

The Temple of Set



- by -

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Introduction

In *The Marvelous Land of Oz* (1904) L. Frank Baum had his imperiled hero Tip (the future Princess Ozma) tie together two sofas, palm branches, and the stuffed head of a gump (in Oz an elk-like creature) with rope and clothesline, sprinkle it with magic powder to bring it to life, and then use it to fly away to safety.¹ Nevertheless, as evident from the improvised haste of its assembly, the gump was sorely wanting in aerodynamics, and only barely brought its passengers to a landing before falling apart. Tip granted its wish to be disassembled, though the stuffed head remained alive and continued to startle bypassers with comments throughout, presumably, the rest of the thirteen original Oz books.

The Church of Satan, founded in 1966, was a bit like Baum's gump. It was also thrown together in improvised haste from a variety of vaguely- or un-related concepts and then used to transport its riders on an unpredictably soaring, plunging, and haphazard journey throughout the next nine years until its own catastrophic crash in 1975. Like the gump, it **did** complete the journey; also like the gump, it is something of an amazement that it got off the ground at **all**, much less flew as long and as far as it did.² The story of this "long, strange trip" is told in *The Church of Satan*, my companion history to *The Temple of Set*.

I make this point because the Temple of Set, when **it** was founded in 1975, was an entirely different phenomenon. Organizationally it had the benefit of the entire experience of the Church of Satan upon which to draw: to improve in part, to discard in part, and of course to disregard when building anew. Even more crucially the Temple had from its inception a crystal-clear definition and understanding of its metaphysical authenticity and license. Its evolution over the next quarter-century would see refinements in the organization and increasing exploration and enhancement of the philosophy, but the original bases of both would never change.

The differences between the two organizations will also be mirrored in the contrast between *The Church of Satan* and *The Temple of Set*. The former is a roller-coaster ride of alternately serious, philosophical, humorous, tragic, ironic, heroic, embarrassing, frightening, and startling personalities, concepts, and events. "If I hadn't lived through it myself," more than one old Satanist has remarked to me upon reading *The Church of Satan*, "I would have found it almost too bizarre to believe."

The Temple of Set will not be such a rollicking reading experience, though I daresay it will be a substantially more searching and informative one. Its purpose is first to explain what the Temple is and how it came into being, then to show how its many Initiates have all contributed to the strengthening and refinement of that vision over subsequent years.

Certainly it has not all been a smooth, steady, unified climb to the stars. Both senior and junior Setians have had their flaws and failings as well as their talents and strengths, and as a consequence the Temple has had its share of failures along with its successes. But without exception each difficulty has been honestly confronted as a learning experience; the result has consequently been an institution that much more substantial and resilient.

An additional distinction between the two books is that while the former can indeed claim to embrace the entire history of the Church of Satan, this book could never hope to fulfill a similar goal with regard to the Temple of Set. The Church of Satan was a fairly simple, linear story, to which a relatively small number of individuals made specialized

¹ The gump was included in Walt Disney's 1985 film *Return to Oz*, being a composite of Baum's *Marvelous Land of Oz* and *Ozma of Oz*. In this film Dorothy Gale was substituted for Tip as the gump's creator & rider.

² Arguably its stuffed head - an Anton LaVey fan club using the Church's name - has also remained "alive and commenting" since the authentic Church's 1975 conclusion.

contributions over a brief period of time. The Temple of Set may be more likened to an explosion within the heads of a great many individuals of rich and diverse backgrounds, yielding a mix of ideas that would constantly be shared, reconsidered, and compounded.

The extent of this corpus of knowledge is already staggering, and of course still continues its exponential growth throughout a variety of communications and records systems. Among these are the *Jeweled Tablets of Set* standing reference volumes; the archives and continuing issues of the *Scroll of Set* newsletter; the Temple's Internet public website and private "Intranet"; the documents and periodicals of the Temple's many Orders, Elements, and Pylons; Temple and specialized reading lists, international/regional/local conclave events, and the overwhelming amount of personal and interpersonal workings and dialogues involving individual Setians.

When I undertook to write this *Temple of Set*, therefore, I knew immediately that its focus would need to be more a personal perspective, more an overview of what during the adventure of the Temple to date has seemed to me to be particularly notable: not just because of drama or colorfulness, but because it played some necessary or significant part in the unfolding of the adventure. It will, I think, also be my initiatory testament.

As a comprehensive history, *The Church of Satan* can be read by anyone - Setian, Satanist, or profane - and be expected to reasonably communicate its story in proportion to the intelligence of each such reader.

The Temple of Set presents a somewhat different problem. While I intend that this book be as direct and unambiguous as possible, Setian philosophy requires "initiatory consciousness" - not only an interest in the subject matter but both the intellectual and metaphysical capacity to comprehend it in its ultimate sense. Within the Temple, persons possessing such capacity are referred to as "Elect" and are deemed to have potential for initiation. Those lacking it, best intentions notwithstanding, would find the initiatory experience bewildering, frustrating, and meaningless. Accordingly the Temple endeavors to not admit them, or to disaffiliate them as soon as possible if accidentally admitted.

It is much the same with this book. There are aspects of it that may either enter your mind like flame or just leave you confused and annoyed. My pleasure in the former case; my apologies in the latter.

[Non]finally, *The Temple of Set*, like *The Church of Satan* for many years/editions, will be a "living book", subject to any number of changes, additions, corrections, and updates as various knowledgeable readers comment upon it and/or I refine my own information and opinions. Check "www.xeper.org/maquino" occasionally for updated drafts/editions.

The Church of Satan was not made available as a printed/.pdf ebook until it was a completed project [which took several years]. I have decided to handle *The Temple of Set* a bit differently. It will be uploaded to my webpage in .pdf format in successive piecemeal drafts until the whole thing is finally there. Along the way I will probably be updating, correcting, and revising earlier parts as appropriate. Accordingly I welcome readers' questions, suggestions, and comments - though I must plead in advance that I may not be able to answer each personally. I **can** promise that each will be carefully read, and if appropriate used to improve the next update. Please send comments to me at:

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Chapter I: The Final Conflict

As is detailed in *The Church of Satan*, three tensions and dilemmæ inherent in that institution came to a boiling point by early 1975. Among these:

(1) Was the Church of Satan theistic or atheistic?

(a) Did it believe in Satan and his fellow dæmons as actual intelligent, active, willful entities extant in time and space? Or did it disbelieve in the existence of such beings [along with the Judæo-Christian God], and just use them for spooky window-dressing in rituals that were merely imaginative psychodramas?

(b) In this same vein, was there perhaps a “two-tiered” attitude within the Church, whereby its High Priest and Priesthood indeed privately believed in Satan and other dæmons, while at the same time presenting to the public an attitude of atheistic satire? Per this interpretation, ordinary members of the Church were initially/generally treated much as the public, yet selectively introduced to the deeper, true metaphysics as they might show themselves capable of understanding and accepting it.

(2) The original Church of Satan in San Francisco had been inaugurated, part seriously, part whimsically, by Anton Szandor LaVey in 1966 as largely a personal vehicle for advertisement and profit, based upon his colorful personality, extensive knowledge of the Black Arts and occultism generally, and atmospheric house in which to give lectures, hold meetings, and perform rituals. However, as over the years the Church expanded beyond San Francisco, through individuals and groups having little or no direct exposure to these specific original allures, it began to become more of an impersonal institution united by common beliefs and ideas. Its focus was indeed Satan; Anton was revered as his High Priest and Earthly deputy only. Correspondingly the decentralized Church behaved more like a nonprofit organization than a profitable business.

(3) The more the Church grew, and the more Anton himself became a well-known popular icon, the more withdrawn and private he became. In part this was understandably a reaction to years of being iconized, lionized, media-exploited, and sometimes threatened. He simply became weary of it, exhausted by the demands of having to constantly keep up his Mephistophelian glamor-image. Unfortunately this reclusiveness also extended to the Church of Satan itself beyond his old, familiar entourage in San Francisco. He gradually avoided direct contact with the more distant membership, which had the dual consequence of forcing them to rely more on their initiative and increasing his suspicion of their uncontrolled independence accordingly.

These factors culminated first in Anton’s “Phase IV” policy paper to the Church, in which the formal standing and authority of non-entourage Church officials and groups were weakened in favor of an informal “Movement” whose preferential membership and influence would once again be Anton’s sole decision.³ His next, and as it turned out explosive action was to attempt to destroy the independent significance and structure of the Church’s initiatory degree system, by also making both the definition and the bestowal

³ Appendix #116, *The Church of Satan*.

of such titles merely his personal whim.⁴

In terms of my personal involvement, *The Church of Satan* culminated with my June 10, 1975 letter to Anton and Diane LaVey rejecting what I regarded as their critical corruption of the Church of Satan, and simultaneous letter to the Church membership announcing my disavowal of the organization controlled by them. These were followed by many other Satanists' resignations, either immediately or after days/weeks/months of waiting to see if Anton LaVey could or would explain and/or correct his startling policy decisions and announcements.

As copies of these resignations continued to pour into my mailbox, I realized that I was being looked to to provide some sort of corrective/alternative course of action. Frankly I felt both ill-qualified and ill-disposed to do this.

For the past six years the Church of Satan had seemed not only unique but indeed metaphysically sacred to me. I had never regarded it as "just an organization" alongside which other, similar Satanic churches could just as validly exist. Correspondingly I did not regard Anton LaVey as simply a charismatic individual or even genius, but as the anointed personal deputy of Satan himself. I had now spoken in my Magisterial capacity to deny both of these legitimacies henceforth, but that was not at all the same thing as proposing to personally replace them.

Beyond that I was grappling with intense personal shock and heartbreak. My association with Anton and Diane LaVey had become almost as close as to my own parents, and quite obviously the affection had been mutual. I was bitterly angry and depressed at the circumstances which had now shattered this relationship. I could only hope that at some, probably distant future time the LaVeys might come to understand my plight and decision, and even see it as the most constructive course for the legacy we had all worked so hard those many years to build.

Nevertheless I had to begin thinking about some sort of "reformed Church of Satan" to replace the corrupted one. To other Satanists I referred to the concept as a "Second Church of Satan", although this was only a descriptive term.

And of course the central question remained unanswered. If the Devil had indeed consecrated the original Church of Satan [and its High Priest], how was I or anyone else to conclude that he would now transfer this authority to a successor Church?

During my tenure in the Church I had of course practiced both Lesser and Greater Black Magic⁵, the latter much less frequently but also on at least two occasions - the Workings of the *Diabolicon* and the Ninth Solstice Message - quite overwhelmingly. Yet beyond a basic conviction that there was thus something indeed to be said for GBM as a technique, I had by and large not aggressively explored it. Most of my Church time had been taken up with purely-administrative responsibilities. On the magical side of things I had indulged myself only in occasional LBM experiments and some philosophical/historical/theoretical writings in the *Cloven Hoof* and personal correspondence.⁶

In March 1975, however, after being advised of its existence by Priest Robert Ethel of the Washington, D.C. Asmodeus Grotto, I tracked down a copy of Meric Casaubon's *John Dee's Actions With Spirits*, a 1659 facsimile reprint, at a little occult store in San

⁴ Chapter #35, *The Church of Satan*.

⁵ **Lesser Black Magic** (LBM) is the influencing of beings, processes, or objects in the objective universe by the application of obscure physical or behavioral laws. **Greater Black Magic** (GBM) is the causing of change to occur in the subjective universe in accordance with the will. This change in the subjective universe may cause a similar and proportionate change in the objective universe. GBM involves the summoning of both intensively rational (*dianoia*) and consequently intuitive (*næsis*) concentration of thought.

⁶ This is fairly extensively documented in *The Church of Satan*.

