado!" This form of "pride" likewise destroys, since it makes the self truly aware of its inadequacy - that is to say, it prematurely destroys the filter mentioned above.

The Initiate sets goals, achieves them, brags about his work, and mentions the next goal in the same breath. No one laughs at how small the first steps are, unless he is indulging in the worst sin of the LHP: forgetfulness.

We all start small. *Xeper* is not the size of your accomplishments; it is the length of the road you traveled to get there.

(3) Power

We all train our *psyches* to be sovereign by the acquisition of and exercise of power.

Power brings both responsibilities and privileges. There is never an increase of true power without an increase of responsibility.

There are false forms of power, which are the road to delusion. Power that increases without an increase in consciousness is false. Power based on socialization, although convenient, is false (i.e. people "give" power to a policeman, but he has no true power).

The greatest secret of power, however, is that in the area of **consciousness**, power can be gained by sacrificing it at the right time. The formula is **give up lesser power for**

greater power. Because of the lack of emotional maturity that most Black Magicians have, they can seldom pull off this most magical of formulas.

When the Founding Fathers of the United States won America away from the British, they could have just made themselves kings and dukes and so forth. But they renounced power and gave it to the people. This released so much energy that America changed the world in 220 years, becoming the most powerful country in the world.

This is in part what the Temple of Set does with every Recognition. When a Priest Recognizes a Setian I° as an Adept II°, he gives up the power to say whether that Initiate can go to Conclaves. The Master dilutes his share in the non-profit corporation called the Temple of Set, Inc. when he Recognizes a new Priest. And so forth.

This formula of renouncing the lesser for the greater power is the formula that Set used with the human race. He provided a Gift. He renounced a lesser power (being the only sentient being) for a greater power (the creation of other sentient beings who could, because of their non-nature, succeed in various way beyond his control).

(4) Mystery

If our selves had only three aspects - intellectual, emotional, and carnal - mystery could not be, and would be the worst thing for a rational person to contemplate.

“Mystery” is the way that things apparently beyond the self serve the self with signals. These signals are world-changing, but are seldom even noticed at the time. The daimonic aspect of the self will reward anyone that is true to it. This is on one hand our greatest legacy from the Church of Satan, because of Magus La Vey’s sincere reverence for the idea of magic, cautioning the Satanist never to disparage results obtained by it.

On the other hand, it is the greatest tool in the Setian toolbox, refined by Magus Flowers’ receiving [from a mysterious source] the Word *Runa* in 1974. [Notably he had to pursue the Word for sixteen years before the pursuit had transformed him enough to Utter it into the Temple of Set on June 12, 1990.]

True mystery is not something that shows up in Tarot card readings or occult seminars, but is a signal that upon reflection changes your life. If the signal is identified, it will tell you of certain doors that work only for you.

The principal reason for the practice of magic as parent of initiation is not the benefits magic can bring in the material world, but that sense of mystery that can lead to more self-trust, greater daring, and a larger sense of the possible. It is by experiencing the sense of mystery in one’s life that one continues to receive the Gift of Set. Similarly by giving the transformed example of one’s self to those worthy to receive it, one shares this Gift. Thus a cosmic ecology is enacted in a personal level.

As an example of what a mysterious thing is, I suggest you consider the words Magus LaVey wrote in Michael A. Aquino’s first *Satanic Bible* in the year V: “To Michael A. Aquino, who shall become more than can now be stated.” The signal both was absolutely accurate and could not be stated at the time. This is a mysterious signal, a “Note from *Neheh*”.

(5) Permission

“Permission” is learning new possibilities of being from the examples of others. They give you “permission” to be freer. Let me give you a very mundane example:

Let’s say that you have been trying for some years to quit smoking. The methods have varied from “cold turkey” to the patch to gum to acupuncture from a character in a trailer park named Rollo, Master of the Mystic East. But to no avail. You then come across an old acquaintance who used to smoke like a chimney. He mentions that one day he just

quit. Suddenly, although nothing has apparently changed in your chemistry, you toss the pack of Marlboroughs away and never smoke again.

A common enough story. But look at its elements. One, a person needing to change, who has been a sincere seeker. Two, a person who has accomplished the desired change. Three, a hidden synthesis of the two that impacts behavior.

To gain permission as a motivator, seek out people who are successful in life, because they have broken fetters to get where they are. Seek out people who have stood by you when the going got rough, for certain Secrets are only learned from people who are loyal. Loyalty is rare in the current world, and those who have it learn how to break the fetters of the untrue world. Lastly seek out examples in the Temple of Set among all degrees.

(6) Shock

We always have what we need for what we need to do, but we are almost always asleep to this fact. A “shock” is a something from the outside, from either a non-conscious or a fully conscious source, that causes you to put together two disparate elements within yourself into a new synthesis.

An example of a shock would be encountering a professor in graduate school who told you he was going to grade you by a tougher standard than the average student, because you were better than the average student. At first you would simply hate his guts. But then, if you are noble, you would realize that [he realizes that] you are better and that if you work harder you can get farther. Consequently you work harder and do get farther.

One cannot seek out shocks, since they are surprises, but one deals with them by displacement of one’s emotional aspect. This is difficult work.

In a conventional religion one does not give shocks, because it is feared that the member will leave and the donations will dry up. In the Temple of Set we know that the weak-willed will fail anyway, and those who remain turn loyal because they got good information at the right time.

Members of the Priesthood III^o are rather good at giving shocks, because they have received them. The III^o and the V^o are shocks delivered by Set to the system.

(7) Memory

We all have “good” and “bad” days, but because of our filtering process we seldom think about the overwhelming significance of this fact. The significance is that we all have memories of feeling stronger, acting better, thinking more clearly, and being more magical.

These “peak experiences” serve two functions. One, they tend to change our course for the better without much effort on our part. Two, they are experiential proof that at any given moment we can be better.

We can strive to return to excellence and make it a permanent rather than a fleeting state. This is turning Fichte’s dictum of “Become what you are!” up a notch to “Become what you were!” This is the bedrock of *Xeper*. You know that you **can** be better because you **have** been better.

This is not something gained from a book, nor from a teacher, nor from Set - but from your own experience. Understanding this truth is an entirely personal affair, but from it springs the motivation to do all things. If you have a great day/night, it is important to think about it, visualize it, consider what you heard before going to sleep. It is even a good idea to thank your emerging godhood for the good day, much as a conventional religionist might thank his god. This helps focus your memory on states to which you wish to return.

A note on the types: Most of these things don’t occur in some pure form, but are mixed and interrelated - partially under the conscious control of your intellect, partially up

to “chance” - that is to say your or another’s magic. Learning to **use** them, however, is entirely under your increasing control.

Essay Four: Magic

By this time you have discovered a secret about the *Crystal Tablet* and about this essay in particular. We have a tendency to repeat important points in different ways. In addition to the vast amount of surface material, there are also semi-concealed threads which you find as you read the material and mix it with your self-observation, interactions with other Setians, and most importantly your own experience.

This section has an essay by Magister Michael Kelly on magic, two models of Setian magic, and two sample rites.

Magic, Not Occultism

- by Michael Kelly IV^o

Paradoxically, it is probably much more difficult for people who are already steeped in “occult” knowledge to acclimate themselves to the philosophies and technologies of the Temple of Set than it is for those who come to us with no prior esoteric knowledge. This is because the occultist tends to carry around huge quantities of excess baggage, beliefs, and suppositions that have been accepted into his worldview without question, simply because they are ranked among the ideas that occultists currently find it trendy to believe.

The Setian needs to discard such baggage, to exercise a far more analytical and critical intelligence. Esoteric principles are difficult enough to isolate as it is without cluttering them with garbage for no better reason than that such garbage has always been associated with them in the past.

New Setians should read Magister Menschel’s essay included in the *Crystal Tablet* referring to Recognition to the Adept hood very carefully indeed, but should also note the central principle of that essay, namely that all II^o Recognitions are based around the observable exercise of a single faculty: *Xeper*. To *Xeper* is to **demonstrably** become something more than you previously were; this involves the removal of sacred cows as much as it involves the development of new, more accurate perspectives to replace them.

You will be Recognized as Adept because you have demonstrated your ability to exercise your will and to cause desired changes to occur in your life and your world, not because you can recite John Dee’s Calls in Enochian from memory, not because of the size of your library, not because you think H. P. Lovecraft may have been on to something.

Truth to tell, the Temple has never really gone in for all the trappings of the major magical systems tapped by contemporary occultists. But let’s take an example of how some of us **do** use traditional systems. Thanks to Magus Flowers’ work in Runic fields, many Setians are attracted to the Runes and use them frequently. So do many occultists. There all comparison ends. For an Initiate - as opposed to a dilettante - who uses the Runes (or any other genuinely traditional system), the Runes are seen as keys to forces which are in motion through life.

The Runes are therefore expressed by the way in which the Initiate **lives**, by the principles made manifest and actualized in that Initiate’s life. They are not neat fortunetelling devices which can double up as pendants. In order to get to grips with the way in which the Temple uses traditional schools of magic, use the InterCommunication

Roster and Pylons to communicate with Initiates who use them and can teach them [there are plenty of skilled Initiates using Teutonic, Egyptian, Celtic, etc. methodologies]. The point to learn is that the system is actualized through the process of living; it is not a book-learning exercise.

There is a very real temptation to lose sight of this and to get carried away reading up on magical systems and committing tables of correspondences to memory instead of seeking out the real mysteries which are found in life. These multitudes of symbols and correspondences can obscure and disguise the Initiate's own growing sense of self.

A very good test against this obfuscation is a simple question that was drummed into me by Ipsissimus Lewis: "So what?" Every time you feel overinflated or are patting yourself on the back for some achievement, ask yourself that question. Has this thing really enhanced your life in an observable manner? Will the world be different in consequence of this thing? If not, why not? If not, can this thing be used in some way to effect real change? If so, how? If not, if it really has no validity and causes no change, then it is worthless, so forget it.

For new Setians, I recommend nine basic steps to begin your Setian journey:

1. Read widely throughout the reading list, get a good general knowledge, and discuss what you read with others, highlighting the specific ideas that were important to you.

2. Practice introspection. Uncover and list your own desires and motivations, the things that may only be clear to you when you are in solitude.

3. Take stock of your life, not by the world's standards but by your own. Where do you really want to be? What do you really want to be doing?

4. Through doing the above - and ignoring occult sidetracks such as learning the Hebrew alphabet or whatever - you will start to gain a real appreciation of your own will, and the things you need to do to achieve it.

5. Now the practical magic comes in. Construct some simple, uncluttered, and heartfelt rite to express the will you have discovered. Leave out the tedious correspondences and focus purely on the forces within your own self. This will focus your mind upon your desire and will, and - depending upon your ability - shift the tracks of the universe to run more closely to it.

6. Take action to supplement the above introspection and ritual work. Go to inspirational places, seek out people, and perform deeds which will advance the purpose you have declared.

7. Write about all you have done. Do so at length, and explore your deepest thoughts and feelings. Include details of places and travels where appropriate, and how these made you feel. Try to extract core principles from this when you have finished. Share with your peers what parts of your work you are able. Thus you and they can find the operant keys within it.

8. Observe how all of this activity has changed you, and make note of the fact. Strengthen that change, and hunger for more. Your goal is to reshape yourself and your world more closely into that which you consider beautiful, and to discover further depths in both in the process.

9. Remember that the above is a dynamic process and that the goal posts are constantly moving. Don't stand still.

In the course of doing this, and through your general reading, you may come across some traditional system which fits your way of working, not as a means of taking your work over, but as a series of dynamic principles which relate directly to your work and resonate with it, enhancing it. Magic is life, and mystery is found by living.

* * * * * [End of Kelly Essay] * * * * *

Magic is About Change

Lesser Black Magic (LBM) is about changing viewpoints or outcomes of events. Every religion, political party, and/or human movement is based [generally ignorantly] upon GBM principles.

Greater Black Magic (GBM) is about changing the structures of the *psyche* itself for a greater ability to affect, enjoy, and understand all things within and without.

Medial Black Magic (MBM) is a blending of LBM and GBM, for purposes which call for such a blending.

White Magic is about asserting the known or believed. Each ceremony, from a mass to a pep rally, asserts a known or believed point of view. Many of these assert an attitude about an objective event. For example a “harvest” festival usually asserts joy in harvest, and thankfulness to the deity (or at least the farmers).

Black Magic uses words and objects related to the desired change. A LBM money ritual might use symbols of money, a love ritual symbols of love, and so forth. GBM to induce *Xeper* might take on the shape of a rite of passage.

Humans change themselves by rites of passage. These are the basis of education, self-improvement, and initiation. Readers of the anthropological writings of Van Genep or Turner are familiar with the idea; occultists are baffled because they have no idea what the hell they are doing.

Rites of passage consist of three phases. One, a person leaves his normal social matrix (separation). Two, he enters into a liminal state - a place of betwixt and between, where there are new rules that he not only has to learn but must change himself quickly enough to learn. Three, he returns to his normal matrix, and with the new power and wisdom he has gained exercises a new level of power in the world.

This is not an esoteric process. Consider someone going off to college. First he leaves home. Then the college years: Not only does he get the “book learning” from absorbing the textbooks, but he has to make a thousand new decisions from when to do laundry to who to sleep [or not sleep] with. Then he returns to the “real world”, and, depending on the changes he went through in his liminal state, he can begin to exert ever-growing power on the world.

Greater White Magic (GWM) is going through rites of passage run by someone else. Good examples would be boot camp, confirmation, Scouting. The end product exerts his force in the world in accordance with the social force that worked on him.

A GBM approach would involve determining your own rites of passage by putting in motion forces that will separate and change you. Then, depending on your hard work and how well you process the information that comes your way, the greater will be the change of being that results.

Here are examples of LBM and MBM:

LBM: You need some extra cash to go to Conclave. You do your ritual; you get some overtime or a gift or whatever. Nothing really changes in you except the thickness of your wallet.

MBM: You need to be making more money for a longtime project of setting up a household/initiatory sanctuary. You do a ritual in which you both order the money (from the Objective Universe) and order Understanding (from the Subjective Universe). Two things happen: One, the exterior manifestation, if it occurs, will be much more dramatic - for example being fired and getting a new job. The interior manifestation will tell you new things about yourself - and it is very hard to listen to a new message, even from yourself.

But if you put the two streams together and make something new, you will be more powerful and more wise. This methodology is the means by which Setians become ruling elites - everything else they do is simple hard work and good thinking.

Going through a rite of passage is very frightening. We talk about “change” and “growth” and “struggle” all the time. What we don’t admit is that we really don’t like it. Only through experiencing it can we learn that alertness and magical skill will enable us to survive and transcend it. We learn to stop fearing the world and feeling insecure. Thereafter we stop obsessing on past mistakes and worrying deeply about what others may think of us.

But there is a downside to this as well. If we discover that we can be our own cosmic drill sergeant, we can become addicted to the formula of the rite of passage. We like the freedom of liminal states, and never take the time to reconnect with the world. It is scary to enter into a stream of transformation; it is scarier still to step back into the world.

Sending Messages

Lesser and Medial Black Magic are about sending messages. This process has four parts:

(1) Deciding what to send. This means knowing what you want.

(2) Deciding how to send the message. This means knowing your own style and gaining experience in knowing what a good medium is. We all know that we get different results by using email, postal mail, telephone, and so forth. Some messages should be sent once; others like “I love you” should be sent several times.