Pedro, California. The book looked just like every magician wants a grimoire to look: big, thick, heavy, and leather-bound. I could hardly wait to “take the original Keys out for a test drive”, and did so that very evening at one of the old artillery batteries at Fort MacArthur where I had conducted many a Call to Cthulhu during Army Reserve weekends with the infamous 306th Psychological Operations Battalion.⁷ The result was nothing short of astonishing. The following day, March 9th, I jotted down the results:

For the first Working I decided to pronounce the 19th Key, invoking ZIM (the 13th Æthyr). *Cornu* required twice before any response.

Then the result: I recall coming, under hazy circumstances, to a large wooden-beamed hall in which were seated a number of men around a table. I knew them to be the “Secret Chiefs” of the “White” tradition of whom Aleister Crowley and others have spoken.

I suggested that I might be allowed to join them, sensing that they did not immediately perceive my identity as a Magister Templi of the Left-Hand Path. But there was some dissent, as though some of them were wary of me.

Finally I revealed myself as a Magister Templi. They reacted more negatively than before, donning robes of various colors. I responded by donning my own black/blue robe, whereupon there was a reaction by them of even stronger dislike. I responded with anger in turn.

There was a violent conflagration, the hall collapsed, and I recall nothing further.⁸

This was no mere dream, since I did not fall asleep, nor was it the type of hallucination which may follow from fatigue, self-hypnosis, or other “bewilderment” to the mind. It was a rational experience, perfectly clear to my normal senses. It was very “crude”, but then I hardly expected anything polished to come of a first Working with a new magical system. I drew no particular meaning from the sequence itself; what was significant to me was the sharpness and clarity of the entire experience - far more so than Workings conducted with the Crowley Keys in the *Equinox* or the LaVey Keys in the *Satanic Bible*.

I decided not to immediately mention this to Anton LaVey. It was hardly politic to recount such an experiment to the author of the *Satanic Bible*, at least not until I had explored and understood it better. Robert Ethel, who himself possessed a copy of the Casaubon volume, would be a more suitable correspondent. Upon returning to Santa Barbara I wrote him:

In case you thought I passed right over your discovery of the Casaubon reprint mentioned in your December letter, I did not. But it has taken me this long to locate a copy, inspect it for accuracy, and form some preliminary conclusions concerning it.

From what I have read in the book so far - coupled with results I have obtained from an experimental operation with one of the Keys - it is a tremendously powerful text. The secret to its proper use lies, I believe, in the disassociation of its implications from hybrid/Cabalistic jargon. This includes the pronouncing of the Keys themselves (which, from Mathers’ time onward, have been spoken per the letters of the Hebrew alphabet and not according to the simple phonetics implied by each letter in the text).

There are two general points to be considered. The first is that which I brought out in the “Caucus Race” article in the *Hoof*, i.e. that Dee, Kelley, and Casaubon would have been playing with fire [at the stake] had they not bent over backwards to couch their texts in “good Christian” terminology. [One could say much the same for John Milton, whose *Paradise Lost* is an excellent example of such lip service.]

The second point is that Dee and Kelley were themselves necessarily of a Judaic/Christian educational background. They would have been inclined to interpret extraordinary contacts in line with the myths and legends most familiar to them. In going through this reprint of Casaubon, I have attempted to evaluate each “Angelic” incident in a more empirical frame of reference. A pattern is

⁷ See Chapter #31 of *The Church of Satan*.

⁸ Aquino, M.A., Working Record, Enochian Keys, March 9, X/1975.

emerging that I find very exciting, but I must proceed further with the correlation before I commit myself to conclusions.⁹

I had then relegated Mr. Casaubon to my bookshelf against some presumed future leisure time for such enjoyable explorations. I took him out just once again that spring, to activate a GBM working recorded as *The Sphinx and the Chimæra* (Appendix #1).

This working was quite spectacular as an experiment in formalized rational and intuitive thought. Scholarly research preceded the working; then GBM was used to overlay it with enlightened awareness. [This concept will be discussed at greater length in Chapter #8.]

As the Church of Satan's 1975 crisis began to unfold, I attempted to comprehend and address it reasonably and practically through correspondence and discussion. But as the situation worsened, I felt increasingly the need to seek guidance from the authority of the Church's very existence, Satan himself. It seemed to me that if the Church were authentic - and, for that matter, ultimately so beyond Anton LaVey's current representation of it as merely his personal creation and vehicle - the Prince of Darkness would have to step in. As the senior Master next to Anton himself, I concluded that the responsibility to seek such a GBM resolution fell to me.

One of the distinguishing characteristics of a Master IV° [as beyond a Priest III°] in the Church of Satan was Familiarity with [or, as Aleister Crowley might have put it, "Knowledge and Conversation of"] the essential Powers of Darkness themselves, including their primal energizing source, Satan. The Priesthood of Mendes III°, by contrast, could perceive and represent these Powers, but not consciously meld with them. Perhaps the most famous modern example of the facility of a Master in this regard is Crowley's *Liber 418: The Vision and The Voice*, in which his own initiation at this level is recorded.

I chose the night of June 21-22, X/1975 as an appropriate occasion for the working. The time/events following my June 10th letter to Anton and Diane had suggested to me that an ordinary solution was increasingly improbable, and that evening - as the Summer Solstice and anniversary of my own ordination to the Priesthood five years previously - seemed "traditionally" respectful. I cannot recall the date having any other significance to me at the time than this.

At midnight I was alone in my home at 302 East Calle Laureles, Santa Barbara - save only for my beloved Irish Setter, Brandy. As was my habit with GBM workings, I put a phonograph record on the turntable and set it to endlessly repeat. I chose a selection which I had never used before [and, out of personal regard for the result, have never used since]: Ralph Vaughan Williams' *Fantasia on a Theme by Thomas Tallis*.

My altar was located in the living room of the house. I opened the working in the traditional Satanic Mass, then spoke aloud the First Part of the *Word of Set*.¹⁰

I felt an impulse to enter my study - "the Sanctum" as I nicknamed it - and with Brandy curled up at my feet, sat down at my desk and took up pen and paper. Then, over the next four hours, I wrote down the words of *The Book of Coming Forth by Night*.

The experience was neither one of "dictation" [as in Aleister Crowley's *Book of the Law* working] or of "automatic writing" after the spiritualist fashion. The thoughts, words, phrases seemed to me indistinct from my own, yet impressed me as both unique and necessary, as though no other sequence would do. Frequently I paused for a time, waiting for what might occur next. Three times I got up from the desk entirely - once to find a small book by Wallis Budge, *Egyptian Language*, and leaf through it until I found the

⁹ Letter, M.A. Aquino to Robert Ethel, March 12, X/1975.

¹⁰ See Appendices #3 and #4 for the text and discussion of the *Word of Set* version of the "Enochian Keys".

sentence that had gnawed at me, copying its hieroglyphs into my writing; once to trace an exact copy of a scrawled passage from the *Book of the Law* into the narrative; and finally, at its apparent end, to place a small piece of my own artwork (which I had done sometime previously, merely on a meditative whim) as a “seal”.

By about 4 AM the document was completed, and I was mentally and emotionally exhausted. I did not formally close the working [though I did stop the endlessly-cycling phonograph], and simply fell asleep until the late morning of the 22nd, when I first read through the complete text and tried to collect my thoughts concerning it.

Chapter 2: The North Solstice X Working

The Greater Black Magical working record *The Book of Coming Forth by Night* was not only a revelation to and reorientation of myself personally, but also the founding authority and philosophical cornerstone of the Temple of Set.

Appendix #2 contains the text of the working, followed by my most recent analysis and commentary concerning it in Appendix #3. [As a separate ebook I plan to make available a photofacsimile of the actual original document, which would consume too much memory for practical inclusion in *The Temple of Set*.]

In this chapter, however, I would like to consider the phenomenon of the working *per se*. What was it? What sort of validity, if any, can be assigned to it? Should this be different for others besides myself? Should it be regarded as a time-specific document or as something with “timeless” relevance and application?

In Chapter #1 I said that there was nothing overtly sensational, supernatural, or melodramatic about the *Book of Coming Forth by Night* working. I simply sat down and wrote it. It was not dictated to me by a materialized Egyptian god, nor did the words burn themselves into the pages like the fabled Hebrew Ten Commandments. The thoughts were “comfortable” ones, comprehensible to me within my preexisting frames of reference.

What, then, distinguished the *Book of Coming Forth by Night* from a mere meditation or exercise in creative writing? No more and no less than a sensation I had then, and conviction ever since, that something beyond Michael Aquino was generating it.

In his excellent work *The Psychology of Anomalous Experience*, Graham Reed (Professor of Psychology at York University, Canada) surveys the many types of human thought-experiences beyond the ordinary emotional or rational. “Anomalous,” he begins, “means irregular, distorted, or unusual”.¹¹ He goes on to note that these classifications may be in the individual’s own opinion, or in that of parts or the whole of his surrounding society. While some such experiences may indeed be symptoms of various forms of mental illness, others are quite routinely a function of healthy thinking and are not at all pathological.

We are all familiar with AEs such as dreams/daydreams, “trick of the mind” visual/audible/conceptual illusions [as in stage magic presentations, paradoxes, distortions of perspective, etc.], memory surprises, and *déjà vu*. None of these are cause for concern unless they become unusually frequent or otherwise overwhelm “ordinary” thought.

The area into which *The Book of Coming Forth by Night* falls, however, has to do with what Reed calls “experience of self”. It is:

... fundamental to the whole of the individual’s psychic life. It underlies, determines, and colours all other experiences. Like other critical aspects of mind, we take it for granted and are only aware of it when it is disturbed in some way. It is almost impossible for a person in normal health to imagine what it would feel like **not** to be experiencing oneself as oneself. This is doubtless because imagining, like all other mental activities, normally occurs in the context of self-experience.

Clearly the experience of self is inextricably involved in all other cognitive activities and states because it underlies them and acts as a selector, integrator, and synthesizer. In a sense all the experiences we care to discuss affect, or are affected by, this central experience. So it would be possible to discuss it partially in terms of, for example, attention, registration, memory, thinking, or emotion. Being oneself determines how we attend and to what we pay attention. It is a product of all our stored experiences, and it determines our emotional responses. At the same time the idea “me” is a concept, the development and range of which can be considered like other concepts.¹²

¹¹ Reed, Graham, *The Psychology of Anomalous Experience* (Boston: Houghton Mifflin, 1974), page #9.

¹² *Ibid.*, page #112.

Reed delineates four different types of anomaly from this normal, comprehensive “me”: (1) inability to distinguish oneself from one’s environment, (2) attribution of personal thoughts/imagery/actions to external forces, (3) experience of a detachment or separation of the self, and (4) concern that one’s experience of self/reality is not in fact valid.

The first - the “blurring of *ego* boundaries”¹³ - is characteristic of clinical schizophrenia, but in a contrasting and even highly-respected sense also encompasses the dissolution of the self into the “higher unity” of the cosmos as, for example, in *nirvana*.

The third - detachment or separation of the self - also takes a variety of forms, from the dream “out of the body” experience to the more elaborate, subtle, and metaphysical concepts of “astral selves”, the Egyptian *ka*, the sinister *Doppelgänger*, and in general the soul/mind/body distinction.

The fourth - doubt of the experience of reality - raises the question in one’s mind whether his entire experience of being, and that which is outside it, is truthful. Most recently this theme was dramatically romanced in the *Matrix* series of movies.

As for the second, it is in many respects both the most extraordinary and the most troublesome of the four. Here we find people who are convinced that they [or others] have been “programmed” by the government or aliens to think or act in certain ways, from sex slaves to “Manchurian Candidates”. Some may feel that their own thoughts are being sucked away by “thought vampires”, or that other people or beings are able to “tune into” their privacy just as on a radio channel.

The second type also embraces, however, metaphysical or religious experiences of a “revelation” nature. These may range [as historically in various religions] from possession or incarnation to prophecy, “channeling”, or simply perceiving one or more Great Truths. Far from being regarded as psychopathic maniacs [although they might well have been in their own day!], such representatives as Abraham, Moses, Jesus, Mohammed, the Buddha, Joan of Arc, the Mahdi, and Joseph Smith are popularly regarded with superstitious awe. Their less-successful competitors throughout the ages, of course, remain recorded as only heretics, weirdos, frauds, or madmen/women.

There are two other interesting features of most “revelations”:

First, as they are presumed to spring from a supernatural, all-knowing source, they are [at least by believers] not subject to the usual sort of factual questioning or analysis. They are to be accepted as an act of faith. Inaccuracies or inadequacies in them are ignored or assumed to be “revealed in their truth and understanding” at some divinely-determined future time.

Secondly, some adherents rely upon a steady stream of such manifestations to keep the belief-system going. Hence the series of Hebrew prophets, the visions and miracles throughout the New Testament, and of course the “Book of Revelation” telling Christians how the whole show is eventually going to climax.

The Book of Coming Forth by Night fits Reed’s definition of an “experience of self/second type/revelation anomaly”, but does not exhibit or depend upon the two sub-features described above. It has been extensively and exhaustively examined, and compared to other perspectives on reality, by many Setians [and nonSetians] over the decades - and again here in Appendix #3. Also it has apparently passed well the test of time as a stand-alone document, requiring neither sequel nor supplement to retain its usefulness and relevance to Setian philosophy.

Now perhaps I may productively return to my own sensation, reaction, and opinion the morning of June 22, 1975.

¹³ Cf. P. Federn, *Ego Psychology and the Psychoses* (NY: Basic Books, 1952).

Frankly I didn't know what to make of the *Book of Coming Forth by Night*. It was certainly not at all what I had expected [although I hadn't known **what** to expect the evening before]. Obviously it contained elements of ancient Egypt, Aleister Crowley, and the Church of Satan. But it mingled these in what was to me an odd and unfamiliar way. In some ways it seemed ancient, in other ways futuristic. It seemed to be speaking to me personally, but also to as-yet-unidentified others. It contained cosmology, philosophy, magic, evolution, cryptography, promises, and threats. Summarily it pretty well upset my entire apperception.

I did, however, have two immediate impressions: one, that it was authentic - what it claimed to be - a communication from the Egyptian god Set; two, that I myself must take it wholly and sincerely to heart. Even today, after all these years of examination of and reflection upon the *Book of Coming Forth by Night*, I cannot explain or defend these convictions, but simply recall them.

In his "Preliminary Remarks" to his *Book 4*, Part I, Aleister Crowley discussed at some length the ecstatic vision which each founder of a religion seemed at one point in his life to experience:

Finally something happens whose nature may form the subject of a further discussion later on. For the moment let it suffice to say that this consciousness of the ego and the non-ego, the seer and the thing seen, the knower and the thing known, is blotted out.

There is usually an intense light, an intense sound, and a feeling of such overwhelming bliss that the resources of language have been exhausted again and again in the attempt to describe it.

It is an absolute knock-out blow to the mind. It is so vivid and tremendous that those who experience it are in the gravest danger of losing all sense of proportion.

By its light all other events of life are as darkness.¹⁴

For me the *Book of Coming Forth by Night* was something like that. I might try to discuss it theoretically and practically with others, but beyond and beneath any and all such sensible courses of action, the thing had somehow seared me to the heart of my soul. Henceforth visualizing existence without this as its centerpiece would be quite inconceivable.

But on the morning of June 22, I did not pursue such an ominous course of reflection. More important to me at the time was that I had asked questions about the crisis in the Church of Satan, and they had been answered. It was now time to share that answer with others, which led in due course to the [re]founding of the Temple of Set.

It later seemed to me that there might be much more to the *Book of Coming Forth by Night* than just its reading. In this, admittedly, I had the model of Aleister Crowley's attitude towards the *Book of the Law*, which he approached as a complex puzzle to be deciphered and analyzed - and so he did, over the years and in several editions of commentaries.

My first detailed examination of the *Book of Coming Forth by Night* was a 10-page letter to the Priesthood of Set III°+ on September 6, 1975. This was eventually followed by a 22-page one the following year and a 26-page one in 1985. That was included for a time in the *Crystal Tablet of Set* (the Setian I°/introductory volume of the *Jeweled Tablets of Set*), and later was moved to the Adept II°+ *Ruby Tablet*. Appendix #3 of this *Temple of Set* marks its first [and possibly final, at least by me] revision since then.

As mentioned at the beginning of Chapter #1, the Church of Satan had struggled for the entire decade of its existence with the central, inevitable issue of the reality of the supernatural, or more precisely the metaphysical. The puerile myths and images of the

¹⁴ Crowley, Aleister, *Magick* (Part I, 1911) (NY: Samuel Weiser, 1973), page #9.

world's conventional religions we had long since dismissed as worthless nonsense - indeed, as pertaining to their devils and demons, the stuff for amusing, spooky psychodrama, sarcastic lampoon, and occasionally Lesser Black Magical control of gullible minds still psychologically enslaved to superstition.

Yet within carefully-crafted magical ritual environments, some Satanists had also sensed a reality beyond that apparent to the ordinary senses. This was an entirely new and positive form of "Satanism" that had almost nothing in common with traditional "Devil worship" except the preliminary seriousness of formal atmospheres. It was a chill that went up one's spine when commencing, then culminating a Black Magical working. We were not just play-acting; we had really opened, or at least begun to open a door which profane humanity had only vaguely imagined to exist. What we would see when we got it fully open we did not know; we only sensed that, for all of its faults and failings, the Church of Satan had somehow managed to discover its key.

For me, the *Book of Coming Forth by Night* was the event that flung that door wide open. I now knew of a certainty that there was a reality beyond the four-dimensional, and that within it existed the actual centers of consciousness which mankind had dimly imagined as "gods". Pythagoras and Plato had come closer to them as Forms or Principles, and the ancient Egyptians closest of all as *neteru*.

This realization forever transformed the core of my own consciousness, of course, as I'm sure it would that of anyone else undergoing the same shock. I knew now that physical extension in time/space was merely part of a much greater whole whose Mysteries awaited beyond.

I simultaneously realized that, as Crowley had observed in *Book 4* above, such an illumination - there is no better word for it - cannot possibly be described or explained to intellects as yet within the purely-material realm of consciousness. It would be futile, even dangerous to try, as in H.G. Wells' famous parable of *The Country of the Blind*.

There was, however, another aspect of the *Book of Coming Forth by Night* which **was** both communicable and practical. It pointed the way to a unique path of self-realization and ennoblement that any suitably-intelligent individual could decide to pursue. It was not necessary to comprehend its origin or ultimate implication - just its existence and availability. The Grail was now there to be grasped and drunk from, for any with the awareness, courage, and resolve to do so.

And so it has been these thirty years hence. Many thousands of humans have undertaken the adventure invited by the *Book of Coming Forth by Night* - some with more success than others, but all, I think, awakened and energized by their encounter.

There is, unfortunately, a less-pleasant side to this phenomenon. Some aspirants have found themselves unprepared to step beyond a purely-conventional frame of intellectual existence. In such cases the strengthening of consciousness can evoke, as in the science-fiction film *Forbidden Planet*, "monsters of the *id*" capable of psychological harm to themselves or others. As it has learned more about such dangers over the years, the Temple of Set has endeavored to dissuade such personalities from seeking initiation, or shortstopping an effort that seems to be miscarrying in ominous directions. I daresay this will remain one of the Temple's more important and compassionate responsibilities as long as it exists.

In my essay *Black Magic*, the introduction to the *Crystal Tablet of Set*, I wrote:

This text was so meaningful to me that I have since ordered my life and philosophy by its principles. The other founders of the Temple of Set accorded it a similar trust and respect. Even though they had not participated in the working itself, many remarked, they felt that the text itself carried its own aura of authenticity and conviction. In the years that followed, countless others have been moved by it in a similar fashion.

When I accepted the *Book of Coming Forth by Night*, it was in a deliberate, reflective way - with a resolve to undertake the creation and care of the Temple of Set proper, and to patiently allow history to validate or disprove any principles that the Temple might propose or practice. This has remained my attitude ever since that serene and sublime experience.

As for the text itself, I am content to comment upon it as best I can, then let others judge it as they will. For me it is now, as then, a simple, beautiful, and purposeful statement from the sentient being whom mankind has loved, hated, worshipped, cursed, praised, and reviled as the Prince of Darkness. To echo the words of G.B. Shaw in *The Devil's Disciple*: "I promised him my soul, and swore an oath that I would stand up for him in this world and stand by him in the next."

This remains my oath today.

Chapter 3: Khemistry

Confronting Ancient Egypt

The *Book of Coming Forth by Night*, among other things, retired the iconography of Judæo/Christianity in favor of that of ancient Egypt. This resolved the Church of Satan's perennial problem of being cast by others, if increasingly not casting itself, into an image of "anti-J/C" [and presumably the "good" values J/C claims to represent].

A focus upon ancient Egyptian philosophy, religion, and culture, however, presented the fledgling Temple of Set with a different, and equally formidable array of problems.

The topic of ancient Egypt generally has been one of both exhaustive examination by and contentious debate between conventional Egyptologists and independent investigators.

The former group generally agree that Egypt was simply an agricultural society comparable to that of other Mediterranean/Near-Eastern cultures of the time-period. It was notable for its enigmatic hieroglyphic writing system, odd-looking formalized art, peculiar massive building projects, and morbid, animal-totem religious cultism.

The latter group, while differing in the details, see Egypt rather as a remarkable, indeed startling exception to its primitive neighbors. It was uniquely a civilization and repository of great sophistication and wisdom - in some respects so much so, indeed, that the very ability of the Egyptians themselves to have generated such utopian wonders is called into question in favor of Atlanteans, extraterrestrial visitors, and/or incarnated gods.

Each camp routinely ridicules the other. The conventionalists denounce the independents as unscientific dreamers and "pyramidiots". The latter are equally contemptuous of the former, considering them as merely a brittle academic self-protectorate afraid to violate modern taboos.

And there are two taboos in particular which institutional academia does not dare to transgress - or even openly acknowledge as taboos.

First, modern [Western] civilization is assumed to be at the zenith of human sophistication in all respects. It has been steadily improving over the last five thousand years (after recorded history officially began ca. 3000 BCE). Since the passage of time mandates social evolution and improvement, it is heresy to suggest that an ancient civilization, particularly one at the very beginning of this progression, could actually have been superior to its successors, including those today, in some if not all respects.

Secondly, the world today is divided into three major monotheistic religions: Judaism, Christianity, and Islam. All, even in countries where they have become largely propaganda devices for the control of the lesser-intelligent masses, are as exclusive and intolerant as politically permitted. Despite their doctrinal differences, however, they are all agreed that there exists but **one** God - the Hebraic JHVH. Thus all polytheism, whether new or old, is false and fictitious. It follows that any such fiction cannot possibly be as, much less more sophisticated than Hebraic monotheism [as triple-modified]. Egyptian religion may be studied, exploited for artistic purposes and horror movies, but **never** actually believed in.

The Church of Satan had been accused by its critics of championing the worship of evil. Not so: What it actually did, as exemplified in the *Diabolicon*, was to maintain that "God" was in fact evil and "Satan", as a repudiation of that evil, was truly good. This was a new interpretation of "evil" as human denial of personal responsibility for moral decisions, as well as hypocrisy in the executing of such moral decisions as were ventured. True goodness was accordingly to be found in genuine personal responsibility and full acceptance of the consequences of one's decisions. This is what made the Church of Satan,

despite its bizarre facade, feel so refreshingly virtuous next to the repulsive, corrupt Hebraic monotheism it rejected.

Now the Temple of Set was challenged to take one step beyond. The **entire** Hebraic monotheism, to include even its Satanic reinterpretation as the actual benchmark for evil, would be thrown into the dustbin. JHVH, Satan, Moses, Christ, Mohammed - collectively discarded in **all** of their social, physical, or metaphysical contexts and pretensions.