(3) Sending the message. You can’t send a message until you are ready to let go of it. Most would-be magicians never have this level of self-control. So they keep wishing, and wishing, and wishing.

(4) You have to awaken, so that when the result occurs you act on it.

This methodology is fundamentally initiatory. It requires self knowledge, knowledge of how the world works, self discipline, and increasing awareness of self and world. As you *Xeper*, your magical feats will have to be of an ever-greater level, so you have to increase yourself in these four realms simply to be a magician.

Magic may involve a message from your consciousness to the preconditioned parts of your and others’ selves. Some people are very sensitive to magic; others are not.

Preconditioned parts are what Setians call “elements”. For example, if I write the word “Kenya”, almost all of you have some idea what it means, even if you have never been within a thousand miles of Africa. It is an element of your mind, not a conscious creation. If you were to use “Kenya” in your Workings, you would be applying a certain force to the concept which would change the concept. If that force moves “Kenya” toward both the Objective Universe Kenya, and to an idea more resonant with your ever-more-godlike consciousness, you have changed the element a little bit from the lead of everyday experience toward the gold of formatory rulership.

With each change you separate a part of yourself from the world-matrix, refine a part of yourself, and reconnect to yourself. This alchemy has a gradual effect. You don’t need to **do** as much magic as time goes by; you **are** magic as you change yourself. However since humans are prone to pat themselves on the back, rather than get off their butts, most people will imagine that this alchemical change will have happened long before it actually does. That is why most occultists fail.

“But wait a minute,” I hear some of you say. “I have met some very magical people who don’t have a clue about the Objective Universe. How can you explain gifted Christian

healers, for example?”

The fourfold process I spoke of above creates initiatory change. People get stronger using it, and they can force unexamined ideas into a certain brief power. This is very bad for them, because it crystallizes them wrongly. They may have the illusion of power, but it is false power - power without consciousness. They can still send messages, just as anyone can write a bad letter or email, and those messages still have an effect on the preconditioned parts of themselves and others. However shouting “Jesus is Lord!” does not make it so. Sadly magic is neutral, which means that if it isn’t used for increasing consciousness, it will be used for sleep. Humans are their own worst enemy.

As we change ourselves through magic in a rational, self-questioning system, we begin to see magic in bigger and bigger terms.

At first we see that LBM is all around us, and is the force that rules the world. Then we begin to see that magical workings are not the few minutes spent in the chamber. We may see that magic is not only the ritual that gets us a job, but that the job itself is magical. We begin to see that magic controls more and more of our life.

One day we realize that magic rules life and is part of it. We discover that life is potentially a GBM working. We separated our *psyches* from a timelessness and came to this very mutable world. If we succeed, we return to that timelessness able to put forth greater power. We understand that failure is not only possible, but the most likely outcome. Then we either regress into religions of irresponsibility or nobly take up the challenge of Black Magic.

With Life, like any Black Magical working, there is always the possibility of failure.

Many of you have great respect for Anton LaVey, Michael Aquino, or myself, because we created the structure for you to practice Black Magic. Imagine the respect the Priesthood has for Set, who created the structure for the working called “life”, and consider what his motives may be in doing so. Ally yourself with those motives, and your power will be increased beyond the minor political and social currents of your time.

Do What Thou Wilt shall be the whole of the Law. Great is the might of Set, greater still he through us.

A Rite of Greater Black Magic

This Rite illustrates the use of past experience and future dreams as raw material for self-change. Like the example that follows, it is assumed that the reader is familiar with the standard Setian rubrics in the essay *Black Magic*.

For five nights perform a standard Setian working - Bell, Flame, *CT* Invocation. Then do these meditations:

Night 1: Think about some situation you had mixed feelings in - say dealing with a person you loved and hated. Let those feelings boil up in you as strong as they were. Then say: “Between my feelings there was I. I am the fixed point between my emotions. I will grow, and my emotions will teach me about myself. *Xepera Xeper Xeperu!*” Then draw one line of a pentagram on a sheet of paper. Close in the standard manner.

Night 2: Think about the most beautiful/awesome thing you ever saw. Let that memory overwhelm you. Then say: “It was my mind that made that beauty. I will grow and experience more beauty. Beauty will feed my *Xeper*. *Xepera Xeper Xeperu!*” Then draw the second line. Close in the standard manner.

Night 3: Think about the most miraculous thing that ever happened to you [like walking away unscathed from an auto accident]. Relive the situation in great detail. Then say: “It was my magic that saved me. I will come to sense and direct my magic, and my

magic will serve my *Xeper*. *Xepera Xeper Xeperu!*” Then draw the third line. Close in the standard manner.

Night 4: Think about the most unlikely thing about you being around at all - say, for example, what weird circumstances caused your parents to meet. Then say: “My magic existed before I was born, and will exist after I die. I will my magic to help me grow and stay awake. *Xepera Xeper Xeperu!*” Then draw the fourth line. Close in the standard manner.

Night 5: Think about your goals for the future. Picture yourself where you want to be in nine years. Picture yourself as who you want to be in nine years. Then say: “My vision pulls me forward. My vision will inform my *Xeper*, my *Xeper* will inform my vision. *Xepera Xeper Xeperu!*” Then draw the fifth line. Look at the pentagram you have made for awhile, then close in the standard manner.

Wait a week and see if you are thinking, feeling, and acting differently. If so, you have done GBM. If not, you would be better off in a philosophical society.

A Rite for a Good Semester

This example shows how a Setian constructs a rite, relating his motivations to his actions. It is written as a teaching rite to explain the “Summoning of the Elements” section in the Setian rubric.

Lesser or Medial Black Magic is the art of willing a new pattern into the worlds without or within. It comes from a desire for change.

For a change to happen, you need a medium for it to occur in. The method by which you determine that medium varies according to personal aesthetics, precision of intellect, and experience in the magic art. These things may be called, personified, thought about, painted - you name it. The “medium” in which the rite will work are the “elements” summoned for the rite.

In this example, Setian Darkthrone wants to have a good semester. He thinks about what he needs: He wants to get enough money so that he doesn’t have to work next semester. He wants to get the classes he needs. He wants good and wise teachers. And he wants to get over his laziness that cost him a few credit hours a couple of years ago.

Since Darkthrone isn’t particularly creative in or drawn to any particular symbols system, he composes a spell in rather simple but poetic English to help the part of his subjective universe (SU) he has created - his desire and analysis - talk to the preconditioned parts of his SU that are already fashioned by language and culture. He pens the following:

“Great am I in longing and lust, and my sheer greed this night of nights moves all men and spirits, all causes and coincidences. What I call comes, and I shape it. I call gold in great gemmed streams.”

He pauses and thinks of the smell of money and the opening bars of *Das Rheingold*, because this means money to him. Why? Because he’s been writing about this in his magical diary.

“From ancient scrolls and modern minds I call forth lore. I call the data I need and the knowledge that changes the knower. I call teachers wise, and experiences vital, and I am open to them.”

He pauses and closes his eyes, and imagines a vast library full of pretty books and wise-looking men and women.

“From within I call my strength to come forth and be tested. I will pass all tests thrown my way, and I will wax each day in might and main.”

He lets himself remember the way he felt when he finished the marathon a few years ago.

Now he has the things he needs, and in a way unique to him he will blend those things together and send them forth. If he is very visual, he will visualize; if auditory, he will speak things into existence.

Here is one example of many different things he could do: He could imagine himself standing where three streams meet and form a river. Then he says:

“I have called the stream of gold, and it came. Beginning with the first coin ever exchanged, all the wealth of the world has generated for this moment to flow to me, that I may direct that wealth flows in the future for my dark purpose.

“I have called lore, the forms that hide the essence of the Black Flame. I know that mastering the forms gives me the link to the essence. I who shall receive the Gift of the Black Flame all my incarnation, need the mastery of learning that I may teach and give.

“I have called strength which is the knowing that one’s deeds are effective, more effective than god or dæmon; and strength has come to unite with gold and lore.”

He now turns and looks at the great river. He bends down to it, and on its swirling surface he pictures some scenes from the expected next semester - being at the library, listening to a good lecture, etc.

“From the unmanifest I have pulled this needed opportunity to me. I will strive in this arena my magic hath created. I will learn and change in ways both known and unknown, and a new me will step forth, regenerated by my bracing swim.”

He then imagines swimming through the river, and getting out to receive his diploma at a ceremony further down the way.

Bell X9, etc.

This work has focused him on change issues, made him aware of needs without and within, tied them together into a living process, and committed himself to the process. Doing all of this has implanted a living, evolving pattern on the world.

It will grow if it is possible, and its growth will provide more change opportunities than if he had not done the work or had merely thought about it. It will affect his inner world first, since it already has his perfectly rational and self-honest analysis to resonate with.

Essay Five: Set and Satan - Faces of the Prince of Darkness

This essay will touch on the Prince of Darkness in his Egyptian form and in his contemporary image of Satan. The views of the Prince are many. Some begin as images/symbols; some are experienced personally; some are rationally deduced.

The Setian seeks not to worship Set, but to act in the manner of Set. This leads each of us to search those mythological representations of the Prince of Darkness we are most resonant with, and it behooves us to do serious study as well as creative play.

The Prince of Darkness

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 who 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. 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 can recognize a hill, a village, and a 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 a 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 who both introduced Chaos and then ordered that Chaos in accordance with his will, is a fundamental human idea. We all in our periods of rebelliousness, creativity, or courage have had to do the same thing.

But Setians view this as more than an archetypical 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 by our own practice of magic.

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, of the Dark, of surprise and joy.

Egypt and Set

Seth, whose realm is the desert and the other marginal areas of the world, exists on the boundary between the transitory and the everlasting. The same boundary separates order and chaos, the existent and the nonexistent. - Erik Hornung, *Conceptions of God In Ancient Egypt*

Let’s begin with the obvious. We call him “Set” because that is how he introduced himself to Magister Michael Aquino in Santa Barbara, California on the North Solstice of the Year X/1975. The Church of Satan had used the name “Set” in its workings, most importantly in “Die Elektrischen Vorspiele”.

Magister Aquino Invoked the Prince of Darkness, and he answered as Set. This working was recorded in the *Book of Coming Forth by Night*. [We used to make this record available to Setians I°. We don't anymore, because it tended to make lazy people full of faith, and the Temple of Set is a religion of inquiry rather than one of revelation.]

The most important idea in the *Book of Coming Forth by Night* for the Setian I° is that Set fashioned human consciousness for his own ends, and that only Set and his brother Horus exist without mankind's creation.

The magical effects of this thought become apparent at the beginning of Adept II° initiation. Set is the god of the imagination, that is to say shaping the Subjective Universe. Horus, or HarWer (as he is identified in the *Book of Coming Forth by Night*) is the god of force applied to the Objective Universe. Each serves the other, HarWer as a buffer between Set and the OU, Set as the source of friction that keeps HarWer ever active.

How does the name "Set", which appeared in a matrix of protest behavior called "Satanism", relate to the god of ancient Egypt?

Does the Egyptian concept of Set clarify any self-change or world-change issues for us?

I will describe the figure of Set in ancient times, and then I will discuss the usefulness of Egyptian thought to the current Setian.

Set's original name was pronounced "Suut". The Last "t" should have the hint of a "K" sound as well.

Set had three periods of popularity in ancient times. Each period explains something of how the human *psyche* perceives this figure.

In Archaic Egypt (from 5300 BCE through the first three dynasties), Set and Horus [the Elder = HarWer] were represented by *zaw* - groups that were partially religious, partially political, and partially "service" groups. Together in a holistic system these two gods provided the model of sovereignty.

Set was unique in that he was the one "who opened the mouth of the gods". He was responsible for identifying characteristics and giving them force. He was also the *ur-heka*, which means "Best (or Oldest) Consecrator of Images" - a term usually translated into English as "magician". He had the ability to conceive an idea, concentrate on it, and bring it into being.

The *za* of Horus became the ruling party very early, and except for a brief time in the II Dynasty when Set-kings sat on the throne, remained so for over five thousand years.

If you want your subjects to obey you, you design a religion that discourages rebellion. Set slowly took on all the "bad" aspects of rebellion, and lost his "good" titles to other gods. Thoth, for example, became the *ur-heka*. Set became popular among people in marginal areas - foreign colonies, oases, and the like.

Then along came Akhenaton, a power-mad pharaoh of the fourteenth century BCE. He decided that there should be only one god and only one priest. The one king was "sole king like Aten; there is no other great one except for him", as Akhenaton himself wrote. This man tried very hard to establish an idea of "revelation" - that only one man knows the god, and that this man must do all the thinking, ruling, and magic.

Sadly this notion contaminated the world, leading to religions of revelation like Judaism, Islam, and Christianity. More traditional Egyptians eventually got rid of Akhenaton, however. An old general named Horemheb ("Horus-Is-Pleased") assigned army officers from the Levant to take over the neglected temples and build more. Set was a popular god among these men, and suddenly one of the most obscure cults in Egypt had state patronage. In fact a family of Setian Priests from Tanis became the royal family for the next two dynasties.

Set of the time of the Egyptian Empire had two very interesting characteristics. First he had the power of **Remanifestation**. The Setian text of the time, *The Tale of the Two Brothers*, tells how Set under his name of *Bata* (“Becoming Principle of the Land”) keeps being slain, but each time returns stronger and stronger until he becomes Pharaoh and ultimately a star in the northern sky.

The second trait that Set gained in imperial times was becoming an enemy of Aphophis. “Aphophis” means “that which was spit-out” Aphophis (*Apep*) is part of the process of the nightly rebirth of the Sun-god. He opposes this process of rebirth. He is said to be “of broken *kas*”, and the other gods can not oppose his hypnotic power. Set kills him with a birthing knife used to cut the umbilical cord.

Setian religion was very popular until the Empire fell on hard times, and then the religion of Osiris came to the forefront. The Egyptians began to believe that scruples - practice of a closed morality - could provide in another world what this one could not.

Set was once again forgotten except in oases and border towns, or his cult was concealed in other forms such as the Montu cult in Thebes. Egypt finally fell, first to Persia, then Greece, then Rome.

The cult of Set was subsequently revived as a scholarly exercise among a special class of people: translators. The ethnic Egyptians who translated documents from Egyptian into Greek developed a fascination for gods that straddle boundaries: Hermes/Thoth and Set/Typhon. The latter pair came to be secretly known as the principle that rules all other gods. His names could be used to transform the magician into a powerful being that gods and man must obey.

These translators spread their influence throughout the European and Indian worlds before Christianity and Islam suppressed them. Their tradition of “spell books” became the Indian, Iranian, and European “grimoires”.

Each of these views of our patron is a correct one. Set is the god of the human *psyche* that separates so there can be meaning; he is the destroyer of delusions that stop rebirth; he is the god of the essential self that can Remanifest in different forms; and he is the god who straddles mental boundaries like language. He can be a god of the trader-adventurer, conquering pharaoh, and scholar-magician. In our own time he introduced himself to a man who possessed all of these traits, and acquiring [some or all of] these traits is a key to knowing the one who shaped your consciousness as his own.

Satan and Modern Magical Workings

The work of Howard Stanton Levy gave a magical focus to the transitional processes going on in the world between 1966 and 1975. This focus encoded the mission of Satan in a single word: **Indulgence**.

The Church of Satan was [like all phenomena riding the crest of a popular movement] somewhat crude, but produced lasting effects far beyond its rather small membership would have warranted. It taught training through opposition, and strength through joy. These are useful formulæ for strengthening what is already strong in a recently-formed adult personality, but they also have the not-so-useful effect of keeping weak what is weak.