In their stead would arise not a mere revival of polytheism *per se*, but a polyfaceted divine individualism, in which the energy of each such personal consciousness is realized to derive from a Universal inspiration: Set.

This was a Set far more subtle and complex than the superficial character described by the Egyptologists. Just how much so it would take the Temple of Set many years to discover; in many regards it is still doing so.

The other Egyptian “gods” were also re-perceived. In conventional Egyptology they too, like Set, were merely two-dimensional dolls in a hodge-podge of folktales and parables. Now the individual human consciousness, each as energized by Set, was seen to be capable of seeing past the physical surface of natural phenomena, into the living essence underlying each. These are the Forms described by Plato in his *Dialogues*, and more originally the true *neteru* comprehended by the priesthoods of ancient Egypt.

To the extent it has been noticed by conventional society over the years since its [re]founding, the Temple of Set has occasionally been maligned and attacked on various alarmist pretexts: “Satanism”, “cult”, “political extremism”, “mind control”, etc. All such nonsense serves merely to illustrate how ignorant such critics are of the actual distinction and significance of the Temple as summarized here. It is nothing less than an entirely new way of looking not just at self-conscious humanity, but at the physical and metaphysical realities beyond that humanity,

Egyptian History

Let us now review those aspects of ancient Egypt on which most scholars, the academic and the arcane, might be expected to find some common ground.

The earliest existing evidence of human culture in the Nile valley dates to more than 250,000 BCE, as the remnants of handaxes and other stone tools have been uncovered 50-100’ below the Nile’s silt terrace.

Sometime between 10,000 and 7,000 BCE, according to conventional archaeology, a most important event took place - the domestication of the wild African goat and the subsequent freedom to begin cultivation of grain. This effectively heralded the beginning of human civilization, as for the first time primitive man was free to turn his thoughts to matters other than a constant search for food.

By the same consensus, it was in the pre-dynastic Gerzean period (commencing about 3600 BCE) that the first communities of the future Egyptian nation came into existence. A great war of unification commenced in approximately 3400 BCE. After more than two centuries of intermittent conflict between Upper and Lower Egypt, the land was finally united under Menes (or Narmer), the first pharaoh of the I Dynasty.¹⁵

Inhabiting a land characterized by the regularity of the elements (behavior of the winds, the Nile, the climate, the Sun, and the skies), the Egyptians sought perfection in stability, harmony, symmetry, geometry, and a cyclical [as opposed to progressive or linear] concept of time.

¹⁵ Fairservis, Walter A. Jr., *The Ancient Kingdoms of the Nile*. New York: New American Library/Mentor #MY-843, 1962, Chapters #1-2.

In modern culture we take progressive/linear time for granted. It is as inevitable and inexorable as the hands of the wristwatches to which we are gently, yet firmly manacled. We see our lives, and indeed the entire known universe, as a terrible struggle against entropy, ending ultimately in the death, decomposition, and obliteration of each separate person or thing.

It is further this perception, and the fear of it, which has lent Hebraic monotheism a vampiric persistence far past the 17th-18th Century "Enlightenment" which, intellectually at least, exposed it as a sham. For the Christian and Muslim versions, if not the Jewish, promise continuation of the same life after physical death, albeit with dire punishment specifically for not believing in and obeying them now.

The Egyptians, however, envisioned neither themselves nor the world about them to be entrapped in such a fearsome forced-march. They saw the Sun, Moon, and firmament behaving in recurring cycles, as also the rise and fall of the Nile, the regular seasons, plantlife. If humans and other animals were born, lived for a time, and died, it stood to reason that they too participated in an eternal cycling of a more subtle color. Egyptian records would accordingly document specific personalities and events, but without any particular attention to related change or innovation. Harmony with the cycles of things, not defiance of them, was the Egyptian ideal - which explains why the essential character of Egyptian society remained little changed, except to meet external intrusion, for thirty dynasties extending over 3,000 years.¹⁶

Former Director of Cairo's French Oriental Archaeological Institute Serge Sauneron comments:

To understand the attitude of the Egyptians, it is necessary to emphasize the striking contrast between their view of the world and ours. We live in a universe which we know is in perpetual movement; each new problem demands a new solution. But for the Egyptians this notion of time which modifies the current knowledge of the world, of an alteration of factors which forces a change in methods, had no place. In the beginning the divinity created a stable world, fixed, definitive; this world functions as a motor well oiled and well fed. If there are "misfires" - if the motor fades, if one of the parts making it up is worn out or broken - it is replaced and everything starts off again better than before. But this motor would always remain the same; its mechanism, its appearance, its output would always be identical.

If some problem intrigues the mind, therefore - if some serious event arises to disturb the customary order of things - it could not really be new; it was foreseen with the world. Its solution or remedy exists in all eternity, revealed in a kind of universal "manner of use" that the gods defined in creating the universe itself. What is necessary, therefore, is to find in the ancient writings the formula that foresaw such-and-such a case. Before a given event - a physical phenomenon, a catastrophe striking the whole country - the scholar would not seek to discover the actual causes in order to find an appropriate remedy. Rather he would examine with scholarly ardor the volumes of old writings to find out if the event had already occurred in some moment of the past, and what solution had then been applied to it.¹⁷

In accordance with their cyclical perception of reality, therefore, the Egyptians' achievements tended to be in "timeless" areas such as astronomy, mathematics, medicine, and architecture. These, along with Egyptian religion and art, are often oversimplified in many modern treatments, due in part to the absence of verifiable data in later history until the deciphering of hieroglyphics by Champollion in 1822. Because of the destruction and despoliation of ancient Egyptian records and works of art by religious fanatics of later eras,

¹⁶ The XXX Dynasty is generally considered to be the last native Egyptian one. Subsequently there was a Persian one (XXXI) and a Ptolemaic Greek one (XXXII), ending with the death of Cleopatra VII and Roman rule in 30 BCE.

¹⁷ Sauneron, Serge, *Les pretres de l'ancienne Egypte*. New York: Grove Press, 1980, pages #118-119.

it is estimated that modern archæologists have at their disposal less than 10% of that country's cultural creations from which to reconstruct its values.¹⁸

Egypt was divided into 42 nomes (provinces), each dominated by the priesthood of one or more *neteru*. A particular priesthood might also influence more than one nome. The monarchy was closely controlled by the various orders of priesthood, with the pharaoh acting as an Earthly deputy of and interpreter for the *neteru*.

Governmental, judicial, and political systems were responsible for their ethics to the *neteru*, not to the people. Justice was meted out by viziers (internal roving ambassadors of the pharaoh) and nome governors according to the *neter* of justice, Maat, on an individual-case basis. There was no concept of individual rights against the government, because government was viewed as a system imposed from without by the *neteru*. Similarly each Egyptian, whether high- or low-born, participated in this system. Crime and corruption were of course possible, but inadvisable because of the conviction that viciousness, callousness, or cruelty would be punished severely after Earthly death.¹⁹ [It is of note that such posthumous judgment focused upon individual virtue/vice rather than, as in later Christian/Islamic doctrine, upon mere orthodoxy and obedience to religious institutions.]

Old Kingdom Egypt was largely insulated from foreign invasion or conflict, hence Egypt spent its early years as a peaceful culture with no standing military. Egypt is credited with invention of the alphabet, as well as the use of currency as a medium of exchange. It is noteworthy for having produced the first national (as opposed to city-state) political system, as well as the most enduring one in recorded history (more than 3,000 years). There was no caste, racial, or sexual discrimination; foreigners were considered "less than human (=Egyptian)", but could remedy this misfortune simply by moving to Egypt and adopting Egyptian culture.

Egypt was ultimately destroyed by foreign conquerors (Persia, Macedonia, Rome) and by her inability to adapt to the continuing competition of foreign cultures. Her New Empire of the Setian (XIX-XX) Dynasties was a protectionist backlash rather than an effort to "civilize" or create a permanent empire [after the fashion of Persia, Macedonia, or Rome].

The *Neteru*

The Egyptians perceived the Universe as actively controlled by conscious, natural principles (*neteru*) of which Sir E.A. Wallis Budge remarks:

The word *neter* has been translated "god-like", "holy", "divine", "sacred", "power", "strength", "force", "strong", "fortify", "mighty", "protect"; but it is quite impossible to be certain that any word which we may use represents the meaning of *neter*, because no one knows exactly what idea the ancient Egyptians attached to the word. The truth is that the exact meaning of *neter* was lost at a very early period of Egyptian history, and even the Coptic does not help us to recover it.²⁰

To the Egyptians, all of "nature" (derived from *neter*) was alive and the direct consequence of the wills of the *neteru*. Nature was intelligible not just through inanimate, automatic, general regularities which could be discovered via the "scientific method"; but also through **connections and associations between things and events perceived in**

¹⁸ Cf. Fagan, Brian M., *The Rape of the Nile*. New York: Charles Scribner's Sons, 1975.

¹⁹ Wilson, John A., "Egypt" in Frankfort, Henri (Ed.), *Before Philosophy*. Baltimore: Penguin Books, 1946.

²⁰ Budge, E. A. Wallis, *The Book of the Dead*. New Hyde Park: University Books, 1960, page #99.

the human mind. There was no distinction between “reality” and “appearance”; anything capable of exerting an effect upon the mind thereby existed. Hence a dream could be considered just as “real” and thus significant as a daytime experience.

Egyptian art, literature, and science looked for beauty and symmetry (felt to be indications of divine perfection), rather than for cause-and-effect relationships. Hence Egyptian thought is sometimes called “geometric” as opposed to the “algebraic” thought of Hellenic and later logicians.

Since impressions and appearances substantiated reality, the Egyptian emphasis on portraits and statues of the *neteru* was not merely decorative, metaphorical, or symbolic. Rather an image was a medium whereby the *neter* in question could make an actual appearance in the material world.²¹

Similarly part of something could substitute for the whole as long as the mind completed the connection. Mental imagery created by viewing the portrait of a dead relative, for example, brought that relative to true life.

Persons unfamiliar with the ancient Egyptian culture often assume that the Egyptian religion, like those of later Mediterranean civilizations, consisted of a single, integrated pantheon of anthropomorphic gods and goddesses. It is rather the case that the earliest Egyptian *neteru* were provincial, being patrons of individual cities and districts (nomes). Nor, despite their famous human/beast composite appearances, were they mere “supernatural persons” in the later Greek, Mesopotamian, or Roman mold. While popular stories were woven about them - presumably for popular consumption - the hieroglyphic treatment of the Egyptian *neteru* suggests that they actually represented various aspects of existence - the “Forms” or “First Principles” discussed by Pythagoras and Plato in a more abstract manner.²²

Intriguingly the *neteru* may have had a physical presence as well. The 30-Dynasty dating system most archaeologists use for ancient Egypt comes from Manetho, an Egyptian priest at Sebennytos in the Nile Delta ca. 280 BCE. Manetho’s dynastic list extends backward before Menes and the I Dynasty date of 3100 BCE: 350 years Thinites; 1,790 years other Memphite kings; 1,817 years other kings; 1,255 years “Heroes”; and before that 13,900 years in which the *neteru* reigned physically on Earth.

Obviously this chronology would conflict with the “accepted” prehistory of Egypt as summarized at the beginning of this chapter. Conventional Egyptologists are comfortable only with a “civilization began suddenly in 3100 BCE” scenario, hence Manetho is relied upon very strongly **after** that date, but swept under the rug **prior** to it.²³

Commerce, protective alliances, cultural contact, and finally the unification of the entire nation ca. 3100 BCE resulted in the gradual incorporation of local *neteru* into regional groups, and then into a loosely-knit national pantheon. Local and regional cult centers continued to hold their respective patrons in especial regard, however, and so the character and role of a specific *neter* might vary remarkably from place to place. Individual dynasties also tended to be oriented to particular cult centers, and so the *neteru* in question would be elevated - at least for a time - to the status of national patrons.²⁴

²¹ Cf. Schaefer, Heinrich, *Principles of Egyptian Art*. Oxford: Clarendon Press, 1974. Contrast Egyptian statuary with Greek, Roman, or later European. The “living presence” in the former will be dramatically evident.

²² Cf. Winspear, Alban D., *The Genesis of Plato’s Thought*. New York: S.A. Russell, 1940. Also Cf. Aquino, M.A., “The Sphinx and the Chimæra” (Appendix #1).

²³ Hoffman, Michael A., *Egypt Before the Pharaohs*. New York: Alfred A. Knopf, 1979. Fix, Wm. R., *Pyramid Odyssey*. New York: Mayflower Books, 1978.

²⁴ Ions, Veronica, *Egyptian Mythology*. New York: Hamlyn Publishing Group, 1968, pages #11-13.

The information concerning these cults which is available to modern Egyptologists is both sparse and confusing. Since a given *neter* could be portrayed in a number of different ways, identifying the “core *neter*” is difficult. The images and inscriptions concerning a *neter* were often altered or appropriated by cultists of rival *neteru*. In Christian and Islamic times all “old gods” were considered blasphemous, and monuments to them were regularly defaced and destroyed. By the end of the fifth century CE, knowledge of hieroglyphics had died out, not to reappear until the nineteenth century; meanwhile many “useless” records perished through neglect.

For two reasons the cult of Osiris (*Asar*) and Isis (*Asa*) has been emphasized in modern literature: First, it was the last cult to dominate the entire Egyptian nation. Thus it was in a position to do a “final editing” of non-Osirian manuscripts and monuments. Secondly it was described in detail by Plutarch, permitting its study long after the hieroglyphic records of the other cults had become unreadable.²⁵

Set

No records of the ancient Priesthood of Set survived first the Osirian-dynastic persecution and later the more general vandalism of the Christian/Islamic eras. We know of it only by its reflection, both in the character of Set as he was portrayed symbolically and mythologically and in the nature of Egyptian priesthoods in general. Three significant facts are known about the Priesthood of Set:

(1) Together with the Priesthood of Horus [the Elder], it was the oldest of the Egyptian priesthoods. If we date it to the earliest predynastic images of Set found by archaeologists, we can establish an origin of at least 3200 BCE. Working with the Egyptians’ own astronomically-based records, we may approximate 5000 BCE.²⁶ If we are to assume the final eclipse of the Priesthood at the end of the XIX-XX [Setian] Dynasties ca. 1085 BCE, we are looking at an institution which existed at least two thousand and possibly as many as four thousand years. “In the early dynasties,” observes Budge:

Set was a beneficent god, and one whose favor was sought after by the living and by the dead, and so late as the XIX Dynasty kings delighted to call themselves “Beloved of Set”. After the cult of Osiris was firmly established and this god was the “great god” of all Egypt, it became the fashion to regard Set as the origin of all evil, and his statues and images were so effectively destroyed that only a few which have escaped by accident have come down to us.²⁷

One may note that Set was by no means the only “fabulous” creature ever portrayed by Egyptian artists. But he was the only one represented as a principal *neter*, as opposed to a purely-animalistic monster of the *Tuat*.

(2) Set was the *neter* who was “different” from all of the others. Too often this is simplified into his being the “evil” slayer of Osiris, hence the personification of “evil”; yet any but the most cursory study of Egyptian religious symbolism is sufficient to dispel this caricature. He was rather a *neter* “against the *neteru*”: the entity who symbolized that which is **not** of nature.

²⁵ Budge, *Egyptian Language*. New York: Dover Publications, 1971, page #15. Ions, *op.cit.*, pages #50-55. Fagan, *op.cit.*, pages #34-36. Plutarch, *Isis and Osiris*, Volume V in *Moralia* (14 volumes), F.C. Babbitt (Ed. & Trans.). London: Loeb Classical Library, 1936.

²⁶ Lockyer, J. Norman, *The Dawn of Astronomy*. Cambridge: MIT Press, 1964, page #215.

²⁷ Budge, *The Book of the Dead*, page #181.

This is a very curious role for a *neter* in Egyptian cosmology: to be a presence and force which alone could not be apprehended by perceptions of the natural senses. Set thus represents the nameless “thing” whose existence we know of by the shadow it casts on things apprehended and things perceived by it: the non-natural “presence of self” in individual intelligent life.

We have generalized the vehicle by which this presence is manifest as the *ba*, spirit, *psyche*, or soul, but increased precision is possible. We must subtract from the *psyche* what is “life force”, and focus our attention on that which remains: **the very awareness of self**. In doing so we have in one sense retraced the path of Descartes to the *cogito ergo sum* proposition. Unlike Descartes, however, we see this phenomenon to be a “thing **totally** apart” which is not an extension of “God” or anything else. Set is the conceptualizer of this principle: the designer. To rewrite the crucial sentence in the above quote from the point of view of a *neter*: “A thing created in the mind thereby exists.”

This is delicate ground to tread, so much more so for an ancient Egyptian civilization whose entire “natural” cosmology was based upon the perfection and harmony of the Universe.

(3) Despite this unique and disturbing image, or perhaps because of it, Set became the patron of the two most powerful dynasties in Egypt’s long history, the XIX and XX. Herein there is an interesting “theological succession”:

The early XVIII Dynasty (ca. 1580-1372) was that of the great Amenhoteps, during whose reigns the Priesthood of Amon at Thebes was preeminent. The dynasty disintegrated during the “Amarna period” (ca. 1372-1343) of Akhenaten, during which the solar disk of Aton was considered supreme if not indeed all-inclusive of the *neteru*. When the new XIX Dynasty arose under Rameses I and Seti I, the state role of Amon was restored - but the pharaohs directed much of their efforts towards Set. Recounts Sauneron:

The new dynasty in power, careful to appear to be “restoring everything to order”, had many reasons for mistrusting the Amonian priesthood. Descendants of a military family of the eastern delta, the new pharaohs were traditionally devoted to a god little esteemed by the masses because of the role that he had been assigned in the death of Osiris. But they preserved nevertheless, here and there, the temples and priesthoods of the god Set.

The Amarnian experience had demonstrated the cost of too abrupt a break with the beliefs central to the entire nation, and of entering into open warfare against a priesthood practically as powerful as the throne itself. Thus the politics of Seti I (1312-1301) and of Rameses II (1301-1235) were infinitely more subtle than those of their predecessors. There was no rupture with Thebes; the constructions continued, and magnificent edifices were raised to the glory of Amon at Karnak, Gournah, and Ramesseum. But it was from the [Osirian] center of Abydos that Rameses appointed the High Priest of Amon. Then he installed two of his sons, Merytum and Khamuast, as the High Priests of Ra at Heliopolis and Ptah at Memphis, and demonstrated by further monuments and political favors his public support of these gods. But finally, wearied of Thebes and its ambitious priests, he departed to build a new capital, Pi-Rameses, in the eastern delta - where he could quietly worship the god dearest to him, with Amon occupying a secondary prominence.

The provincial cities where Set had been worshipped from all eternity - among them Ombos, Tjebu, and Sepermeru - gained new preeminence from the favor accorded by the Ramesside leaders to the god of the Eastern Delta. Above all, Pi-Rameses, the new capital, brilliantly restored the worship that Set had formerly received in the Avaris of the Hyksos.²⁸

During the Setian Dynasties - most probably during the reign of Merenptah - the revolt and “exodus” of a number of nomads (hieroglyphic *habiru*) living in Egypt’s Goshen province occurred - or at least did so in Jewish legend. Although “Old Testament” lore

²⁸ *Ibid.*, pages #183-184.

states that the original Hebrews were a unified, foreign culture which entered Egypt during the time of Rameses I, there are no Egyptian records substantiating this. It is more probable that the actual participants in any “exodus” were people from a variety of ethnic backgrounds.²⁹ Possibly the Hebrews’ hated “Satan” derives from one of the honorific titles (*Set-hen* = Eternal Set) accorded the state deity of the regime they were fleeing.

Following the passing of the two Setian dynasties, the increasing influence of a priesthood not courted by the Ramesside pharaohs - that of Osiris - boded ill for the Priesthood of Set. The Osirians recast Set as Osiris’ treacherous brother and mortal enemy of Osiris’ son - for whom they appropriated the *neter* Horus. Not content with attacking Set personally, they further appropriated his consort and son from the original triad of his cult - Nephthys and Anubis - whom they now described respectively as a concubine of Osiris and a son of Osiris by Nephthys. Comments E.A. Wallis Budge:

Between the XXII and the XXV Dynasties, a violent reaction set in against this god [Set]; his statues and figures were smashed; his effigy was hammered out from the bas-reliefs and stelæ in which it appeared.³⁰

Various reasons for this reaction have been proposed by Egyptologists. It is been suggested that Set fell into disrepute through being associated in the popular mind with the *Sutekh* of the invading Hyksos. Possible, but improbable, as the Hyksos invasion occurred prior to the XIX-XX Dynasties when Set was preeminently in favor - and the presiding *neter* over Egypt’s greatest period of imperial glory.

Set’s eclipse may well have been due to a more subtle, yet pervasive sentiment sweeping Egypt. As Sauneron and many other Egyptologists have acknowledged, Egyptian philosophy was based upon a millennia-old conviction of the absolute presence and influence of the *neteru*, and in the virtue of a social system in which the preservation of cyclical harmony was all-important. While the New Empire of the XIX-XX Dynasties extended Egypt’s influence to Palestine and Mesopotamia, it also made the Egyptians aware that there were many other functioning cultures in which the *neteru* were unknown [at least by their Egyptian names]. Moreover the concept of Egypt as just one among a number of nation-states competing for power and influence in the Mediterranean, rather than as the one civilization at the center of existence, must have been a most unsettling one to this ancient culture - which previously had been able to discount its neighbors as mere uncultured, barbarian tribes.

Egypt’s solution to this problem was to turn gradually away from a glorification of this life and towards an orientation on the afterlife, where such disturbing dilemmas could be assumed not to exist. This would explain the growing influence and popularity of the Osiris cult during the post-XX Dynasty Egyptian decadence, as Osiris was a *neter* of the afterlife.

As the Osiris cult portrayed Set as Osiris’ nemesis rather than an independent and pre-existing *neter* with no particular interest in Osiris, this would also explain the simultaneous wave of Setian persecution described by Budge. It was characteristic of ancient Egypt that each new dynasty, in an attempt to establish its own “timelessness”, often doctored monuments and records to eliminate inconvenient inconsistencies. Presumably the Osirian dynasties followed suit, defacing or rewriting all references to Set that did not support their portrayal of him as a “Devil”.³¹ And that was the distortion of Set which survived in later Mediterranean legend - principally through Plutarch, who described it in some detail in his

²⁹ Romer, John, *Testament*. New York: Henry Holt, 1988, page #58

³⁰ Budge, *The Mummy*. New York: The Macmillan Company, 1973, page #276.

³¹ Ions, *op.cit.*, pages #72-78. The Osirian legends on this subject are treated comprehensively in J. Gwyn Griffith’s *The Conflict of Horus and Seth* (Chicago: Argonaut Publishers, 1969).

Moralia.³²

Commencing in 1975, therefore, the Temple of Set sought to return to an original, undistorted apprehension of Set. In keeping with our modern levels of knowledge, of course, this image has been both enhanced and refined. Enhanced in that we now understand better than the ancient Egyptians how the material universe functions, refined to exclude facets of the human personality that are natural, externally-controlled functions.