“Satan” was “the opponent”, and is in a partnership with that which he opposes. His influence will be at the greatest when society is undergoing a change process. This is a very small part of the Prince of Darkness, but a very easy one to understand if one is going through one’s first break with the world.

There has been a good deal of ink spilt in the Temple as to “whether or not we are Satanists”. The simple answer is that there isn’t a simple answer.

If your junior high school mascot were a panther, and someone from your hometown asked if you were a panther, how would you answer? You might say “yes” if the local frame of reference focused on the town’s school, and that would be a true answer. You might answer “no” if your own frame of reference went beyond that limit [if you felt you could explain it to your questioner]. Or you might answer “I was”.

But the working that Magus LaVey cast into the world remains there, as do the workings of all successful Magi. It colors our world, since many of our members have come through that doorway, and since the world (which can only understand things on a small-town junior high school level) calls us “Satanists”.

Therefore, just as we seek to know the deep historical interactions which the Prince of Darkness has had with mankind, we must likewise learn of the strengths and weaknesses to which we have become heir. This is exactly like learning about the genetic heritage of your body. You are beyond that body only if you know what to work on and with.

What are the Strengths of Satanism?

There are five virtues that you gain almost the moment that you enter the Satanic stream. These virtues have been created by others before you, and if you take the ball and run with it, they can become part of your personal inventory. If you merely take them for granted, they will turn into their opposites. This, by the way, is the rule for all religions and political groups: Most of their followers will turn them into their opposites out of laziness and sleep.

The five virtues of Satanism are: the **blowtorch to hypocrisy**, the **emphasis on carnality**, the **emphasis on materialism**, the **speed of early results**, and the **power of the wizard**. I will discuss these virtues and the weaknesses that weak people will develop after receiving their momentary boost.

(1) Blowtorch to Hypocrisy

The factors in the external world that almost always open the Gates of Hell are almost always the tremendous hypocrisy of the world. The Satanist sees that his elders profess righteousness on Sunday morning and practice wickedness on Saturday night. He sees the pillars of his community acting exactly like the creatures they rail against. He has a solution - although it may not come at such a conscious level as here: He will put on the mask of what they most dread and then act better than they do.

This approach to heroism has guaranteed the commercial success of Batman, Spiderman, or Zorro. It is a deep archetype that shows up with the body changes of late adolescence. The moral outlaw is not an oxymoron; it is a legitimate response to a corrupt society.

For a very, very few who adopt this stance, this becomes a key to understanding that there are forces that corrupt mankind inherent in mammalian politics, and only by taking a stand against the current face of the world can one be freed from their corrosive force. However for the many, the anti-hypocritical stance of Satanism easily flows from an open morality to no morality - and that mask donned from a deep sense of right and wrong becomes a mask that must be made real.

(2) Carnality

Most of the world’s control structures have a vested interest in removing and estranging the mind from the body. This is done in two very different [-looking] ways. Either they deny the pleasures of the flesh, so that people will feel guilty when they indulge

(which they must do as part of being human), or they structure the nature of those pleasures, explaining how and with whom such pleasures must be obtained. The body remains blocked and frustrated, and if one is not free to live in one's body, no other freedoms are possible. The flesh is where we are; it is neither a tool for other purposes nor an end unto itself.

This great freedom, however, can lead to two weaknesses. One is the demand that everyone cater to the desires of the Satanist. Usually this is the weakness of the middle-aged male. Two, it can lead to the fear that by admitting a holistic relationship between *psyche* and body one will become "spiritual" by being so weak-minded as to give up the very freedom so obtained.

(3) Materialism

Most of the world's belief structures reflect a need by ruling powers to keep their share of the pie. A lifetime of economic denial makes for a rather tractable work force.

There have been exceptions to this. For instance the poor Protestant north of Europe came out ahead by embracing materialism as a sign of one's election of God. This movement (combined with a return of anti-monarchical values thanks to the Society of Antiquarians, and a belief in networking thanks to the Templars) created the modern world. But the new rich realized that the old rich had the right idea, and reintroduced an anti-materialist bias.

The Satanist sees the acquisition of wealth as a positive good, as it makes for more power in this world, and more time to contemplate and thus ready oneself for the next. That this virtue can easily become blindness and greed is obvious. It is man's lot to prefer shiny gold chains to dull leaden ones. To truly appreciate charity as a transformative virtue rather than a social control technique, one must be industrious enough to have something to give and wise enough to know to whom to give it.

(4) Early Results

Most belief systems promise results in later life or in a life beyond. This means that for the most part, their adherents will run out of steam. It is very hard for humans to self-motivate; and if that motivation is based on a promise rather than an experience, the motivation will fail.

Satanism provides two quick motivators. Firstly, it provides the rewards of a protest behavior immediately. No subtlety here. You can anger people tomorrow. Secondly, its magical system (derived from the photographic theories of William Mortensen) will provide results to the beginning magician. There is no greater magical virtue than this.

Satanists focusing on the most primal of desires tend to get results - unlike magical systems which tell you to wait ten years before trying anything [and in the meantime memorize these Hebrew words]. This creates an utterly unique benefit for schools like the Temple of Set: People come in having already tapped into their magical power - an amazing piece of pre-vetting.

The dangers of early results is that with ease comes laziness. What is an impetus to the self-developing individual is an impediment to the average person.

(5) The Power of the Wizard

If you tell others you are a Satanist or a Black Magician, you can tap into the power of the wizard. Human beings live in a state of sleep. There is one thing that wakes up some and gives others bad dreams. This thing is the shadow, the image of one's bad self.

The shadow is free in ways the limited self isn't. When someone comes across a walking personification of the shadow, one of two things happen: To the unconscious he is a frightening nightmare - that frightening compulsion to do incomprehensible things. Immediately the sleeping ones give power to this figure: He is Dracula; he is Hitler; he is Rasputin; he is Pol Pot. Sometimes his mere presence causes "things" to happen.

What they don't understand is that his presence liberates things in their own lives. That is why some people will defend the Satanist, even though they hardly know him - and others, becoming painfully aware of their own repression, seek to burn him at the stake.

However among people who are about to be awakened, a different sort of projection occurs. They will see the wizard as a figure that can open the door to the power they rather dimly sense in themselves. Indeed everyone does the first part of his initiation by projection, which is why gurus who are complete and utter shits can produce good students.

Merely calling oneself a Satanist unleashes these phenomena. This is a good thing for someone who wants to change the world, but for others it is not a tool but a shield - and it can lead to the worst thing that can happen in human self-development: believing your own bullshit.

Each of these virtues gives a huge boost to people who take on the label of "Satanist". Their sense of having been dealt a bad hand is almost immediately counterbalanced by a new reality. However each of these virtues almost immediately rots. This guarantees a self-selecting elitism and a rather large failure rate. Both serve the cause in subtle and obvious ways. The large failure rate causes the world to disregard the Satanist as a rather puerile and pathetic figure. Justifiably: Look at the hundreds, nay thousands of examples. Therefore the quiet successes are seen as mere oddities who would have risen to the top anyway, their rapid advancement seen merely as their genius or good luck.

Likewise it helps the cause on a mass-appeal level. Since many people can receive the boost, they (like humans) try to bring their herds along and thus spread the word. Many hear, but few learn how to choose the way of choice.

What are the Weaknesses of Satanism?

The greatest weakness in the Satanic world is the inability to admit to any weaknesses at all. This keeps most Satanists from any real level of development and leaves them as deserving targets of fun for the media. Because of the nature of the people who are able to find the dark gate to Satanism, there are a variety of weaknesses which are almost inherent in the developmental code.

Average people with bright, shiny faces, good grades in accounting, and girlfriends do not become Satanists. They have no discontent in them, and it is in a rather childish feeling of discontent that the seeds of seeing possibilities in oneself arise. So the average Satanist tends to be poor, undereducated, of arrested emotional development, and perhaps a bit full of a tendency to laziness and vengeance.

Such sorts can become the target group for any number of cults with hot chocolate (with those little marshmallows), cute girls, and love. But if the Satanist-to-be is just a tad too bitter and worldly-wise. They can found cults on their own. There is something in them that looks for a better state, and this desire can actually fight off the fetters of weakness with work.

I will describe the six most common fetters and explain how those who would use Satanism as a road to power may break them. They are: poverty, laziness, self-justification, refusal to learn, belief in the weakness of others, and rigidity.

Each of these fetters can be broken. If they are broken, the resulting energy that the Satanist has to shape his life and world is awesome. Of course most will not be broken, and will lead to sickness, despair, loss of friends, loss of opportunity, and deterioration of mental and magical power. I will look at each fetter:

(1) Poverty

For the most part people with a stake in the world aren't going to touch Satanism. It's just like certain clubs in town of which they've heard but in which they wouldn't be caught dead. If they even own a "dark" book, it is well hidden in their homes.

But for people without a stake, Satanism looks fun, and the fun-aspect is the quickest way to cause desire to focus on what you want. A Satanist isn't going to make an impact because he is currently unable to make an impact.

The cure of poverty is threefold: (1) Work smart and save money. (2) Avoid overuse of credit, which is one of the feeding tentacles of the dominant species on Sol III - the global corporation. (3) Work hard developing your will and bravery, so that you won't cave in to social pressures when you do make a few bucks. Beyond that, learning to do successful money-magic is not a bad idea.

(2) Laziness

We are all attracted to magic out of laziness. People who don't lie around and dream don't become magicians and philosophers. In fact it is because most Satanists didn't get on with their lives and become good company men that they became Satanists at all.

So the Satanist, realizing that he has a lazy nature, begins to reframe what is hard to do. "I know I really should have another long, dumb fight with Rodney, but it's so much work." "I know I should really be spending more time surfing the Internet, but that's too taxing." These sorts of statements, uttered aloud in a convincing whine, are great reprogrammers. Couple that with learning to make your work pleasurable, and you can become a world-changing machine in a few short years.

(3) Self-Justification

This nasty little habit runs high in all of us. We not only like to think we are right; we want to convince anybody in shouting distance that we are right. We demand apologies. We endlessly retell our side of events to others [and, worse still, to ourselves]. "Blah, blah, blah, and then I sez ..."

This waste of time is cured in two ways: First, look for someone who has totally lost his chance in life because he has this vice. If there is no such a person known to you personally, check out the Internet. Second, observe how many times during the day you start rehashing - in your head or to others - some old event.

This habit keeps the Satanist from succeeding at the four paths of power in the world: networking, forming partnerships, marriage, and entering a school.

(4) Refusal to Learn

Satanists are aware, and are made aware by the vast stupidity in the world, that they are smarter than 99% of everyone around them. This is because of the great *hubris* of the Satanist; he is actually only smarter than 90% of those around him.

This knowledge leads to a tendency to think that there is nothing to be learned. Hence the Satanist will miss out on both the fun of learning and the power to be gained. When you are learning something new, your brain is busy growing new nerve connections; you are "deepening the hardware".

A refusal to learn is countered simply by behavioral techniques. The Satanist gives himself things to learn (say German language), and then a reward if he does well (say a trip to Berlin). But after all this is hard work and will not be tried by people who would rather sit in their dingy little apartments and dream that they are gods.

(5) Belief in the Weakness of Others

This comes from the sadly-unquestioned view of being better than anyone else around. It has two different manifestations, and both are deadly for the Satanist. The first is compassion, and the second invulnerability. Each has a big pricetag.

The Satanist, feeling that he is better than anyone around, begins to believe that he can help his friends and family by all sorts of enabling behaviors. Instead of providing tough love, he never lets them develop because, after all, he is stronger than them.

This syndrome has the effect of making the Satanist lead his whole life in false service to others. Not only has he kept them alcoholics and so forth; he has never performed the necessary Satanic task of meeting better people.

The flip side of this is believing that others are weak and without resources, and living your life in such a manner to fill it with enemies and rivals. The in-your-face attitude of some immature Satanists lasts until an angry bum puts a glass bottle in their face.

Both of these attitudes lead to a taxing of inner resources and an overdevelopment of character armor. Ultimately they isolate the Satanist from the finer feelings of life.

Both are cured by learning the art of appreciation. Learn to see the strength in others. Do this for reasons of the most selfish and resourceful kind - "Gee, I wonder how I can use Bill?" - and for learning how to better your own lot: "Wow, Sue not only got away from the bad marriage; she's become a great painter. How did she do that? How can I?"

(6) Rigidity

Rigidity is a primitive coping mechanism. Some people develop it because they are brought up in bad environments, others because they have indulged in the weaknesses listed above. The signs are the same: can't laugh, can't joke, can't forgive, can't apologize, can't let go.

The effect of rigidity, in addition to body stress and not-very-good sex, is misery. Perhaps you have seen the rather pitiful example of the Satanist whose facial musculature has changed because he scowls so much.

Rigidity of being is fine for soldiers and slaves, but not for generals and masters. The cures are listed in this paragraph, but I'll make them more explicit: Learn how to laugh, to joke, to forgive, to apologize, and to let things go. Without these tools you will defend your errors rather than plot your victories.

The Satanist almost always begins his career with an overly-dreamy, emotionally-arrested personality. This would spell failure and unhappiness for most people trying to deal with the onslaught of the world. Certainly it makes for bad relationships, drinking, and bitterness. But for those who would be wise, this is a great opportunity. They can choose consciously what things to build and put in the personality. They can build a new self, since the old wasn't finished on time. This aspect of Satanism is only now beginning to be explored, but holds the greatest key for the future.

Look upon what is already in the developmental code. Then work to make it work for you. As you do this, the code itself will change. This is an exact parallel to how working with "elements" improves both them and your impression, and how Set opens the mouths of the gods. It is because of that possibility of improving the developmental code that we date our Æon from the founding of the Church of Satan.

Essay Six: Egyptian Thinking

This essay is about the Temple of Set's use of Egypt. It will examine the usefulness of intellectual traveling and the concepts of Egyptian thought which I feel are most useful to self- and world-transformation, concluding with a primer on Egyptian soul-craft.

The Law of the Magus Polaris (Dr. S. Edred Flowers), *Reyn Til Runa!*, can be translated into Egyptian as *Ir Shti Shta-tu!* These words can be translated in two ways: "Seek the Mysteries!" or "Travel through difficult territories and be transformed thereby!" The Mysteries are those things hidden simultaneously both in the depths of ourselves and in the objective universe.

The Mysteries of Egypt call to most Setians because Egypt is the oldest home for the Prince of Darkness. We use Egypt as a place for intellectual travel. The idea of *Shta-tu* is one of spatially organized, rather than linearly arranged mysteries.

Understanding the Temple's initiatory system requires realizing that we do not have everything in a simple row which everyone agrees is the totality. To travel in our dimensions one must know where one is, where one is going, and why one is going there. One must also have some idea of the method to be used.

Many of us, particularly in the Order of Setne Khamuast, append the words *Ir Shti Shta-tu!* to our letters as a reminder to ourselves and others to continue the journey.

Intellectual Traveling

If you are going to think new thoughts, you have to have some material in your head that doesn't come from the same place as the thought-matrix in which you developed all your fetters. Magus LaVey played at this when he suggested that the Satanist look at rituals and customs of exotic lands to spice up rituals.

Let's look at the idea of intellectual traveling. We will also look at the history of the idea of Egypt in this matter, and what you can do with the idea for your own benefit.

Intellectual traveling involves sympathetically and deeply studying a system of thought and belief which is not the one in which you matured, so that you can experience different ways of looking at the world and discover that you must find your own way of looking at it. In its best form intellectual traveling is **not** book learning, but participant-observer interaction within the system you are studying.

We learn many things as we grow up: languages, attitudes, customs, habits. Most of them are so deeply ingrained in us that we confuse them for being real.

Most of us would tend to think that manly qualities are being stoic and out of touch with our feelings, whereas women are just more "tuned-in" somehow. We probably think that it is biological. What a shock it is to encounter Iranian culture, wherein the ideal man weeps openly at the death of his friends - because men are supposed to be passionate warriors - and women cultivate a very cold, logical approach because they are the pillars of the family.

Reading about this may make for a small change. Actually **seeing** it can allow you to find a big doorway into yourself to look at how your subjective universe was constructed for you - which is a deep shock towards inspiring you to construct one for yourself.

For Europeans a good deal of intellectual traveling took place in Egypt. It changed the Greek and Roman cultures, and provided part of the impetus for the Renaissance era. In some ways the world we occupy now is a magical creation of Egypt. Egypt embodied the very idea of magic and mystery, and has cast a great spell on European thought. To the

Greeks it was a symbol of wisdom, to the Romans a symbol of an empire that defied time, and to the Renaissance a symbol of social alchemy.

We have inherited all of these cultural attitudes, as well as a scientific approach to Egyptology which tells us things even more transformative than a couple of millennia of speculation. Egypt provides a good field for the study of occult reality and historical reality, and what can be gained from each. The best archæology (at the time of this writing) says that writing came from Egypt in 5300 BCE, from a town called *Baset*. That piece of magic makes the one you hold in your hands possible.

Egypt was a very different world than our own. Its language system had aspects rather than tenses for its verbs. Its written language was probably processed on both sides of the brain [involving the two types of intellect mentioned in the essay on the self]. It had a strong understanding that things we might regard as separate - like magic, architecture, politics, human interaction - were unified. It set out to communicate with the future in a certain manner that was perhaps the most successful of any culture. Finally it had a deep and complicated idea of the Prince of Darkness which our culture does not have.

If we look at Egypt and her æsthetics, we can begin to see a very different way of life. As we see other possibilities for thinking, we can begin to question our own assumptions and ultimately to create our own worlds.

The “Dark Ages” began in Egypt in 415 CE, when St. Cyril had Hypatia, the last librarian of Alexandria, stoned by an angry crowd. [Actually they used clam shells on her.] With the coming of Christianity all of the great libraries fell: Pergamon, Antioch, Rome, Athens, finally Byzantium. The loss of these great libraries meant that people did not have access to different ways of thinking. There was nothing to melt the ice of monotheism.

Just as Aristotle suggested to his pupil Alexander to gather world cultures in Egypt, Aristotle also taught men to gather books with different opinions [and keep his own in print!] so that they would have to think things out. Inquiry is the way to strengthen the *psyche*.

Similarly the Temple of Set is not about learning one viewpoint. We have a second, more subtle magical working. Each of you will collect some of the reading list books and this *Crystal Tablet* in a personal place - which ensures that Setian thought will not die out, regardless of the toss-and-turn of future events. View each of your libraries as shots fired against the forces of stupidity. [If you wish some inspiration in this regard, read *The Vanished Library* by Luciano Canfora, University of California Press, 1990.]

In Europe a legend of Egypt in learning persisted [see RL #3AA], and Egypt was not far behind when the Renaissance began. In 1439 Cosmo Medici created his Platonic Academy. Some of the earliest works were translations of Hermetic treatises, and the Egyptian world-view was placed in European hands with Ficino’s translation of Plotinus in 1492 [RL #12I]. Egypt became an image, then a place in which the mind could play. Finally it aided European thought to break its shackles. [By the way, the opening of new spaces in the objective and subjective universes is a synchronicity that occurs often if you are pursuing initiation in times of world-change. You may wish to reread the essay on space with this in mind.]

In addition to Egypt’s influence upon high culture, it was one of the dominating images in the occult world, from Cagliostro to John Dee to Crowley to Gurdjieff. The Setian should know both the seed and the fruit of magical knowledge. In his quest to take what works in other systems, he should understand the deep Setian roots that regrew as our Temple.

Notably the two streams of occultism and philosophy were seldom united until Michael Aquino forged the bridge between the two in his essay *Black Magic* - which is a strikingly

Egyptian piece of work in spirit, while thoroughly grounded in and for modern global culture. [Crowley had played with this synthesis, but failed to develop it in terms of nonsectarian language, thereby limiting his system to his own jargon - and its successes to its own self-generated world.]

The Temple of Set is **not** a neo-Egyptian religion. We don't think of Egypt as better than here-and-now. We aren't interested in changing our culture to resemble Egypt. We are interested in breaking down assumptions, and have chosen Egypt because our patron showed his Egyptian face to us.

After we take our Egyptian journey, we will see that the process of traveling - of using other cultures as liminal places to visit while doing self work - is a formula which may be applied to any world we find interesting. Some may use science fiction fandom for this, others learning a craft, others still research into other cultures.

This has four by-products for us: First and most importantly, better Setians. Second, Setian cultural artifacts: books, artwork, software, who knows?. Third, cultural prestige ["Look at how smart those Setians are!"]. Fourth, an ever-widening knowledge and power base.

This is a perfect example of how one can have a system that is based on individual choices but achieves a common good. "Do What Thou Wilt shall be the whole of the Law. Great is the might of Set, greater still he through us."

Here is how intellectual traveling works: "I knew where to put myself, and they came along and took me. I learned their languages and their ways [hiding my intent], and eventually became their king, having turned my Setian perception upon the unconscious portion of their culture and made it accessible to conscious thought. I ruled them wisely, and sent home to the Temple many gifts of thought and men."

Egyptian Thinking

Egypt existed as a meaningful entity for over five thousand years. It is unique in human affairs in that it is the only multiethnic state to exist by the power of ideas. Its ideas saw it through upheavals that simply remade entire civilizations elsewhere, such as floods and famine, the coming of bronze and iron, the introduction of the horse, periods of foreign domination, and changes in kinship and inheritance patterns.

It existed so long because of two factors: one, its isolation from other lands by the desert [new ideas could come in, but foreign troops had a hard go of it], and two, the primacy of magic in its culture.

Egyptian magical practice was concerned with communication of culture and names of deified individuals to the present and the future in a matrix of effectiveness. Despite the desire of two thousand years of monotheism to erase the pagan past, the Egyptian desire to be known prevailed. We relearned the *Medu Neter* (= hieroglyphs); we treasure their art; we know the names of their god-kings. Even people with as little interest in Egypt as your Aunt Martha knows what Tutankhamen looked like. In short their magic worked, and their thoughts and images continue to flourish on the Earth.

Let's look at the Egyptians' concept of magic, and their use of magic to create their world.

The Egyptian Concept of Magic

The shift from pharaonic *heka* or Coptic *hiq* represented far more than a linguistic development. If the Coptic pairing of *hiq* and *magia* opens the way for the legitimate use of the term “magic” in Egyptology, it must not be forgotten that this equation entailed the adaptation of a native terminology to accommodate a Roman category further transformed by Christian belief. The resultant changes in religious meaning and social significance could hardly have been greater. Egyptian priests might prove their sanctity through laudatory declarations asserting mastery of *heka* ... For their Coptic counterparts, however, sanctity was proved by **public denial** of any familiarity with *hiq* or *magia*. - *The Mechanics of Ancient Egyptian Magical Practice* by Robert Kriech Ritner (RL #2AE)

The word most often used in the Egyptian language for magic was *heka*. The literal translation of the word is “consecrator of images”.

Magic was about making a *ka*. The *ka* is then cast into things, groups, or individual people. A *ka* is a stable complex of ideas and images that informs and inspires because of its unattainability. If you have an image of yourself that could be described as “a better me”, then you have a *ka*. You can never be your *ka*, because as you change yourself, your idea of being better gets better.

These ideas are very powerful. Most people don’t have any of their own. If they think about any ideal, it is taken from another source, not their own genius. A more select group of people may have goals, which are like ideals but obtainable. They would be scared of the idea of a *ka*. The idea that, as much as they obtain, there is still more to do, is frankly only a thing that heroic people can bear.

An even more select group have *kaw* (the plural of *ka*), but they never modify them. They take on an ideal and pursue it, forgetting themselves. These people can be great men or women and/or total, self-righteous jerks.

The most select group learns to create these ideals and have them finish their work, then create new ones based on greater self-knowledge. These are the priest-magicians and above all the pharaoh.

How is this different from having goals? A *ka* is not merely a mental model that inspires. It acts on the dæmonic world. It causes things to happen beyond normal causality. Most of all it engenders a *ba* or *baw*.

A *ba* is a becoming-active principle in the world. The ability of a god to create *baw* was shown by the *tcham* scepter, which was the Set-headed scepter that most gods carry.

A *ba* fulfills the mission for which it is created, or it dies trying.

If you create *baw*, you will note that they come back to you, to restore you with energy, while you restore them with purpose. In Egyptian funerary art the *ba*, a human-headed bird, flies back to the mummy (*kaht*) to have sex with it, then goes out in the world to do things.

Baw are ruled by the Law of Return. They are the cycling of human events, and are determined by the excellence of the *ka* that fathers them and the world matrix that mothers them.

Kaw draw things toward their perfection.

We are caught up in *baw*, fulfilling the missions and dreams of others. Sometimes this is very good, when the dreams of others are in accord with our own. The Temple of Set is Set’s dream. Sometimes this is very bad, because the dreams of others are not in our best interests. However in either case the Egyptian model tells us not to deal with the *ba*, but with the *ka*.

We contact the source at an appropriate point in our development and decide whether to have that *ka* in us, or to absorb its energies. One must be a thoroughly transformed and powerful being to confront and work with a *ka*. The Egyptians understood this deeply in their priesthood system, and we have the same Understanding, since our Coming Into Being came from the direct interaction of a thoroughly transformed human, Michael A. Aquino, and the ultimate maker of *kaw*, Set, the Prince of Darkness. The *baw* that circulated in his name had been reborn for about 1,600 years at the time of the North Solstice Working in 1975 CE.

The creation of a *ka* was not restricted to what we would view as ritual magic. In particular artistic creation, history writing, and writing books of moral instruction were *heka*. The *kaw* were everywhere in Egyptian life. The shape of the temples, which were always under construction, symbolized the dynamic and changing nature of the divine. The flowers worn at the festival of the dead, the tattoos of the dancers, the choice of inks of the scribes all had a magical significance. The Egyptians lived in a world that was always seeking to become something better, and thus did not cease to be. This magical attitude kept Egypt alive for thousands of years.

The Egyptian Use of *Heka*

The Egyptians dealt with two main types of reality: that of the sovereign and that of the commoner.

The sovereign's reality was for the most part based on the Solar cult or Ra/Horus. Horus, a falcon looking like the *ba* bird, or Ra in his barque that floated around and around the world, were gods of rebirth. The sovereign was seen as always putting in motion something that would come around again and help him through his troubles. His reality was exactly like nature: the annual flood of the Nile, the course of the seasons, the cycles of day and night.

The sovereign's magical act was to fill the land with *Maat*. This word may be translated as "justice" or "correctness" or even "culture". This is a necessity in a land four miles wide with desert on either side; people have to get along. Such is a necessity to take advantage of the treasure and the isolation that was Egypt. We practice *Maat* for the same reason. One aspect of it we call "protocol".

The sovereign ruled by *imakaw*, the creating of "pleasing" *kaw*. His presence gave people a sense of purpose; from their actions he was restored. This remains a useful guide to ruling your world.

The commoners' reality was based on Osirian practice. Like the pharaoh the average man wanted to keep the universe going. But all he could do was to be a servant to the *baw* he inherited from his father. He was ruled by images of what he had seen growing up. This is still how people are ruled, and why those people exposed to bad behavior early on will, sadly, repeat it.

The cult of Set had as a notion that one was not merely pulled along by the *ka* of the Sun god, or a vessel for *baw* of others - but a creator/destroyer of *kaw*.

The structure of Setian pharaohs' tombs explains the use of the three different image-streams by the same king. The upper temple is open to the people at certain festivals, when they bring flowers and feel the dead walking among them. This temple is dedicated to Osiris. In fact Osiris' biggest temple was built by Seti I, whose name means "Set's Man". All are affected by the magic of the builder during their rare moments of receptivity to things that make them happy.

The next level of the temple was dedicated to the solar gods, and frequented by the administrator priests who gathered to discuss administrative matters in their yearly [or thrice yearly] conclaves. Here they read books of magic and moral instruction in chambers called the “healing place of the *ka*”.

Lastly far below in a chamber modeled after the hole the *Xepera* beetle digs to place its dung-ball, was a secret chamber where the night sky was painted. Here the mummy of the pharaoh rested, looking eternally up at the sky, in which he had become an *akh*, an effective spirit.

The order of the world is communicated here, and history shows us the effectiveness of this model to change the world.

Egyptian Anthropology

However poorly Egypt has been treated by occult writers, who seize upon it as a place to hang their ideas, it has been treated as poorly by the ice of monotheism. For the serious seeker there are a few books, such as *Greek and Egyptian Mythologies* by Yves Bonnefoy, that are beginning to appear. The essay in that book by Philippe Derchain of the University of Cologne provided me with one of the clearest pictures of Egyptian soulcraft, and mixed with a few other resources (particularly Erik Hornung’s *Conceptions of God in Ancient Egypt* and Richard Wilkinson’s *Symbols and Magic in Egyptian Art*), I’ll try to provide a useful summary from a magical point of view.

First I hasten to point out that the Egyptians themselves weren’t clear on soulcraft. Some ideas of body and soul included the altar, the birthing stool, the wet nurse, the duration of life, and the tomb as parts of the makeup. What follows is a schema common to most of Egyptian thought on the subject. Most Egyptian soulcraft has African roots, and traces of a similar belief are still held along the Nile valley, where Christianity and Islam are still trying to obliterate them.

There are four objective parts of the soul-body complex. These are the **body**, **name**, **shadow**, and **heart**. There are four subjective parts of the soul-body complex. These are the *ba*, *ka*, *akh*, and *sekhem*.

Eight is a rare symbolic number for the Egyptians. It is four, the number of totality, doubled. Four *tcham* scepters hold up the sky. There are four winds; the land has four sides, etc. Eight mainly shows up as the number of creator gods. I will deal with each of the eight and remark on the hidden ninth.

(1) The Body (*khat*)

The physical body, while alive, is the residence of the *ba* and provides a magical link for the spiritual parts of the body-soul complex. Magic (*heka*) dwells in the body, mainly in the stomach. The body is full of veins filled with liquids that cause life, death, reproduction, etc. After death the body is a favorite place for the *ba* to visit, and the location of the body is a place from which the will of the deceased may return to act upon the living.

(2) The Name (*ren*)

The name has the power to feed energy into the soul-body complex. If it is spoken of well, *ren* carries the good intentions to the *ka*. It can be used to summon or compel a being, it likewise causes self-judgment in the *Tuat*. New names are given or claimed at turning points in the life of the mighty. The *ren* comprises both what we think of as “reputation” and the idea that your name reveals your true self to you, as in the old Latin saw *Nomen est omne*.