At the same time, contemporary civilization's impatience and superficiality - its restless inability to study anything metaphysical in any depth - have tended to condense the delicate, complex study of Egyptian cosmology into a crude caricature capable of being digested by modern minds in a few hours at most. Initiates of the Temple of Set must resolve to take the time to apprehend and appreciate Set - and the other Egyptian *neteru* - in the same contemplative, reflective, and above all unhurried fashion that their ancient predecessors did. Only then will the magnificence, subtlety, and depth of this metaphysical system be realized and appreciated. Only then can its principles be applied meaningfully within our current environment.

In the first few years of the young Temple of Set, we weren't quite so clear about this. We duly plunged into many works of conventional Egyptology, some of the more useful of which are still included in the Egypt/Historical and Egypt/Philosophical categories of our Reading List. Various Setians contributed some research articles of this genre to the *Scroll*, *Ruby Tablet*, and *Order & Element* publications. But it soon became clear to us that, absent an **empathy** for Egypt - a sensation of its innate soul, as it were - all such studies were sterile and lifeless exercises.

The greatest breakthrough for us came in our encounter with the writings of René Schwaller de Lubicz and his wife Isha. Indeed the lion's - I should say lioness' - share of the credit goes to her, because much of René's work is highly technical. Isha was able to synthesize its elemental themes into her highly-readable "novel" *Her-Bak*, being the story of a young Egyptian's journey from ordinary peasant to initiated priest.³³ For many Setians, once they were exposed to the basic structure of René's thought through *Her-Bak*, his more complex works were soon unlocked.

And suddenly ancient Egypt came wonderfully, vibrantly to life before us. Now, knowing what to look for and what to do with it once we found it, the Temple of Set discovered no end of wonders over the years, as of course we continue to do today.

René's initial realization came from his study of hieroglyphs: that in addition to their convenience for mere alphabets, they embodied symbolic principles apprehensible to both the rational and the suprarational intelligence. [His methodology is thus often termed "Symbolism".] Gradually he extended his awareness of this key to Egyptian culture into its architecture (as in his *magnum opus* examination of the Luxor temple complex, *Le Temple de L'Homme*) and pre-Pythagoreanism.

Of the various works examining René's ideas in the Temple's Reading List, I think I would recommend John Anthony West's *Serpent in the Sky* as the most "immediately-intelligible" introduction.³⁴ It is at least better-suited to the impatient modern reader than the *Her-Bak* we earliest Setians strolled patiently, if pleasantly through!

Another very capable presentation is *Egyptian Mysteries* by Lucie Lamy, René's longtime student and the talented illustrator for both his works and Isha's.³⁵

³² Plutarch, *Isis and Osiris*, Volume V in *Moralia*

³³ Schwaller de Lubicz, Isha, *Her-Bak*. New York: Inner Traditions, 1954 (two volumes).

³⁴ West, Anthony, *Serpent in the Sky: The High Wisdom of Ancient Egypt*. New York: Julian Press, Inc., 1987.

³⁵ Lamy, Lucie, *Egyptian Mysteries*. New York: Crossroad, 1981.

Beyond these two introductory works [and of course *Her-Bak* if you have a peaceful disposition and plenty of contemplation-time], I need say nothing. Once the door opens for you, you will see, well, “wonderful things”!

You will suddenly understand the Pyramids. You will suddenly understand the Temples.

And of course you will meet the *neteru*. Not the two-dimensional, comic-book simpletons cherished by profane Egyptologists, enmeshed in tawdry tales of sex, violence, and meaningless ritual. But the beautiful, wonderful weavers of the most delicate webs of the Objective Universe itself. In their presence, severally and collectively, the awakened Initiate will confront an eternity of discovery and synthetic creativity.

And yet the most difficult *neter* to meet is Set. Because to apprehend all of the others one need only look **outward**, through the lenses you have learned to fashion for your enlightened vision.

But where are you going to place your lever, direct your lens, focus your attention, to see **into** the nucleus, the central fire, of the thing that is your own conscious self?

For that is the mirror through which Set will gradually become more and more distinct, to those with the intelligence, discipline, determination, and initiation to see him. And when and if you achieve this, you will simultaneously - and necessarily - experience a wonder equally as sublime: you will behold your own true, complete, ultimate divinity.

In the original *Stargate* motion picture, the Great Pyramid of Giza was revealed to be nothing more than a crude, ritualistic imitation by fearful protodynastic Egyptians of the gigantic, pyramidal starships in which creatures beyond their comprehension had come to Earth; the stone coffer in the “King’s Chamber” a similar rough image of the wondrous machine in the starships with the power to literally bring dead bodies back to life.

In that film, as well as the elegant television series it subsequently inspired, the alien “gods” were not quite the *neteru* they pretended to be - simply an advanced species using “divine” imagery as a means of psychological domination of others as well as for their own exotic pleasures. Nevertheless these *Goa’uld* almost uncannily demonstrated the relationship which ordinary humanity has with its perceived “God/gods” - and why it is quite fulfilled by such a relationship, false and oppressive as it may be.

In world after world, civilization after civilization, it is ever the same; and when a *Goa’uld* is exposed or killed, the result is always chaos and uncertainty, with the “liberated” peoples slipping down into aimless, tedious tribalism. The wanton terrors of the *Goa’uld* are gone - but so are the great, gleaming Pyramidal starships, the technology to instantly heal all injuries and even restore bodily life itself, and the ecstatic experience of interacting with the “gods” face-to-face. It is now, again, the Fourth Age of Middle-earth.

Stargate leaves its audience with an even more tantalizing mystery. If the *Goa’uld* borrow their *persona* from **real** *neteru* whom they have used advanced technology to imitate, how did they originally come to know them?

“Which leads to my central question about the ancient Egyptians: Why didn’t their culture ‘develop’? I believe that the evidence shows that their arts, sciences, mathematics, technology, techniques of warfare are all there complete from the beginning. What I want to argue here today is that the Egyptians of the pre-Old Kingdom era somehow ‘inherited’ all these arts and sciences. Then after a short ‘getting acquainted’ period, we see the full flowering of what we call ancient Egypt ...”

- Lecture, Daniel Jackson, Ph.D.
Scottish Rite Temple, 4357 Wilshire Boulevard,
Los Angeles, California, December 1992

Chapter 4: 22nd and Kansas

On the morning of June 22, 1975 I felt less like a magician and more like the victim of a mugging. I had undertaken what I had anticipated as a Greater Black Magical working to place the recent critical events in the Church of Satan in some sort of constructive-repair context. Instead the entire structure had been discarded and its patron, Satan, remorphed into an ancient Egyptian god. The previous six years of my initiatory life, from the time when I had joined the Church, had in the space of a few hours become obsolete.

Named a Magus and charged to [re]build a Temple of Set, I considered that I knew nothing about being a Magus, little about ancient Egypt generally, and less about Set in particular. Not to mention that beyond the walls of my study, my initiatory colleagues from the Church of Satan quite understandably still considered themselves Satanists and believed in the metaphysical basis for, if no longer in the organizational ruins of the Church.

Well, I had to start somewhere. I telephoned Lilith Sinclair at her home in Summerland, a wooded suburb of Santa Barbara, and asked if I could visit to show her the record of last night's GBM working. She read through it silently, then somewhat to my surprise simply nodded her assent. The *Book of Coming Forth by Night* had instantly struck her as authentic, beyond necessity for explanation, substantiation, or argument. This was a phenomenon which, to my fascination, was to accompany the document henceforth - not for every reader, but for those who, as it turned out, were consciously or unconsciously looking for the kind of initiatory "lens" that the Temple of Set turned out to be.

The following day I made thirty photocopies of the text and sent them to the Priesthood and Regional Agents of the Church. One of the first replies came from Warlock William Murray of Winnemucca, Nevada:

What can I say about the *Book of Coming Forth by Night*? It is awesome. A Revelation. The true Mandate of the Dark. Holy Hastur, did it clear up a lot for me! Believe it or not, I knew these things - but, as has happened in the past, could not give voice to them, even in my own mind.³⁶

And that too proved to be a characteristic of the *Book of Coming Forth by Night* over the years: that upon reading its statements, potential Setians did not consider them "new", but rather as truths which they had personally sensed, yet never quite given their own voice to previously.

But generally the sentiment of recipients of the initial thirty copies was, as I had expected, more one of "wait and see". The recent shocks and surprises concerning the Church of Satan had been unsettling enough; a purported revelation from a god would have to wait its emotional/rational/critical turn.

I turned my attention to the structural and operational design of the new Temple of Set. In this I realized I was very much on my own. Not only was I the most senior official of the Church - the only one of the IV^o+ to have disavowed it - but none of the other Satanists who had also resigned had any concept of or experience with organizational mechanics. Bringing the membership into the Temple's functioning would be essential to its future viability and survival, but that would have to happen later. I would need to do the initial work myself.

The Church of Satan had been a California for-profit corporation with Anton and Diane LaVey as its sole members. Membership in the Church as a religious affiliation had not carried with it corporate membership, even at the Priesthood level. Thus, when Anton

³⁶ Letter, William Murray to M.A. Aquino, June 25, X/1975.

decided to corrupt the degree system in 1975, Church members had no legal interest or recourse. The Church's for-profit status [as a "business"] had also kept it from qualifying for federal or state tax-exempt status as a religious institution.

These I would remedy. The Temple of Set would not belong to myself, but collectively to the Priesthood of Set (III°+) as members of its corporation. And that corporation would be a California non-profit corporation organized as a church. Federal and California State tax-exempt status as a religion would be sought, establishing the Temple's [and all Setians'] full right to First Amendment Constitutional recognition and protection.

Thematically I thought the Temple should continue/evolve from the Church, so that it would include an initiatory degree system, a national [later international] office, and local groups. The formal Priesthood was clearly to be continued, and the concept of a High Priesthood and a Council of Nine seemed essential as well. Beyond these very general assumptions, the sheet of paper was clean.

I had had the benefit of six years' supervisory work with the Church, and prior to that my personal involvement with various nonprofit organizations such as the Knights of Dunamis (Eagle Scout honor society of the Boy Scouts of America) and Alpha Phi Omega Fraternity. I had been National Commander of the former in 1965 and the University of California, Santa Barbara Chapter President of the latter in 1967. In both I had worked extensively on their internal design.

A Temple of Set presented several new and unusual challenges and requirements. As indicated in the *Book of Coming Forth by Night*, it was essential that it support initiation as a uniquely **individual** experience. Thus it was to be an "organization for individuals", something of a tension if not outright contradiction. [The ominous metaphor of "herding cats" came to mind!]

The Church of Satan's initiatory degree system had worked well enough, particularly as it had been regularly reworked and refined over the years. But by Temple of Set requirements it was unacceptably vague, limited in scope, and symbolically obsolete. It had been loosely modeled on the grade structure of Aleister Crowley's A.'.A.'. , the predecessor most familiar to Anton LaVey. I went back into the documents of the A.'.A.'. and its own predecessor, the Hermetic Order of the Golden Dawn, to study the rationale behind those grade systems. While both were loosely linked to the Hebrew Cabalistic "Tree of Life" then fashionable among European occult societies, I saw threads extending from them through the Church of Satan that were indeed suitable to these latest, most advanced requirements of the Temple of Set.

The Church had had two participant (Satanist I°, Witch/Warlock II°) and three Priesthood (Priest/ess of Mendes III°, Magister IV°, Magus V°) degrees. The I° signified only formal affiliation. The II° represented passage of a fairly simple written test based upon the contents of the *Satanic Bible*. The III° and IV° were conferred by Anton LaVey, based in part on a more extensive written/essay examination and in part on his personal evaluation of the individual. The V° remained, as of 1975, a designation for Anton's own initiatory standing as distinct from his High Priesthood office. The Magister IV° was subdivided into -Caverni IV°-I', -Templi IV°-II', and -Magnus IV°-III', with the intent that they function administratively similar to bishops, archbishops, and cardinals once the Church eventually grew to require same. [A detailed description of the Church's degree system, and its somewhat confusing dual names, can be found in Appendix #39 of my *Church of Satan*.]