(3) The Shadow (*khabit*)

The shadow is seen as being of extreme importance. It is the source of one's power of mobility and reproduction. The shadow may be stolen while someone sleeps, causing the object of the theft to die. Certain powerful sorcerers can detach their shadows and send them on missions of harm or espionage. The shadow follows the dead into the *Tuat*, thus assuring his mobility there. The shadow also held the libido of the being. The idea of the *khabit* seems the weirdest of all the Egyptian ideas until you realize that the shadow is the product of the direct interaction between the Egyptian's supreme deity Ra and the individual's body. The *khabit* was the symbol of the link between cosmic becoming (the Sun in his four forms) and individual action.

(4) The Heart (*ib*, or in older texts *ab*)

This is the seat of intellect, passion, memory, and imagination. It is where thoughts are produced. A person and his thoughts are very different.

The thoughts are the "mother and father" of the being; he may choose to act on them or not. In the Hall of the Examiners the examination comes down to: "Did you act on your good thoughts? Did you act on your bad thoughts?"

The action of the *ib* produces magic, which drips down to the stomach where it is stored. As an historical note, the II Dynasty pharaoh Peribsen took a "Set" name rather than a "Horus" name, a name meaning "Hope of all Hearts".

(5) The *Ba* (plural: *baw*)

Translations of this word include "fame", "esteem", "might", or "regenerative power". The *ba* is perhaps best understood as the principle of becoming or shaping in the world.

Some of this power is passive. For example, if you're the boss of your company, you've got a certain amount of power all the time. Some of this is active: the skills and talents you've developed that can be called upon instantly.

In the *Tale of the Two Brothers* Set is called *Bata* (*ba* of bread [= the seven sacrificial loaves] and/or of *ta*, the land). He keeps coming back after being killed, eventually destroying his enemies and ascending to the heavens as an *akh*.

Persons with strong *baw* may undergo severe setbacks but always return to their former glory or a greater state. The *ba* is the closest thing to what most people think of today of as "themselves".

(6) The *Ka* (plural: *kaw*)

Kaw are images of what-is-to-be. As such they serve as "nourishment" to unfolding events. They are created by the "imaging principle" *heka* (magic).

Most things have a *ka* behind them. For example, food or money have *kaw*, and it is the *kaw* of these things from which we draw nourishment.

Most gods and deified persons have fourteen *kaw*, including strength, power, dominion, nourishment, honor, brilliance, renown, authority, vision, hearing, influence, and knowledge.

People whose lives are limited to the Earth and the *Tuat* have four: abundant goods, a beautiful burial, a long life, and a worthy posterity.

The *ka* is represented as a statue in tombs. It is occasionally shown as being visible as a duplicate of the king walking behind him. This representation (limited to the representation of the *Heb-Sed*) misled early Egyptologists into calling it the "double".

Anytime someone is doing “creative visualization” he is creating a *ka*. When he puts that visualization into motion, he is creating a *ba* that is nourished by the *ka*.

When one reaches the level of magical development that “one is himself become magic”, one’s *kaw* may be so powerful that they will sustain any event actually put in motion.

Although the cult of the *ka* died in Egypt around Roman times, the idea having been confused with that of the name, it lasted well into this century as the *kra* of the *Tshi*-speaking people and the *kla* of the *Ga*-speaking people.

The average man’s *ka* needed the sacrifices of his family and a secure tomb to survive. Many *kaw* perished when Christianity, and later Islam, replaced the old ways.

Everyone had a *ba* and a *ka*. Only the Elect possessed the following soul parts:

(7) The *Sekhem*

This term might be translated “power” or “god”. [After *neter*, this is the term most frequently used for divine beings.] Persons who constructed their *ib* as a temple might attract a god to dwell there. This is not a union of the person with the god, but a construction of the intellect so that the power of the god might reside there.

This power is impersonal and will manifest. For example, if you have undergone the spiritual discipline necessary to have your *sekhem*, or god-in-heart, be Thoth, you can either be a super-empowered scribe - or you can have an absolutely awful life as something else, while every scribe who meets you gets better.

(8) The *Akh* (plural: *khu*)

The “effective spirit” is a difficult concept to grasp. It comes from a root word meaning “luminous” and originally belongs to the oldest of the Egyptian funerary cults, that of the stellar cult.

In early Egypt it was assumed that only the pharaoh had an afterlife (a common belief among certain African peoples), and that he ascended to the heavens as a star (again, common African stellar theology). The ascended being was called the *akh*. This was also the name for most dæmons, phantoms, and other supernatural beings who weren’t quite gods.

The *akh* did not require sacrifices to survive, and had the power to move on the Earth, in the *Tuat*, and in the sky. It could affect the fate of all things its light fell upon.

The cult of the *akh* flourished in the first three dynasties, had a renaissance in the XIX and XX (Setian) dynasties, and appeared in late antiquity, notably at the oasis of Dalkhe. This cult was re-established in the city of Cairo in 1904 of the Common Era; although it has not been as clearly articulated as such until this piece of *heka* you are holding in your hands made its way via modems and copy shops to you, and will be passed on by you in a manner unknown to me.

* * * * *

Beyond these eight there is a hidden ninth. “I” am not my body. “I” am not my *ka*. “I” am not my *akh*. “I” am not my name. The true “I” is the thing that seeks itself in refining, discovering, and extending these things. The true “I” cannot be known directly, but it can be focused and thought about by its creations. Come back to this model often, and let it speak to you. It does not reveal all its secrets at once.

Any map of the self, from Jung’s to Plato’s, can help as a way of analyzing where you are, what your strengths and weaknesses are, and what to work on. It can help you see things in the world - for example, the difference between a successful dull man (strong of *ba*, weak of *ib*) versus a brainy unsuccessful one. Do they travel well (strong of shadow)?

Are they good at inspiring others (strong of *ka*)? It can instruct you whom to pick for certain projects, and when to use magic to aid your goals.

Essay Seven: How to Do Good

A slightly longer version of this essay on ethics appeared in *Gnosis* #50. Although the cynical elements of the world no doubt believe that we would say one thing to the world and teach another, we don't. We do, however, let our views on "good" be known, in the hope that this both dispels the myths created about us and, more importantly, inspires others to do good, thus benefiting our cosmic goals.

The Temple of Set has a fairly different take on "good" and "evil" than the rest of the world. We are dedicated to doing good, to providing a school for young gods that will fight the evil of the Titans.

I would like to share some of our thoughts with you, who share our quest for self-knowledge in a time when the world is opposed to such knowledge. I will talk about how the Setian views "good" and "evil", and the ways that "good" may be obtained on the road to emerging divinity.

Here are four useful terms:

Good: Anything that increases awareness, freedom, responsibility, and the opportunity for creativity. The **good** can only be created and experienced by sentient beings who are devoted to what they may become.

Evil: Anything that decreases personal awareness, creates dependency, and lessens the possibilities of freedom and growth. The **evil** may only be created and experienced by sentient beings who hate the fact of their own existence.

Good: What society is attached to as a cultural value, may be **good** or **evil** or possessed of no spiritual content.

Evil: What society fears, rejects, or uses to define itself negatively. It may be **good** or **evil** or possessed of no spiritual content.

The first question that is likely to come to mind is: Why should a self-centered religion like ours seek to increase the **good** in the world, as opposed to merely within our lives?

The Black Magician seeks to better his inner and outer worlds. Early in his career, this is the same quest as that of his fellow humans: Get enough education and experience so that all aspects of the inner world are refined and enriched, and get a strong enough base in the outer world to have the sort of life he wishes.

These simple needs being met [without the guilt that the White Magician might feel at "looking out for number one"], the Black Magician turns to fill another need, the need for suitable companions. Unlike some of his Right-Hand Path brothers, he doesn't need these companions to be walking the same spiritual path he treads, but he does need intelligent, thoughtful, ethical people - people he can trust and love and share things with. So he must create conditions that draw such people to him - maybe in how he runs his business, or the sort of classes he teaches [or requests to be taught] at his university, or in setting up artistic salons, and so forth.

Then his needs pass to yet another level. As primates we are "wired" to share what we know. Well, you can't share a lifetime of enriched experiences with a moron. So the Black Magician must create people refined enough to carry on his ideas. This does not mean stamping out their personalities so that you can magically clone yourself on them. This means firstly creating yourself to such a level of self control and artistry that others seek you out [and therefore you have the highest level of students]. Secondly it means that you

have created a platform where the many aspects of that lifework which is yourself can be expressed.

The second question is: Why should a self-centered religion seek to defeat **evil**? The answer is that we largely don't. If you take on the vast forces of the world directly - which in the current world-age means fighting plutocracy more than it means fighting a simple foe like Christianity - the big guys win. This is because the big guys, the Titans, are the "gods" of society.

To win against them, first you have to dethrone them, secondly you have to transform your fight with them to play, and thirdly you must provide a school to create gods to fight them. Let us look at these steps. They are of some use to anyone who seeks after a magical path, even that of the Right.

(1) Dethrone Them

You have to make the break with society by engaging in evil. [See above "evil" and "**evil**".] If hair is short, you begin wearing your hair long. If speech is politically correct, you rant in ways to offend. If the symbol system that contains you is Christian, you perform Black Masses; if you were brought up Atheist, burning a few copies of *Freethought Today* might well be in order.

This antinomian practice has two benefits. It lets you free your mind from symbol systems that enforce societal norms, which is the first step to inner freedom, which is nowhere near as difficult as the later fight against your true inner fetters. And it lets you develop courage and awareness in the face of the world.

This sort of practice of antinomianism is an easy step of rebellion, but unless it is fueled by actions of an emotional and intellectual significance, it will fade away. Many are those who can wear the black tee-shirt, few that can don the robe of the philosopher. This "in your face" antinomianism often gives Satanic practice a "lowbrow" reputation, which would matter a great deal to us if we were interested in public opinion.

(2) Transform your Fight to Play

The world is filled with many people who started seeking the **good**. Human beings, after all, are not inherently ignoble. They formed groups to fight racism or sexism or any form of repression that is based on non-conscious lines. Sadly they often lose awareness and reason, making what was once their thought into slogans, what was once their feelings into programs, and what was once their souls into mere machines.

The one who will defeat **evil** knows that his opponent is one essence, that of not thinking. **Evil** will always be around. If it were not part of the cosmic ecology, there would be nothing to work against.

So Setians make their battles into play. They use the constant threat of **evil** to learn how to shift frames of reference. They learn to put things on their battlefield. They even learn the usefulness of pranks and satire.

I'll give you a practical example. One of our members passed a small protest the forces of stupidity were having in front of a Gay bookstore. The member in question is straight, so fighting the forces of Gay-bashing is a form of play: He won't be lost in the temptation to mirror their simple animal rage back on them. He pulled his pickup into the parking lot, where men with beards were carrying signs that had such enlightening messages as "Honk if you hate Homos" and "Jesus Loves you!". He walked up the leader of this tribe. With a serious, grave face he asked, "You mean there's a Gay bookstore here?" "Yes, right in

the heart of our little community,” replied the leader of the pack. “Well, thank God!” said our member. “I have been looking for a Gay bookstore for months.” He then marched in, explained his actions to the gentlemen behind the counter, who prepared a sack for him to carry out later - looking as though he had dropped serious bucks in this shrine of Satan.

Such victories are small. They will not change the amount of **evil** in the world, but they will drive it away from your environment, which will give you the space to create your own platforms for considering the **good**.

(3) Providing a School to Create Gods

This is both a magical and practical endeavor. There are two sorts of school to which I refer: The first is there to train the trainers and is the Temple of Set itself. The second are those environments which arise around each Setian in accordance with his will. But the nature of these schools is the same.

It is an easy matter to imagine the **good**. We can all call up some idealized society, which can be drawn from sources as diverse as misremembered *Star Trek* episodes to much more spiritually harmful fantasias, like thinking that you are in touch with the “Secret Chiefs”. Such daydreaming might encourage you to work a little in the world, but mainly it will encourage you to daydream some more.

What you need is to find a school that requires a certain level of external performance, while giving you great freedom in choosing how to express that performance. You must find a school that expects you to work intensively as a student. You will use the spiritual qualities that you acquire there as a teacher at a later stage of your development.

Because of the “loner” nature of someone who is in revolt against **evil** and enjoys evil, you may view schools with some suspicion, but they are a necessity. In the beginning all of our breakthroughs come to us when we are alone. All initial meaningful steps of evolution are begun while one is alone. But the time comes when you will need to see certain objective manifestations of what you suspect to be true. Many occultists avoid this because of fear of inadequacy. But if you come to realize: “Even if I’m the smallest potato here, at least I can learn more.” This attitude is the breeder of kings and heroes, but will never be found among the ignoble.

Schools help you extract knowledge that you already have. Schools provide a dilemma for the Left-Hand Path Initiate: He must submit voluntarily to the school. This requires superhuman effort. Let me explain.

If you are in a structure wherein you must do the work or else, the work requires a semi-human effort (say working in fast food). If you are in an environment where if you do the work you get certain rewards, the work requires a human effort (say most corporate jobs). If you volunteer for a place of hard work so that you will be transformed, the work requires an heroic effort (say volunteering for the Marines - you volunteered, but after you’re there, you’re getting up at 4:30 in the morning on a nonvoluntary basis). If you volunteer to be in a place where the work is suggested but not enforced, doing the work requires a superhuman effort (say the Temple of Set).

Another question often asked is: “I have joined my school, I’ve learned, and I’ve taught. So now what?”

Initiatory organizations have a built-in weakness: They like to close in on themselves and see themselves as being the “real world”. This form of spiritual *hubris*, common to both the paths of Light and Darkness, is that deeply-“wired” primate insistence that keeps us close to the tribe.

There is a twofold path to fight it. The first part is to give a good, long look at the world from a place of reasonable safety. See what you like and what you don't like in the world and in yourself. How can these two battlefields be fought on at the same time?

You might dislike cruelty to animals in the world, and you might dislike your overwhelming laziness in yourself. Now you have a simple formula: Change yourself by working very hard at the animal shelter. While you are there, look for better, stronger ways to help in your fight against animal cruelty, and force yourself to learn these arts - which may teach you some skills from how to run a webpage to how to organize a protest.

This is the "light" part of the process. The second part is to engage in the unforgivable sin of quantifiable pride. We live in a world which is very short on recognition. People are afraid to recognize quality. It might empower a rival or make them aware of their own lack of achievement. Yet as humans we long for recognition.

So LHP Initiates do speak of their real-world deeds. But in order to avoid the traps of egotism, they use a certain formula. They mention the real deed, and then link it to the next real-world achievement for which they are striving. For example: "Last semester I made the dean's list; next semester I will get into the doctoral program."

This type of formula has four effects: First, it lets people know that you are a force in the world, whereupon they will treat you accordingly. Second, it will plant an image in their minds of your success, so that they will be unconsciously working magic for you to succeed. Third, it lets you know that you are a person of real worth. Fourth, it reminds you of how far you need to go in order to achieve your long-range goals.

In a school you won't get far if the only job is grunt work. You won't get far if the only job is "play". But if passage through the school requires that you self-motivate to use the formulæ they give you, you can go very far indeed - if you don't fall into the all-too-human game of politics, but strive at the greater-than-human game which comprises the Left-Hand Path.

The schools we found may or may not look like a school. They may look like a small business, a magazine, a studio, etc. Every Setian founds a small tribe that he rules wisely. It takes about a decade to do this, and the power of the people reflects the ability of the Setian to learn the art of empowering others, or social alchemy. The Setian himself then has resources which he can share or trade on a voluntary basis with other Setians, whom he has come to know and respect after that decade.

The fourth question that comes to mind is probably: "Well, this all sounds good, or maybe even **good**, but what does this have to do with magic?"

First, in the crudest sense, curse formulæ are safe, legal ways to fight **evil**. The Black Magician need not fear "the threefold law", "karma" (as popularly misunderstood), or other forms of divine retribution for calling down destruction on his oppressor. Such magical activity is very easy for beginners because sadly we exist in a hate-filled world and tapping into the negative energies of the *psyche* is rather easy. [No Black Magician would ever strike down an opponent by physical means; it would be far too embarrassing to have such needs. A few nightmares can often work wonders ...]

Second, to play with good and evil to tap into the second oldest spiritual profession, that of the trickster. One can not rewrite history and undo one's own and others' conditioning in a single instant. Those forces shaped the universe; they are the Titans. But one can with outrageous humor refuse to be bound by those conventions. And one can use those conventions to free or bind others as one needs in one's quest for the **good**. Thus Coyote, Prometheus, Lucifer, and Loki have always been enshrined by certain thinking men and women, and their masks are custom-made in one's steps toward

godhood.

Thirdly, the struggle to know the **good** purifies the soul and begins its preparation for an effective immortality. The Setian vision of a desirable afterlife is one in which a stable consciousness is able to act with the objective universe as desired. All forms of philosophical inquiry purify the soul, as we have known since Socrates. The struggle to know **good**, rather than have it prepackaged for you in scripture and belief, is the key to magic that allows you to acquire essence. In fact the more you come to understand **good** on its own terms [not those of the social-cultural matrix in which it may be manifesting], the more you open yourself to the possibilities of your own immortality.

Fourthly, the struggle to do **good** is the only training of the will that is truly worthwhile. It pits a force of your own creation against the forces of the mechanical cosmos and against the forces of **evil**. The fight for the **good**, whether it is simply keeping a book on a library shelf to founding an occult school that will last for a thousand years, is the exercise of your divine muscles. Ultimately you will lose in this world, because all things here are subject to a law of growth-stability-decay, but you will gain in the universe of your own perception and making.

Our heroes [some of mine include Thabit Ibn Qurra, Amelia Edwards, Thomas Jefferson, Beverly Randolph Pascal, Hypatia, Johannes Bureus, Yukio Mishima, Plotinus, *et alii*] are sometimes “good” and sometimes “evil” - sometimes famous and sometimes obscure. Our process needs neither fame nor obscurity; it needs only a desire to create those things that lead to more creations. In some times such practice is very good - such as the folks gathered in America at the time of the Revolution - or the people that made up the Medici Academy. Sometimes the process is very evil, and the stake and gallows await.

I will leave you with the paradox of looking at the Temple of Set from without. We are clothed in [and love] the symbols of conventional evil, from diabolism to an abiding love of bad monster movies, yet we achieve only the **good**. Not unlike what Mephistopheles told Faust when he met him, isn't it?

Essay Eight: The Degree System and Lifework

This essay will touch on the degree system as an expression of cosmic ecology. It will also deal with the bigger concept of **lifework**, then end with a note about duty, introducing the important concept of *triuwe*.

There are two very perplexing aspects of the degree system. The first is that it is needed. The second is that it works.

It would seem at first glance that a group of people couldn't possibly work on self-change issues. It seems like fighting for peace or having intercourse for virginity.

Understanding the ideas and Ideals for self-change isn't that hard. About half of you will master it in two years. Indeed one of the Temple's cosmic missions is simply to spread these ideas in a semi-elitist way, which will provide a great but slow and subtle change upon mankind.

The degree system is needed in that it shows that people can **retain** self-change through action. Its lower levels show what some trans-personally effective actions have been. Changing your mind is easy. Keeping the change is hard.

That the degree system works is more surprising still. It doesn't work in its externals. Just because someone has a blue or black medallion isn't proof of any nobility of thought or deed at the moment you see him. It is proof that the potential for nobility has been seen at a crucial moment. The Initiate should take that badge of state [of perceived being] and

use it as a self-spur to greatness, just as you should look for the underlying nobility in the actions of the inhabitants on the various planes. That's just humanity. We may have tens of people that can be President of the U.S., but only one will be Thomas Jefferson.

What is surprising about the degree system is that it shows that the human *psyche* is shaped in a certain way. If this were a **biological** shaping, there would be no mystery. Current brain research (modularity theory) shows why some people can develop certain skills and others not.

The nature of the changes that the degree system reveals isn't a matter of biology. It is also not a matter of modeling - although modeling can give people false degrees. "Modeling" is simply acting like another, or at least acting out your perceptions of another, to achieve their inner state. It is a useful technique to get a glimpse of others' inner states, but not a passport to those states.

We have come to see the degree system has had analogs in other times, cultures, and traditions - that it bespeaks of something in the structure of the nonmaterial part of the self. This indicates that it is not social, nor biological, nor an artistic creation of the Golden Dawn through to the Temple of Set, nor is it self-created. It is a structuring of the Prince of Darkness for very specific reasons. We will look at those reasons after our discussion of the VI°.

After all of that, two questions arise: Is the degree system the way to measure personal advancement? In other words: "Am I doing good if I collect six in the medallion set?" Also: "If I'm not on the road to the VI°, why should I care about any of this?" The answer to the first deals with you and with the purpose of the Temple. The answer to the second deals with you being able to use the Temple effectively.

Is the degree system the way to measure personal advancement? It would be hard to give a more emphatic "No!". A person's advancement is measured by two factors: the extent to which he has freed himself from external influences, and the extent to which he then uses his freedom to achieve what he wants for himself and the world.

Advancement through a graded system created by another is a useful way to build up momentum in the world, but it is not nearly as useful as creating your own path. The hardest lessons you will learn will seldom come from the Temple, but more often come from life. In many ways the Temple is a method to step away from life and gain those new perspectives which are only available in a liminal state. Achievement here may help some in their lifework and distract others from their lifework.

Why should I know about the degree system? The Temple of Set is a mediating force for the magician. It represents a **mesocosm**. A mesocosm is between a microcosm (you as an individual) and the macrocosm (the objective universe).

You could describe the Temple of Set as a "perceptual universe", occupying the shifting boundaries between the subjective and objective universes. It is a way of knowing the world - of making the unknown known. As such it will be the greatest tool for the Setian until he arrives at his own perception, which doesn't end with a single flash of clarity during some ritual although it may begin there.

Knowing about the degree system lets you know what things various people in the Temple are apt to exchange with you, and with that knowledge how you can use others' self-interested quests to help your own. It also lets you know what you have to put on the table in exchange. This type of exchange is a sacred re-enactment of Set's Gift to us, and the root of our power as a group: conscious renunciation. With this knowledge the Temple can help you with your goals, whether you are an Ipsissimus VI° in Georgia or a Setian I° in Greenland.

The Degree System

The degree system is our formalization of part of Set's Gift, the part that might be called "purpose".

It might be compared to European trade guild models. The word "guild" originally comes an Old Norse word meaning "to pay", referring to an association that had levels of payment both mundane and cosmic. The original guilds were god-guilds that taught how to sacrifice to particular gods. With the coming of Christianity they became the trade guilds, which had three levels of payment: apprentice, where you paid to learn by work and [sometimes] fee; journeyman, where you paid with refined work and spreading ideas around; and master, where you paid by teaching and maintaining standards of production.

This system of protecting trade secrets, encouraging excellence, and networking was perfectly adapted to the coming of speculative philosophical systems that were created in the Renaissance, such as Freemasonry and Rosicrucianism. In the late nineteenth century the Golden Dawn reformed these models under the dual influence of occult texts that MacGregor Mathers discovered and the beginning of the process philosophy of Henri Bergson (Mathers' brother-in-law). This model became the world standard, setting the tone for magical practice in the Western world for over a hundred years - both directly from Golden Dawn-influenced groups and from various Crowley spinoffs.

When Anton LaVey founded the Church of Satan (magically dating it to 4/30/1966), he did not have a degree system. His true interest in human development, other than as a way to make money, seems small. His first essay on the degree system, published in the *Cloven Hoof* in the Year V/1970, reflected a ninefold system: the first five stages reflected formal commitment, knowledge, worldly power, ecclesiastical power, and world change. Beyond these first five states were "four more" rather vague ones.

In the Year VII/1972 Michael Aquino formalized the system in "Official Degrees of the Church of Satan" in a *Cloven Hoof* article. Three years later this Crowley-influenced system of LaVey's thought underwent another evolution into the basis of the Temple of Set. This structure was made to **live**, as is the case when human psychology encounters the source of that psychology.

Let us examine the degrees of the Temple of Set, looking at their characteristics, jobs, and failure modes. Then we will discuss some of our best guesses at Set's purpose in creating this system.

(1) Setian I°

Here is a person who has achieved a two-fold state. He knows that the models of the world in his head are not empowering, and he wants models that are empowering. He has also slipped free of social control enough that he can join a group with a sinister reputation, and that also requires a certain amount of knowledge and perseverance to get in.

The preconditions needed for the I° are a hypothesis that better models do exist [or else nothing **good** would have come into being] and freedom to look for those models despite social pressures.

The job of the Setian I° is to learn the language of the Temple of Set, to use its principles in life-change that can be expressed to a member of the Priesthood, to evaluate the usefulness of Setian practice to his own life, and to discover by experience of other Setians whether or not these principles are actually used by real, living people for their benefit.

The duty of a Setian I° is to question, to answer questions, to look for ways to try out what he has learned in his life, and to be able to speak of the results. Setians I° have no

obligation to the Temple, but their pursuit of the Temple's tools is one of the matters by which they are evaluated.

The duty of others to a Setian I° is to answer questions, ask provocative questions, and tell stories of Setian achievement.

The failure mode for Setians I° comes in seeing the Temple as anything else in their lives. They will either view it from a consumerist viewpoint - "If I can just buy enough Setian goodies, I'll *Xeper* like crazy." - or from a social viewpoint - "I'll chat on-line with all my Setian buddies, and I'll tell all my occult friends about the Temple." Both of these modes lead to a certain sort of failure.

Of course if the two conditions for pre-existence of the degree are not there, nothing will happen. If the Setian I° merely joined the Temple because he was socially retarded and felt this was a like a bumper-sticker that read "I can't get along with people, so the world sucks.", there will no freedom, because there was no renunciation of social acceptance being made. If he joined with the belief that the Temple had the answers for him, there is no hypothesis. Without testing and inquiry the I° can never take place.

The I° is about the intellectual level of reality.

The work for each degree continues in the degrees that follow.

(2) Adept II°

Here is a person who has achieved a two-fold state. He knows about the Temple as a tool for self-change, and he has experienced and enjoyed self-directed self-change. The job of a Adept II° is play with the world. This is the most fun degree, and where the greatest self-change takes place.

It consists of two informal phases, which are self-determined. We call these "junior" and "senior" phases. Each has a different approach to play - but both have the same reason for play.

When one flees the restrictions of the world in either the Right-Hand Path (say by joining a Buddhist monastery) or the Left-Hand Path, one does not have strength. Nobody joins a magical group because his life is so great and he just has time on his hands. He joins to flee the world because he is weak and does not know how to be effective in the worlds within and without. But in the monastery, following a strict regimen laid down by others, a few become strong. In the Plain of Glittering Rubies, some of you - by just playing - will grow strong. That's very easy to say, very hard to do.

The play of the junior Adept is expressed by discovering that many things he has told himself all his life he can't do, he can do. The "Temple" part of this play is expressed by travel to meet Setians, joining an Order, writing for the *Scroll*, and other feats of expression.

The Junior Adept will come to see how much of his initiation he is responsible for. He will begin to free himself from certain external influences by seeing that he is responsible. For example, perhaps his notion of resonance came from watching the film *Meetings With Remarkable Men* (RL #F19D), but he realizes that it wasn't the film but his own head that seized the idea. The stronger Adept takes moments like these to see the need for a mesocosmic structure, and decides to develop *triuwe* to the Temple. The weaker one merely grows in self-love. Both experience a growing freedom, and both have learned how to learn through play.

The play of the senior Adept is expressed by deciding to create vessels in which to store his knowledge and power. The junior Adept will enjoy the Temple as long as it gives him pleasurable strokes, but will fade out as he understands that he does his own initiation. The senior Adept will begin to make himself fall deeply, life-long in love with the Temple,

when he discovers that it is a spur to his initiation. He will do this in ways of his own genius. He may do this by business networking among Setians; he may start a Pylon (with a III° Sponsor); he may help out at Conclaves. In short he is on the lookout for chances to make himself loyal, because he understands that deep change is made possible by loyalty.

Notably this requirement of conventional religions is left up to members to do for themselves at a later date in the Temple of Set. Most true Setians will do the work of becoming a Senior Adept. They will retain lifelong memberships, although their real “visible” phase will probably be in the first nine years of membership. But they keep the Temple around as a place to regain dynamism whenever they need it.

Since the II° is the place where an understanding of the world is maintained, it is the most important degree for people to use for their lifework. Priests III° and Masters IV° can return to the II° after having finished their work in those Realms.

The duty of an Adept II° is to have a good time and to begin discovering what he likes to do. It is the degree wherein life should be reshaped. The duty of Adepts II° to others is to spread ideas, travel, and boast of their real-life accomplishments and adventures. The Adept II° achieves a deep appreciation of himself by hard work and hard play, and this deep change in his subjective universe causes the good things of the world to flow to him because he feels he deserves it.

The duty of others to Adepts II° is to provide challenge [“You did this? Well, I did that!”], suggest new areas for exploration [and remind them that surface/shallow exploration is simply not the Setian way], and give them obligation-gifts (things to do, like editing newsletters) if they can explain their need to do more in Setian terms.

The failure mode for the II° is to buy into the myth of the world that knowing something (reading and thinking about it shallowly) is an end rather than a beginning. If the Adept II° does not **do**, he is not. The second mode of failure is the **running away from the world** that manifests itself as medallion-hunger. That is to say, thinking that they can’t make it in the world, so that they should make in this occult organization instead.

The II° is about the emotional level of reality.

(3) Priesthood of Set III°

A Priest or Priestess of Set III° has achieved a two-fold state. Such individuals have sacrificed the freedom of the Adept for the service of the Priesthood, and Set has responded by dwelling within them. They have taken self-work to a new and extreme level.

There is a good deal of nonsense floating about suggesting that **the** requirement of the III° is believing in Set, so Masters of the Temple are occasionally approached by breathless Adepts who say “I believe in Set.”. They are always a bit put off by the response: “Well, it’s nice that you have noticed this is a temple, but tell me: Does Set believe in you?”

Self-change is what we all think we want at the intellectual level, but our emotions want us to flee the world. If we conquer our emotions, our physical circumstance keeps us from changing.

The Priest’s need for self-change pushes him to make the sacrifice of service. The Adept uses the Temple at his convenience. He decides when and where to act. The Priest allows the Temple to use him. He answers letters, has Pylon meetings in his home, stands up for the Temple in local media, and otherwise leads a life of service.

But this is not the service of the RHP person trying to convince himself that he is a worm. Rather it is the service of someone going through boot camp. The transformation is the reward, and this time the cooking means staying on the stove when it is hot.