I rethought all of this comprehensively.

It did not seem to me that a person could properly claim to be an "initiate" simply by expressing a desire to become one and paying an affiliation fee. The Temple of Set's I°

must identify formal affiliation and appreciate the individual's desire, yet stop short of representing him as someone actually **initiated**. Per the guidance of the *Book of Coming Forth by Night*, I determined that the I° [as well as all affiliation generally] should be called "Setian", and should be regarded as a transitional phase between ordinary existence and initiation. For that reason, instead of the red I° Baphomet of the Church, the medallion of the Setian I° would be white.

The Witch/Warlock II° of the Church had signified the passage of a basic test. In the prior organizations, past the "entrance grade", there had been a long ladder of knowledge-grades to climb, signifying laborious accumulation of useless/trivial occult obscurata. The most general prefix for these stages had been "Adept", and that sounded correct enough providing that the recipient **was** indeed adept at being what he was supposed to be, in our case a practitioner of Black Magic. So our II° would be "Adept", and it would signify precisely that. The Church's II° Baphomet had been white; our medallion was therefore red, the color of Set in ancient Egyptian imagery.

The Priesthood III° required only a name-change: from "of Mendes" to "of Set". The former, within the Church, derived not from any intended Egyptian association but rather from one of the Devil's traditional titles as the "Goat of Mendes".

Things got more complex beyond the III°. In the same sense as in the Church, the Priesthood of Set was **the** essential distinction between skilled-individual and deputized-individual, so to speak. Hence "higher" degrees in the Temple should properly be considered "aspects" or "enhancements" of the Priesthood.

In the G.'.D.'. and A.'.A.'. (which, as non-religious entities did not have priesthoods *per se*), initiation beyond the highest adeptship (Adeptus Exemptus) involved a formal rite of passage "across the Abyss" [separating individual consciousness from that partaking of God/YHVH]. The G.'.D.'., indeed, regarded such transition as so profound as to be attainable only by disincarnate "ascended Masters". In Crowley's A.'.A.'. crossing of the Abyss could be done by incarnated humans (as exemplified in his *The Vision and The Voice* record), but still denoted an evolution from human to divine consciousness.

My first premise was that if the Temple of Set's degree system were to be purely initiatory, none of its designations should be confused or "dual-hatted" with administrative or organizational functions. Additionally the threefold subdivision of the Church's IV° had no initiatory significance.

Our IV° would retain the title of "Magister/Magistra Templi", as a "Master (in the sense of a sage) of the Temple [of Set]". There was no reference to a Cabalistic "Abyss", and there was no essential metamorphosis of consciousness, as that has already occurred at the III°. So what **does** change at this level of initiation? The *Book of Coming Forth by Night* had identified an "Æon of Set" as a unique perspective on existence characteristic of Setian initiation. The Magistry, it seemed to me, should properly identify those individuals who, beyond their Priesthoods, had become so aware of, attuned to, and harmonized with the atmosphere of the Æon that its representation had become their "center of gravity", their accustomed mode of existence. Yes, that sounded appropriate - even setting aside for the moment the inconvenience that I had yet to grapple with what the Æon of Set **was** all about!

The V° of Magus seemed easier. Anton had been one, I was now one, and because each of us had started an initiatory organization, yes? In his case possibly, since he had taken on that title as a symbolic borrow from Crowley; he occasionally used a longer variation, "Satanic Master". But here again the *Book of Coming Forth by Night* went into somewhat more detail concerning the term, including its context as "Magus of the Æon of Set". This fulfilled Crowley's definition of a Magus as the announcer or formulator of an

æon. It also complemented our IV^o: A Magus apprehended a new æon; a Master comprehended it.

I carried over the colors of the III^o to V^o that I had recommended and Anton approved for the Church: black, blue, and purple. Black represented the Prince & Powers of Darkness. Blue I had taken from the robes of history's most famous ancient sages, the priest-kings of Plato's Atlantis. And purple from its royal connotation, and from the *Book of the Law*'s reference to the Magus' "purple beyond purple" magical eyesight.

In 1975 I left unaddressed, as had the Church, any state of initiation beyond Magus. The G.'.D.'. and A.'.A.'. both included an ultimate grade of Ipsissimus, but were equally vague concerning its characteristics. Evidently someone so thoroughly initiated could hardly be described at all!

Having conceptualized these degrees, at least so far as was possible *a priori* in 1975, I turned to the task of how to properly entitle them to individuals. In the Church all such designations had been determined personally by Anton LaVey, who was responsible only to his own integrity, and as was taken for granted to Satan, for such decisions. While this had worked well enough for nine years, we had all seen the disastrous consequences of his abrogating those two responsibilities in 1975.

Nor, of course, did I envision the Temple of Set as an institution of which I would be the permanent and only High Priest.

The solution seemed inherent in the characteristics of the degrees. A III^o should, with the perception and authority of the Priesthood of Set, be able to recognize an Initiate who had become genuinely adept in the application of Black Magic. And yes, **recognition** was the proper term too, in an environment wherein initiation was inescapably individual.

Similarly a Master should be able to recognize a Priest of Set within the Æon.

Recognition of a Magus past the *Book of Coming Forth by Night* was again a challenge. Characteristic of a Magus is Utterance of a Word (creation of a philosophy) beyond what is conventionally or currently known. A Master "within" in an æon cannot be expected to be able to recognize something "without" it. But a college of æonic Masters might conceivably agree on both the current æon's limits and the initiatory substance of a philosophical concept beyond it. I decided to proceed from this assumption.

While for the sake of simplicity here I have used the masculine degree-titles, it was always understood that the Setian initiation system applied equally to women as Priestess, Magistra, and Maga. In the Church no women ever advanced past the III^o, and the elder initiatory organizations tended to be male-exclusive past the Adepti grades. The Temple of Set's initiatory and official gender-indifference has remained axiomatic throughout its history.

Now came the administrative structure of the Temple. I knew what I **didn't** want: a one-man dictatorship as in the Church. Again that had worked well as long as Anton had exercised his authority wisely and benevolently, but when he hadn't, it disintegrated. Drawing on my Knights of Dunamis and Alpha Phi Omega experience, I resolved to design an organization with cooperative, interlocking, and authority-sharing branches. I had also the convenient model of the United States Constitution, with its balance-of-power divisions of the executive, legislative, and judicial.

Like the Church, the Temple of Set would have a High Priest and a Council of Nine. Unlike the Church, the Temple's Council of Nine would be collectively superior to the High Priesthood, with the power of appointment and removal. This would be codified in a California nonprofit Articles of Incorporation (Appendix #7 [original]) and By-Laws (Appendix #8 [current 2006]), and the degree system would be included in those same By-Laws beyond alteration by either the High Priest or the Council.

Finally to counterbalance the executive power of the High Priesthood, two additional offices, also corporate, would be created: Executive Director (to oversee all Temple administration) and Treasurer (to oversee Temple finances). The Treasurer would respond to the Executive Director, who would respond to the High Priest, in routine matters; but all three officers would be individually accountable to, and appointed/removed by, the Council of Nine.

Underlying these formal organizational arrangements was my intention that they should be as “invisible” as possible in the normal course of Temple affairs. The focus of the Temple’s attention should be upon magical, philosophical, and initiatory matters, not administrative ones. The legal structure and its By-Laws should properly be in the background as a consensual framework, coming to notice only as a specific situation might require.

I thought that I had worked all of this out pretty well, and thirty years later in 2006 I can say that both the degree system and the organizational structure of the Temple of Set have stood the test of time very satisfactorily. Along the years we have adjusted, improved, and refined both as necessary or desirable, but those basic 1975 premises and principles have all remained.

The next step was to fill the initial offices, of which that of Executive Director was easily the most crucial. This person (required to be III^o+) would be at the nerve center of all Temple administrative communications and operations. While there were many Priests and Priestesses from the Church who could have taken on the job, I was looking for someone who would enjoy and thrive in it - who was naturally involved with everyone and everything everywhere. One name came instantly to mind - Bill Murray.

As documented in *The Church of Satan*, Warlock William F. Murray had been a Regional Agent of the Church in Winnemucca, a small town hundreds of miles from anywhere else in the middle of the Nevada desert. [Winnemucca’s one bank has a plaque boasting that it was once robbed by Butch Cassidy and his Wild Bunch.] Whatever Warlock Murray lacked in group contact, however, he made up for in a flurry of correspondence, telephone calls, and his Regional Agent/Carpathia Chapel newsletter *Children of the Night*. So central a crossroads had he become by 1974 that the LaVeys, as also recounted in *COS*, began to become alarmed; if for some reason he became disaffected, he could conceivably cause quite a widespread chain-reaction throughout the Church. They ordered him to restrict his contacts to his Regional Agency, but a short time later the crisis of 1975 overwhelmed that attempted clampdown.

Just how much of a clearinghouse Warlock Murray had become by then can be illustrated by just one of a number of his letters to me at the time (Appendix #9).

Bill Murray might have been the bane of an authoritarian system seeking to keep its extensions isolated from one another, but he was exactly what the Temple of Set would need in its Executive Director. I asked him if he could drive to San Francisco, and I would come up from Santa Barbara so that we could talk things over. We met at my mother’s house on Saturday, June 28th and spent the next day going over my ideas for the new Temple. On Sunday, to clear our heads, we went out for a drive around the city, and when we happened to pass the obscure intersection of 22nd and Kansas Streets over on the Potrero Hill, Bill finally said yes, that he would take on the Executive Directorship.

Constituting the first Council of Nine was another interesting challenge. What I finally decided to do was to invite three of the most senior Priests as initial members, ask them to unanimously select a *pro tem* Chairman from among themselves, then to nominate/vote in a fourth, then for those four to nominate/vote in a fifth, and so on until the full nine initial Councillors had been elected. Then they could formally vote on a first regular Chairman.

This arrangement worked very well. On the auspicious date of July 4th - the same day I finalized the Articles of Incorporation and By-Laws - I invited Dale Seago from Los Angeles, Michael Grumboski from Detroit, and Robert Ethel from Washington, D.C. to be the first three Councillors. When the first Council was finally filled by December 1975, it consisted additionally of Thomas Huddleston of Dayton, Ohio; Ronald K. Barrett of San Francisco, California; Lilith Sinclair of Santa Barbara, California; Jinni Bast of Spotswood, New Jersey; Ann DeCecco of Framingham, Massachusetts, and Margaret Wendall of San Jose, California.

Also on July 4 I sent copies of the initial Articles and By-Laws to the former Church officials and Agents who by then had endorsed the idea of the Temple of Set: Adept Tom Bari, Adept Ronald K. Barrett, Priest Robert DeCecco, Priest Robert Ethel, Priest Michael Grumboski, Adept Thomas Huddleston, Adept William Murray, Adept Stuart Munro, Priest Michael McQuown, Adept Lynn Norton, Priest Dale Seago, Priestess Lilith Sinclair, Priestess Margaret Wendall, and Adept Arthur Zabrecky.

Legally the original Articles of Incorporation and By-Laws were signed on July 29, August 1, and August 7 by the three "filing" directors, Bill Murray, Dale Seago, and myself. They were officially approved by the California Secretary of State on October 23 and filed in Superior Court on October 28, 1975.

One Section of the initial By-Laws authorized the High Priest to make initiatory degree determinations prior to the By-Laws' official adoption, and to communicate all such determinations to the Executive Director and Council of Nine not later than October 31. On July 15, in one of my letters to the II^o+, I wrote:

To date I have exercised the right of recognition only three times - each an instance of an imbalance that should have been corrected long ago [in the Church of Satan]. These three elevations were those of Stuart Munro of Ottawa to Adept II^o, William F. Murray of Winnemucca to Priest of Set III^o, and Ronald K. Barrett of San Francisco to Priest of Set III^o.