As a result of this willed state, Set begins to dwell within such III° Initiates. This does not change their will nor their actions, nor make them better persons. If you consecrate a dagger for ritual purposes, it is still a dagger. For certain purposes, however, it becomes something else. The Priest is still a human being, in no way in union with Set. But when he aligns his subjective universe in a way that is in accord with Set's eternal purpose, then he acts as a force in Set's subjective universe, much as the dagger might for a magician. He is changed somewhat by this, and much more so in the struggles he has in guiding people through their initiation.

The ancient Egyptians had many words for "priest". Some were specific to the god being served; some were certain types of ritual specialists. The most common names were *wab* (in Budge *ab* with a long "A"), which identified people who were skilled in temple activity but not able to act as the god, and *hem*.

Hem [clear your throat a little when you say the "H"] is an interesting word. In *Fascinating Hieroglyphics* by Christian Jacq, pg. 53, the term that most often designates the pharaoh is *hem*, meaning "servant": "*Hem* is a picket, which embodies verticality, straightness, the idea of an axis, stability. Egyptologists have the bad habit of translating *hem* by the word 'majesty', but its true sense is 'servant'."

Hem as a title is applied to various gods, most frequently Ra but also Horus and Set. There is a great mystery in this title. At first "servant" does not seem like a very appealing word for us LHP types. But it conceals the truth of work.

Sadly far too many people focus on the III°. The Priesthood is seen as a honored place, and people whose life circumstance gives them little self esteem will often aim for it. Such Recognitions that occur from such actions are valid, but the Priesthood doesn't take root in such people. They lack life experience and opportunity, which is what should be gained in the II°.

Good III° Initiates must sacrifice to gain. They have good jobs, lots of travel opportunities, etc. - that they willingly give up to spend the many hours required. If you want to be a Priest because you are a fry cook in rural Arkansas and the III° seems glamorous, you need to change your life first. Bring substance to the III° realm. Without substance the III° burns away in the Black Flame.

The duty of a III° Initiate is to provide a space for initiation to occur. This is done by asking questions and giving assignments to Setians I° and Adepts II°, creating Pylons and running Gatherings, voting on issues of the Temple of Set, Inc. (of which they are an owner), and resolving personal issues during this. Like alchemy they have an outer work - running the Temple - and an inner work - massive self change.

The duty to the Priesthood III° is to assist them in the outer activities and ask fearless and intelligent questions about life issues to help spur them in the inner matters. The Priesthood III° are Set's storm troops. Helping them out, if you have your own work well in hand, is a duty of all Setians regardless of degree. Such help should not be offered to gain favor, or by Setians who need to concentrate on their own initiatory work.

The reward of the III° is the Remanifesting of initiation by leading others through the I° to the II°. Writing letters to new Initiates, asking and answering questions, giving them jobs to do like writing rituals, praising their breakthroughs, and criticizing their failures not only gives Setians and Adepts surface understanding of the theory and practice of *Xeper*, it drives the notion deeply into the bodies and souls of the III°.

Failure may come from an inability to handle the energizing of the *psyche* by Set. Being in touch with a god doesn't make you right all the time. It just means you can quickly reconfigure your *psyche*.

The Priesthood III° can charge off blindly, in which case their personal lives are always turned upside down as their new powers export all the qualities of their *psyche* - good and bad, strong and weak - into the world around them. This gives them a great deal of material to work with, and if they develop a method of working with it that is **communicable** they may become Masters of the Temple IV°.

The Priesthood III° has seen some of the greatest and most painful failures of any degree. Their struggles are one of the biggest sources of “institutional” energy - the other big sources being the shattering of misconceptions by Setians I° and the bringing of new principles into the world by Magi V°.

The III° is about the physical level of reality.

(4) Master of the Temple IV°

Masters of the Temple IV° are Initiates who has achieved a two-fold state. They have passed beyond the need for external obligation as a spur to transformation, and they have entered into the need for self-created obligation.

This state is observable by four signs:

On the intellectual level Masters have become great teachers. They not only provide structured information to open minds, they help those minds change themselves to take in the material.

On the emotional level they have become masters of emotion. They are not passionless, but rather deep users of passion, surfing their feelings to return to their eternal selves. Thus a Master brings a sense of calmness to every situation in which he involves himself.

On a physical level they have become Masters of the Realm. They have wealth (which may or may not be money, but which is tangible), health, and space they control.

On the magical level they have created an Order within themselves, and are ready to articulate into the school that sheltered them. Very few people can truly enter this state.

The outer changes are manifestations of the inner state. Because of the outer manifestations the Master can now concentrate on increasing three powers: nurturing, insight, and internal strength.

From the Masters comes the **continuity** of the Temple. The things that used to work for them - Conclaves, workings, Orders [other than their own], even their mundane jobs - no longer work. They are at a place where they have cultivated a deep need for change and can't get it from outside anymore.

Just as a Priest uses the Temple as a way to apply pressure for self-change, the Master must create something that will exert that pressure on him. Mainly this is done by the creation of an Order, but it could also be done by writing books, or creating a piece of unique instrumentality for the Temple.

If a Master has created an Order within the Temple and then feels that his lifework lies primarily outside of the Temple, he can either return to the degree of Adept or [with the consent of the High Priest] choose the title of Master of the Sphinx. The latter distinction means that the Master will continue to watch his surroundings in ways that help the Temple, such as working with Adepts in his backyard, but will retire his formal relationship with the Temple on Temple-wide issues - for example, by not serving on the Council of Nine.

We use the Latin *Magister/Magistra Templi* because the Latin word has three meanings: “teacher”, “master”, and “judge”. The Master may serve in any of these roles.

Three Masters may Recognize a Priest. Assessing the subjective changes from the II° to the III° is a harder call than the change from the I° to the II°. The Council of Nine oversees the Recognition of III°+.

Recognizing is a twofold process. Firstly it is renouncing power into the hands of the object of the process. The Temple is always ready to give out power when greater power comes our way. Giving out power for greater power is one of the Temple's formulæ [See RL #17K]. Secondly Recognition creates a magical link between the individual's process and the Temple's working. For this reason all Setians should campaign for better and tougher Recognitions.

The duty of a Master is to Remanifest his initiation. At one time all of us have said "I wish I had X, Y, or Z when I really needed it!". Masters make X, Y, and Z appear in the world. They articulate what made them potent, strong, curious, and patient in a manner so that others can use their knowledge.

Masters have a deep duty to know about time and its mysteries, since they work with duration. A Master is at war with the forces of stupidity, and since he knows the true vastness of those sources, he is often very sad. I once heard a nonSetian express to me sentiments similar to a Master in relation to his lifework: "I'm old enough to know that there are some things that need doing, and that I am the only person who can do them."

The duty to a Master is bring him people, places, ideas, and objects to aid in his teaching. By "people" I mean the best and brightest folk who seem attuned to what's going on. By "places" I mean places that can be used as platforms for his teaching. Likewise "ideas" and "objects". This does not mean you should give Masters a car or a house; it means that you should get them lecture spots at local bookstores, etc.

The failure mode of the IV^o is two-fold. Firstly it really takes will to get moving when your life has become comfortable, so the Master may merely nod off in comfort. Secondly, the temptation to see the Temple as the only vessel for his lifework is there; the Temple is comfortable, and equally so the Master.

The IV^o is about the dæmonic level of reality.

Before I talk about the last two degrees, I have an observation. The process that the Temple offers as a way out of the nightmare of history - mastery in intellectual, emotional, physical, and dæmonic levels of reality - is the exact opposite of how the world controls its people. The world is run firstly by magical reality - the choice of symbol systems and access to information, then by physical reality - work with us or we'll put you in jail or shoot you, then by emotional reality - sentimentality and sex, and lastly by appeal to reason.

The "freer" a society is, the finer level they can use on a person. But that also means the people in their weakness will revolt only in those finer levels. People in free states think that thinking is enough to change things.

(5) Magus/Maga V^o

The Magus or Maga V^o is a person who has achieved a two-fold state. Such Initiates have discovered that there is a deep imbalance in the world between a concept in their subjective universe and the sayings and doings of men and women in the objective universe. Secondly they know that they can effect a better balance by sacrificing themselves to this concept. This sacrifice is painful and consumes all aspects of the Initiate's life, but it is not a sacrifice of self. Like the phoenix who is reborn by its own funeral pyre, the V^o Initiate can be reborn **only** by this sacrifice.

The duty of a Magus is to make a stand for his Word. If he does so, the energies that are encoded in that Word flow out of him. This gives permission to all who encounter this flow to find that Word deep inside themselves and bring it forth. The Magus changes nothing with his Word; in this he is a spreader of illusion. But all who hear him can change themselves, and thus the whole of the world is changed.

The duty to a Magus is twofold. First you must decide if the Magus has Uttered a Word - a comprehensible linguistic unit that both crystallizes all that the Magus is, and can be expanded by you to make you what you wish to be. If you decide that these things are true, you must articulate the Word. This does not mean going down to the union hall and preaching to your fellow steam-fitters the glories of *Xeper* or *Runa* or whatever. It means that you have to explain the Word, usually without even mentioning it to people. You do this to gain a better, deeper, and real understanding of the Word. It's easy to chat about *Xeper* in a Temple context, but harder to talk about it in your philosophy class and harder still to teach it to your employees. Yet it is in the hard tasks that the Word will speak to you and give you hints on how to use the world.

The failure modes for the V^o are two-fold. The first is to deny the degree: turn your back on it and hope it goes away. This will destroy all things the V^o has achieved, much as knowledge that a treasure is buried under your house but you can't dig it up might make you mad. The second is to make deals with forces that claim they will spread your Word. These forces are usually clumsy enough that they may be seen, but even the wisest Magus may be fooled a few times.

The V^o is about docetic rulership: making things happen when the Magus isn't around.

(6) Ipsissimus/Ipsissima VI^o

An Ipsissimus VI^o has achieved a two-fold state. Firstly, his Word is defined: He has made it through the "burning time" of Utterance and emerged renewed. Secondly, he has become king.

A Word being defined means that the Word can be used by others without great variation. In fact even enemies of the Word feel they must use it. For example, Freud's terms "ego", "superego", and "id" are defined. No matter what you think about Freud - or even if you have never read a single word written by him - the terms are there, dominating others' thoughts.

Being king means that your school controls initiation. The way the deep structure of the world works is that whoever controls the schools, controls everything.

The school is where the best go to be initiated. If the elite school is the Green Berets, elite students go there. If it is the Jesuits, then elite students go there. If it is the Shaolin Monastery... - you get the picture.

The Temple of Set is the elite school of the Left-Hand Path in the West, and as such people who dare to take up Black Magic come here. This reflects the work of Ipsissimus Michael Aquino, who Uttered the Word in modern times. You are changed by this man's work even where you are sitting right now. Touched of this Word, you are capable of affecting someone as far away from you as you are from that Working. Read that last sentence again; close your eyes and let it sink in.

The duty of an Ipsissimus is to guide his school. Since the school is a living thing, and staffed by the best because of his work, there is little to do - but what is done is crucial. The school is always attuned to him, mainly for the amount of power he has renounced. Look upon the power of an elder statesman, who, no longer having to run his nation, can vastly change international events with a single speech. Such is the power the Ipsissimus has over his school.

The duty to an Ipsissimus is to listen deeply to what they say and use it as a way of broadening your own understanding. People are not made perfect by being Ipsissimi, but their perception of the objective universe is as great as can be had by an incarnate person. As such the VI^o is the highest state an incarnate person can achieve.

Ipsissimi may fail by being too compassionate to their students, or too greedy for ego-gratification to renounce power. They then become like a sun around which all others must orbit; Aleister Crowley or Freud would be examples of this. Or they may forget themselves in their state of freedom from the world. They tend to see things rather simply. Mistaking this for naivete, the world will gladly rip them apart.

The VI° is about formatory rulership.

* * * * *

Set has breathed life into our degree system through every Initiate of his Priesthood and indeed every Setian who has considered these ideas enough to work with them. The degree system impels a certain type of person to seek us out, and on a subtle, cosmic level affects all human development. The Temple is one of Set's magical implements to affect humanity, much as you might have a bell or an incense burner. That a system which emphasizes freedom and demands individual accomplishment does the will of another is a clue as to what sort of being the other is. It is also a clue to what you could become as you make your way across the Earth and vast expanses of time.

Lifework

The Setian uses the Temple to focus himself in the quest for lifework. Lifework is finding out what you want to do, what you are capable of doing, what leads you from doing to doing, and finally what is worthwhile to have done in this world.

Lifework is vastly more important than Temple work. Temple work lets you find the formulæ. Knowing who you are and what you want to do is up to you. It is a very difficult matter, requiring both struggle and bravery.

The first taste of lifework is in the mood of the II°. Because of this the Temple is biased toward the II° experience, and the majority of Setians will settle in the II° as the degree most resonant with life on this planet.

Lifework has four characteristics: It is dynamic, pleasurable, challenging, and purposeful. In short lifework is exactly the sort of state you expect to have postmortem. This is what it means to be a god while alive and have assurance of your godhood after death.

Lifework is informed by the motivators that the Setian has learned to use. Lifework makes use of rites of passage for the purposes of Remanifestation. Lifework requires Setian notions of time and space be used in contexts which are not esoteric.

Most Setians can and should achieve leadership positions in the fields they have chosen. This may take decades to do, but if that is not part of their lives, the Setian will discover that they did not choose the Temple as a spur to changing the world, but merely to feel it.

I will give an example of lifework. I could choose an easy one like an artist or a scientist who changes the world, but instead I will choose a bookstore owner. This example is fictional, but based on the lives of real Setians. Note this will largely not deal with his Temple career.

Albert Longfellow spent his early II° trying out all sorts of things from jobs to Orders to places to live. His I° days he lived with his parents, and he quickly realized that the Setian notion of space meant not only travel and Conclaves but also controlling one's space. So he moved out. He assessed his health habits. Realizing that he needed a long life to achieve immortality, he began to eat right, drink right, and exercise. For a few years he drifted around trying different magic systems, and meeting/hosting other traveling Adepts.

He had heard that I write mysteries, read a couple, and wasn't too impressed - but he did stumble across the works of Raymond Chandler and was impressed.

Eventually he decided to start a little mystery store called “Mysterious Scrolls”. He sold mainly mysteries, but did keep a little occult shelf so he could display some best-selling occult titles and a few books like *Uncle Setnakt’s Essential Guide to the Left-Hand Path*. He didn’t mention his affiliation, just told people that they sold well. This was a small way to influence his space. Running a business is hard and scary, and his eventual success only means that he struggled, not that magic handed him things on a silver platter.

Starting a business is really hard, and he didn’t make a profit for two years. But his LBM skills became very good. In addition to sound business techniques and hard work, he hexed his competitors and magically attracted his clients. He didn’t “do” anything in the Temple during that time, but he paid his dues and kept the idea of magical connection with it, because he deduced that at a certain level of initiation the formality of membership helps focus change processes.

He rewarded himself with a vacation, as he had promised himself at the beginning. He made the vacation into a rite of passage. He left the store with a party for his Setian and nonSetian friends. He went to visit various Chandler sites, signing into cheap motels as “Philip Marlowe” - Chandler’s detective. On his first night in the liminal state of the cheap motel, he examined what had Come Into Being in the “Mysterious Scrolls”. He found he made a lot more money from games and cards than mysteries, and no money on the occult line. On his last night of his pilgrimage, he examined what had Come Into Being in himself. He really liked money, and he really liked mysteries. Now he could do many things with these two *Xeper* points - from selling only mysteries to selling only games.

So he got rid of most of the mysteries, but the remaining ones he sold at a huge discount to those who joined his mystery book club. He started having Tuesday night meetings at the store, joined local mystery fandom, and had a great time. He had created a kingdom to resonate with his interests. He turned most of the store into a game shop, made money, got a bigger store. He kept his occult shelf, and he began to become vocal locally about free-speech issues.

He made his vacations every year into rites of passage. Half were to International Conclaves, since he found them inspiring and energizing; half were to mystery conventions. This was partially a spur to make him make enough money to do this, and partially a spur to change one of his deep faults of being too quiet. He always spent an extra week in the Conclave city, doing some special magical ritual of his own making to connect him with the stream of Becoming that ran through the city’s past, present and future. Many times he was joined by close friends he had come to know over the years.

A Master of the Temple pointed out to him that there was getting to be a small population of Setians in his area - a result of his bookselling over the years. He decided to run a Pylon and got a III° Sponsor. The Pylon met at the store. His only “rent” was asking them to do a group prosperity ritual for the store each year.

Business picked up, and he was able to open two stores: one a gaming shop that made good money and the other a specialty mystery store that enabled him to bring in authors for signings, so he was able to meet all the people in the field he liked. He also found love - in the person of a new I° who had moved to his area to be closer to Setians. He had started college, and he helped pay for it. He began going to Conclaves less, and mystery conventions more. But he did start going to the foreign Conclaves, where not only did he keep up his private ritual practice, but he sharpened his networking skills connected with his store - often getting locals to take him to places a little off the beaten track, as well as doing all the tourist stuff he wanted to do.

His little book club had a couple of would-be writers who became published writers, and he began publishing a newsletter on mysteries. He found that the kingdom he had

created brought him money and fame as well as friendship. He also noticed that his ideas, which had taken on a strongly Setian cast after years of diary work and magical practice, had seeped into his writings and those of his group. This hadn't been done as an attempt to "Setianize" the world, but as a natural consequence of his own transformation.

One of the members of his Pylon became a III^o, and he was glad to turn the running of the Pylon over, although he went to about half of the meetings they had. The III^o ran an ad in the local free paper, and the result of selling his occult books over the years brought a few more members.

There was even a Gathering in his area in the next year. He gave a discount to visiting Setians, who took advantage of it and carried coupons to their friends at home for his mail-order business. The Setians, who appreciated the free items (used reading list books, cool movie promotional items, etc.) he provided at the Gathering, were glad to use their LBM and networking to get him a few dozen new customers across 20 states and two foreign countries. At the end of the Gathering he swore that he would never help run a Gathering again. Two years later he volunteered to help put together a Conclave in the nearest large city. [Some of you will laugh about this sentence years from now.]

He expanded the specialty shop to a used bookstore, and started selling used reading list books to Setians, and taking a special joy in burning the occasional copies of anti-Temple books that would come his way. He wrote some great articles on initiatory themes in detective novels - both esoteric versions for the *Scroll* and not-so-esoteric ones for mystery magazines. He taught an adult extension course on the topic at the local community college. He also buried a time capsule under his store containing the *Crystal Tablet*, his own magical writings, newspapers, and of course his his favorite Chandler novels - as a magical sign of his desire to interact with the future.

His wife got his college degree in English and began training for the Priesthood under the local Master of the Temple IV^o. He began writing more and more on free-speech and library issues, and began to see that he was making a difference in the intellectual tone of his town. His interactions with the Temple were very infrequent in his senior years, except for spending a couple of years visiting his old friends around the world. The trip impressed many younger Setians by the power of his presence, which had grown rather strong after years of practice.

He died at age 93. He gave his mystery collection to a local college, where it remains a great resource to this day. The local paper wrote of him as a hero of free speech, and a mystery trade magazine carried his obituary with reminiscences of how much fun he was at parties. He left some of his estate to the Temple, a few hundred bucks to his Pylon, and started a minor scholarship in library science at a nearby university; but mostly he left it to his wife and kids.

He had a good deal of fun. He got to meet and influence people most interesting to him in the world. He caused a Pylon gate to come into being, helped the Temple take root, and worked alchemy over the intellectual level of his community. Even in his leave-taking he influenced these things in ways beyond death.

Appendix to Essay Eight: Duty

- by Stephen Edred Flowers V^o
- South Solstice XXXIII/1998

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!” (sic)? 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 *trowe* or *trowth* and Old Norse *tru*.

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 Yule-tide 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 who 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**.

Miniu ere heizet triuwe.

Essay Nine: The Book of Questions

Setians take as true that inquiry purifies the soul. The simplest formula for this is: Think it out, remove what you don't find worthy in your life, do magic, and move toward your goals. As easy as this sounds, most people never actually make time to think.

There are no correct, standard, or "right" answers to the following questions. All Setians must come up with their own. Hopefully some of the answers will change as part of their *Xeper*.

Priestess Rosemary Webb gathered questions from Setians of all degrees. Here are 100 of them. If you want a real spur to your *Xeper* in your first few years in the Temple, do the following:

After you have been in the Temple a few months and have begun to see Setian thinking in action, you can make great use of the "Book of Questions". Every ninth or tenth entry you make in your magical diary, pick a question at random, write it in your diary, and write your answer. Try to be specific and use things occurring your life at the time. Most people won't do this the moment they discover that they won't be tested on it. Those who do will learn that initiation is hard, but the rewards are great and subtle.

A Setian Book of Questions

- collected by Rosemary Webb III°

Since as a Setian I discarded my childhood notions of right and wrong, I am working to create for my self a coherent set of ethical guidelines. I would prefer to create these before I come into a situation where I need to act quickly, particularly since I don't think well on my feet.

I started by examining Glenn Tinder's *Political Thinking* [#16G]. Although this book provides an excellent chapter on "Why engage in political thinking?" that can be extrapolated to any kind of thinking, I found myself wanting more specifically Setian types of questions to consider.

I had hopes for Stockton's *Book of Questions*, but again found that many of those questions had obvious answers when approached from a Setian perspective.

Since such a list did not exist, I have started to collect such questions. I've used two major criteria for deciding whether to include a question in this list:

A. Is it interesting and/or meaningful from a Setian perspective?

B. Is it of practical value to a Setian? That is, after a Setian considers it, might he choose to do some action differently?)

So here is a list of questions that I find thought-provoking. Some of them may be resolved quickly after consideration; others are more mysterious. Some are explorations of ethical situations, while others explore hypothetical situations and help me to articulate what I value. Yet others help me discover techniques to create my self as an immortal, powerful, potent individual.

Please send me any of these sorts of questions you may find, and feel free to write me with comments about any of these.

1. Since we as Setians are aware of the timeless reality beneath and beyond common knowledge, is it therefore our responsibility to work in society to promote our values based on that deeper knowledge?
2. Why would some Setians loan money to a drunk Christian brother-in-law but be reluctant to loan money to a member of their Pylon?
3. If the Temple of Set is the only value system that we think is correct, why don't we proselytize?
4. Would you do MBM for hire?
5. What is your earliest memory? How is this memory tied into your initiatory life?
6. Under what circumstances would you give up this current life? To save another person? What if that person were or were not not a Setian? A family member? A number of individuals?
7. Who would you chose to be your next-door neighbors? Why?
8. Is philosophy the action of an individual or a group? Who "owns" philosophical ideas?
9. What remote event (an event at which you were not present) touched you most deeply? Why? What is the first instance of this you remember in your life? How is this related to your Becoming?
10. How have your goals changed from the information written in your admissions letter to the Temple?
11. What is the difference between *Xeper* and maturing?
12. How do we use our cultural and educational experiences in the service of our *Xeper*? How do different resources make for different *Xeper*? Or do they?
13. How should personal boundaries be constructed in the Temple of Set? How does this differ from the World of Horrors?
14. What does Set get out of the actions of his Temple? Of the actions of individual Setians?
15. What body modifications have you made? Why?
16. What diet do you follow? Why?

17. What happens to nonInitiates when they die? What does this tell us about our relations with them during our lives?
18. When is the unnatural part of an Initiate born?
19. What makes each human being an individual, if each human is conscious through the Gift of the Black Flame?
20. Why do some individuals seem to have more potential to *Xeper*? Why do some individuals seem to *Xeper* for the better while others do not?
21. Does humanity as a whole “serve” those who have the will to Come Into Being?
22. With your current status as an Initiate, how have your relationships to non-Setian family and friends changed since you entered the Temple [or have they]? Why?
23. Are we affected by the magic of our ancestors? If so, what magic should we send toward the future?
24. Why is your memory of certain periods of your life (early childhood, recent events) more vivid than of others? What do you do to create memory?
25. Why are some magical events so difficult to recall?
26. Is it important to control your own funerary rites?
27. How do you as a Setian deal with a desire to give “unselfishly”? Or do you?
28. Odhinn twice committed felonious acts for the sake of “right action”. How should a Setian dedicated to ethics and honor handle a situation in which “right action” (or appropriate action, or necessary action) requires the breaking of a law (for example, dealing with an unjust or oppressive law)?
29. As Black Magicians are we expected to have a different set of ethics from profane society?
30. How do you balance the self-creating effects of *Xeper* with ordinary, day-to-day experiences, such as job, parenting, etc.?
31. How do you balance the Setian’s right and desire to work his will, with the nonInitiate’s right not to be intruded upon? [For example, how do you - or can you - justify the use of LBM or a lust or destruction ritual to work your will against a member of profane society?]
32. What is the value of Setian friendships? Other relationships?
33. Is it important to take credit for things you put in motion?
34. What is the basis for Setian relationships? Why is it that such relationships seem to be built on trust that is much stronger than with any other [non-Setian] person?
35. How valid are my purely subjective artistic creations for my own purpose of initiation? How can/should these be used to kindle the Black Flame among the potential Elect among the profane?
36. How do you handle terror? Have you ever experienced terror?
37. What is the relationship of my present self and my future self? How can I use the future self to aid my present self?
38. What will you be doing in six days, six months, six years from now? How does each of these actions serve your long-term dreams and goals?
39. Why engage in ritual? In group ritual?
40. If the organization called the “Temple of Set” were to cease to exist tomorrow, what would you do?
41. If we are each self-created gods, why do we work with *neteru*?
42. What is the purpose and use of a magical name? The drawbacks?
43. Who in your mundane circle of family and friends knows of your Setian philosophy? Who knows of your affiliation with the organization? Why does each know?

44. What would you **be** if you were **not** in the Temple? Who would you be? What would you be doing?
45. Why do we work in a society of Black Magicians? Why not work solo?
46. When is it good to give up power over another? When have you benefited by “letting someone go”?
47. What relationship does the LHP/RHP decision have with the decision of keeping certain things private? Is promiscuity (that is, indiscriminate sharing of feelings, ideas, and resources) a manifestation of the RHP? What about inclusiveness?
48. How does one balance the deification of the individual (which fosters elitism) with the principle that each individual is a separate god (which fosters egalitarianism)?
49. How do you know if your magic is working?
50. What is the application of *Thelema* and **Indulgence** to *Xeper*?
51. Can we anticipate what the next æonic Word will be?
52. What techniques do I use daily to increase my awareness?
53. Why do I remain in the Temple?
54. What are the implications if someone I greatly respected were to drastically change what he previously thought? Would this change of heart on his part in any way change my own opinions, or my valuation of the work we had done together?
55. When I experience a loss, what do I do? How do I cope? What are my avoidance techniques? My unconscious/foolish reactions, if any?
56. If you were to design a ritual to help you see what you are overlooking, what actions would you use?
57. What is the difference between *Xeper* and knowledge? Between *Xeper* and wisdom?
58. Where does balance prevent problems in *Xeper*? Where does calmness create problems in *Xeper*?
59. How can we trust Set?
60. Why do we use darkness as a symbol? Would “light” work as well? Could we use green instead of black? What of our æsthetic is essential to our practice?
61. Does everyone *Xeper*? Can everyone *Xeper*?
62. Are the reasons a person joins the Temple important? How would you find your “real” reason rather than the reason you gave yourself? What does this tell you about other Setians, your own process, or the nature of the Æon?
63. To what extent does the Prince of Darkness interact with his Temple?
64. Is it ethical (whatever that might be) if, as you *Xeper*, you leave behind people who once meant something to you?
65. How does the magical link operate?
66. What is your technique for **Remanifestation**? What artifacts and actions have you released into the world to extend your being there after physical death?
67. What is “essence”?
68. What moments before I entered the Temple are initiatory moments? What moments before I entered the Temple of Set were magical moments? What is the relationship between the two?
69. What is the connection between wonder and **Indulgence**? between wonder and *Xeper*?
70. What is the difference between Set and the Black Flame?
71. What do we gain initiatorily through involvement with organizational elements such as Pylons?
72. Is it a good idea for Setians to become involved in organizations that support religious and civil liberties? Should I do more of that?

73. What part of the Church of Satan legacy should we carry through to the future?
74. What is the use of the quest in our initiatory lives?
75. How do you decide when it's time to move on to other things? What tells you it's time to close a certain aspect of your life?
76. Does Set "love" Setians?
77. What is the relationship of magic and *Xeper*?
78. I find that the results of my work, being results of my "true will", often contrast with what I originally projected into my subjective universe. How can I focus and identify or articulate my sheer true will to meet my true needs for growth and *Xeper*?
79. Why does the Temple not have a structured curriculum of study?
80. What are the use and principles behind magical loyalty?
81. Why is it important to stand up for the Temple, or for the **idea** of the Left-Hand Path? What have you gained or lost doing so?
82. What is the appropriate response when a Setian seems no longer interested in Setian matters? If he says he's interested, but no longer acts on his words?
83. What can you do in your community to subtly increase the Temple's magical influence? What can you do to increase your own? How does looking for such opportunities help you become more awake?
84. How do Setians view immortality? Is living forever seriously considered as a possibility - through the flesh or through the spirit?
85. What is the role of compassion in a Setian context? Of jealousy or vengeful rage?
86. How is the tendency toward megalomania [or the like] monitored or kept in check in the Temple of Set?
87. What, if any, are the limits of what the human will can accomplish? Why?
88. How do you want to be remembered six months after your death? Six years? Six decades? What do you need to do to accomplish this?
89. Why are there so many more men in the Temple than women? Why are mainly middle-class white males with some college drawn to this group? Does it matter from what social matrix we draw? Should we do something about it?
90. What is the proper use of anger?
91. How do we deal with people who have made grave errors in the past, when they claim they wish to turn over a new leaf and join the Temple?
92. What physical capabilities are necessary for the Black Flame to exist in a person?
93. What are the use of birthdays, or of any anniversaries?
94. If Set is the Prince of Darkness, why is the Temple of Set using the symbol of the scarab, a symbol of the Sun at midnight?
95. What is your personal definition of "initiation"?
96. What is essential to me?
97. Can one change one's essence?
98. When do I think I'm going to die? How? What do I want to happen to my belongings [including my body] after my physical death? What am I going to do until the time of my physical death?
99. Why am I doing this right now? How is reading this helping my initiation? What am I doing with this material?

Acknowledgments

Portions of this "Book of Questions" have been contributed by [then] Priest Don Webb. [then] Adept Vesa Iitti of the Kalevala Pylon, Priestess Ruth Nielsen, the Set XIV-XVIII Conclaves, the Midyear Gatherings for 1993 through 1997, the Bull of Ombos

Pylon, Ipsissimus James Lewis, and Adept Guiniviere Curfman.