My original intent was to make no IV^o nominations until the first Council of Nine was selected and operational. My reasoning was based upon two factors: (1) According to the By-Laws, IV^o nominations must be approved by a majority of the Nine before taking effect. (2) IV^o nominations by me prior to the selection of the entire Council might be viewed as a means of influencing the composition of the Council.

But a problem has arisen that has caused me to rethink this. The problem is as follows: The Council must consist of III^o+ individuals. If we simply use existing Church of Satan degrees for qualification, the potential number of persons who can be considered for Council membership is quite limited. Furthermore we are aware that the impartiality and effective international geographic coverage of the C/S degrees were breaking down long before now. I personally know of several II^o individuals who may very well deserve the III^o. And yet I do not know them well enough to make a decision on the matter as thorough as a proper III^o recognition should be.

I have decided to resolve the matter in a fashion which I trust will reflect the Will and Mandate of Set.

At this time, prior to the formal implementation of the By-Laws, I am naming five ladies and gentlemen to the IV^o. Without exception they are well-known throughout our entire fellowship as Priests or Priestesses of long standing, high reputation, and distinguished achievement. In addition it is my considered opinion that each one of them possesses the initiatory qualities indicative of a Master of the Temple of Set. Put as directly as possible, these qualities involve an intrinsic and proven capability to make decisions and take actions representative of the Prince of Darkness without an **intentional** effort to do so. From a magical standpoint this is the primary distinction between the III^o and the IV^o, inasmuch as the Priest or Priestess III^o has access to this power when consciously and deliberately seeking it.

In the name of Set, therefore, I now recognize as Masters of the Temple IV^o: Robert Ethel, Michael A. Grumboski, L. Dale Seago, Lilith Sinclair, and Margaret A. Wendall.

“Behold, it is I who call you, because you are the guardians of the Æon of Set, zealous in what you do.”³⁷

August 21 marked the first of my High Priesthood bulletins to the Priesthood of Set. At the time these were casually called “Xerox letters”; eventually they would be formalized into the Priesthood newsletter *Hieroglyphs*. #III-1 went through five pages of general founding details, from which the following is particularly noteworthy:

“Pylons”: I have had several inquiries and ideas concerning the name that would be used for local units of the Temple. Neither “coven” nor “grotto” seemed appropriate. Priest Ronald Barrett came up with “Pylon”, and everyone who has heard of it so far has been sitting up and barking. So Pylon it is. The reference is to the great trapezoidal pylon gates of major Egyptian temples. Barrett’s idea is that each Pylon of the Temple of Set is in one sense a “gate” to the entire Temple.

Magistra Margaret A. Wendall has accepted Editorship of the *Scroll of Set*. She will have a 100% free hand on all contents, so I can’t tell you exactly what will appear in the first issue. But, if it’s anything like her famous *Magic Cat*, I’m sure we will not be disappointed. The first issue should be out next month. I hope you will give her as much feedback and assistance as you possibly can. Remember that the *Scroll* is the **only** regular means via which we can reach out and touch isolated I°/II° members, so it has a mammoth job to do.³⁸

Two subsequent events marked the completion of the Temple of Set’s initial organization process. The first was a letter from the State of California Franchise Tax Board, exempting the Temple of Set from State taxes as a religious corporation.³⁹ The second was a letter from the United States Internal Revenue Service, exempting the Temple of Set from Federal income tax under section 501(c)(3) of the Internal Revenue Code.⁴⁰ Both represented months of correspondence between myself and their respective offices, providing extensive and detailed answers to their questions concerning the corporate organization and religious principles of the Temple. We were now, as far as the United States of America was concerned, fully and formally credentialed.

Magister Dale Seago had served as Chairman *Pro Tem* of the Council of Nine during the several months of its initial formative nomination/voting process. When in October all seats were filled, lots were drawn to establish initial terms of office, with one expiring each year, thus setting up overlapping nine-year terms. Then in December 1975 the Council elected its first full Chairman, Magister Robert Ethel. Dale Seago remained a Councillor, of course, as well as the Temple’s corporate Treasurer.

“Well,” as the Founding Fathers are rumored to have said at the completion of the United States’ Constitutional Convention in 1787, “now that we’re organized, what do we do next?”

³⁷ Aquino, M.A., Letter #II°-8, July 15, X/1975.

³⁸ Aquino, M.A., Letter #III°-1, August 21, X/1975.

³⁹ Letter, Albert D. LeBe, Supervisor, Exempt Organizations to Temple of Set, October 17, 1975.

⁴⁰ Letter, Milton Cerny, Chief, Ruling Section, Exempt Organizations Branch, June 16, 1976.

Chapter 5: Freedom at Point Zero

By the close of 1975 the Temple of Set had completed its initial identification and organization processes. With an initial membership of about one hundred, most veterans of the Church of Satan, it was ready to move forward. So where **was** “forward”?

The Left-Hand Path of least resistance, it would seem, was to continue along much the same activity as the Church, merely exchanging Judæo-Christian dæmonic symbolism for ancient Egyptian. But numerous problems with such a casual approach quickly became apparent.

The *Book of Coming Forth by Night*, of course, clearly called for not just a reformation of the Church of Satan, but an entirely distinct orientation for Temple-affiliated individuals.

But apart from this a number of inadequacies and inconsistencies in the Church had been becoming steadily more visible, and uncomfortable, during its decade of maturation.

The “founding theology” of the Church had been easy: Christianity derided and lampooned, through the use of imagery which it itself had created to scare its own followers into obedience. As there was plenty of corruption and hypocrisy to be found in Christian institutions, the Church of Satan’s program here was easy indeed. However it was a “denunciation” that, once made, really did not need endless repeating, particularly among Satanists themselves. O.K., so Christianity is childish, hypocritical, and corrupt: point made and taken. So where do we go from here?

Satanists inevitably, if reluctantly realized that their own deity, Satan, was a Judæo/Islamic/Christian myth-image every bit as much as YHVH. Generally Satan simply stood for whatever God either didn’t like/permit, or wasn’t willing to be blamed for. It is true that various iconoclasts and poetic heretics throughout history - Milton, Blake, Twain, *et al.* - had shocked and tantalized their audiences with varying heroic/romantic spins on the Devil. But invariably it all came back to the same consensual baseline: Satan was bad, harmful, false, and **evil**.

Satanists generally grappled with this in two ways. First, they affected their alliance with the spooky, scary Devil and his dæmonic entourage; this impressed and intimidated many mainline religionists. Secondly, if somewhat inconsistently, they asserted that Satan was really not that reprehensible a fellow after all; he had just been the victim of a propaganda smear campaign by his enemies.

By 1975 the limitations of this essentially defensive and negative posture had become more and more apparent. Satanists had made it clear that they didn’t like Judæo-Christianity. They had insisted that its version of the Devil was also all wrong, at least where obviously vile attributes and practices were concerned. But beyond these positions - which, in America’s overwhelmingly Christian culture, took seemingly endless reexplanation and reaffirmation - they had nowhere else to go. As noted in *The Church of Satan*, Anton LaVey ultimately disengaged from the dilemma, turning his personal “Satan” into a narcissistic and sentimental nostalgia for the underbelly of 1940s’ society. His personal charisma and artistic talent enabled him to indulge in this reorientation more extensively and intriguingly than just about anyone else could have, and it certainly carried his glamor along, at least among society’s alienated marginalia, until his death.

However other Satanists, myself included, were not in the least interested in similarly crying into our beer. For us the Church, and the confrontation of Satan and Satanism, had been an ever more electrifying and exhilarating adventure. We had taken a stand, the most daring stand, against the “norm” not only of society, but of the very universe itself. We took fierce pride in being “ultimate heretics”, the more so because after our affirmation of

such heresy, here we **still** stood, unassailed, unpunished, and unrepentent.

I saw a shape with human form and face,
If such should in apotheosis stand;
Deep in the shadows of a desolate land
His burning feet obtained colossal base,
And spherul on the lonely arc of space,
His head, a menace unto heavens unspanned,
Arose with towered eyes that might command
The sunless, blank horizon of that place.

And straight I knew him for the mystic one
That is the brother, born of human dream,
Of man rebellious at an unknown rod;
The mind's ideal, and the spirit's sun;
A column of clear flame, in lands extreme,
Set opposite the darkness that is God.⁴¹

Perhaps this may explain to the yet-confused why Anton LaVey's 1975 abandonment of his own commitment to this vision so dismayed and angered Satanists to whom it had become that "column of clear flame" in their lives.

Nevertheless Anton was gone, and now the *Book of Coming Forth by Night* was saying that, this departure notwithstanding, the entire conceptualization of Satan, the Church of Satan, and indeed the entire Islamic/Judæo/Christian theological edifice underlying them, were all wrong, "useless lumber and wreckage" to be thrown on the trash-heap of our previous education and experience.

This, I hardly need observe, was a tall order.

Jettisoning the Church of Satan - all that we had been studying, exploring, and refining for the past ten years - was daunting enough. But the established conventional religions of the world had, like it or not, been responsible for the prevalent shaping of human self-perception over the last two thousand years. Even in post-Enlightenment Western cultures, Christian assumptions and habits remain the baseline of society. For one hundred ex-Satanists to venture out into a world, a cosmos in the utter absence of such an accustomed frame of reference seemed nothing short of lunatic.

Or it would have had we then taken the time to really confront the implications of what we were then setting out to do.

Pathetic earthlings - hurling your bodies out into the void, without the slightest inkling of who or what is out here. If you had known anything about the true nature of the universe, anything at all, you would've hidden from it in terror.⁴²

As discussed in Chapter #3, ancient Egypt proved to be the gateway to the void, in a sense and sophistication that in 1975 we had no way to anticipate. Its academic/archæological image at the time was [and in those same professional circles remains today] that of a mere basic agricultural society with an animal-totem and death-fixated mythology. For the Great Unwashed it was the stuff of Hollywood mummy horror movies and sword-and-sandal epics, habitually (as in *The Ten Commandments*) as the bad guy threatening virtuous Jews and protoChristian monotheists.

To date Egypt had fared little better within organized occultism. Its mystery had made it attractive to individuals and organizations selling exactly that, so Egyptian art, costumes,

⁴¹ Smith, Clark Ashton, "A Vision of Lucifer" in *Selected Poems*. Sauk City: Arkham House, 1971, page #155.

⁴² Emperor Ming the Merciless, in *Flash Gordon* (1980).

Aida-processions, and talismans were a staple of Freemasonry, Rosicrucianism, Illuminism, and any number of greater or lesser imitators, all the way down to Laurel and Hardy's *Sons of the Desert* farce (to which Anton LaVey jeeringly compared the Temple of Set once he learned of its Egyptian interest).

So had Egypt been a purely arbitrary choice for us, it would have seemed a foolish one, carrying way too much sillified baggage along with its apparently meager historical significance. What overruled all of this - initially for myself and later for a great many others over the decades to follow - was direct contact with one of Egypt's supposedly false and nonexistent "gods", Set.

"I'd enjoy it all more if I knew what it meant."

That pleased Conchis. He sat back and smiled.

"My dear Nicholas, man has been saying what you have just said for the last ten thousand years. And the one common feature of all the gods he has said it to is that not one of them has ever returned an answer."⁴³

Only in this instance an answer **had** been returned, and that mere fact made everything very different indeed.

Historically humanity has developed its base of knowledge by three means: observation, reasoning, and belief. The first, especially since its release from dogmatic constraints upon the Enlightenment, has today matured into the well-known "scientific method". The second originally enjoyed prominence dating from the logical discourses of Socrates and his Greek colleagues, but except in acknowledged matters of opinion has generally given way to science.

The third - belief - is neither scientific nor logical, indeed emphatically and sometimes combatively so. This is the realm of religion, of superstition, of mere feeling. It can range from the staid dictates of organized churches in the name(s) of their God/gods, to a simple, gnawing personal conviction that, scientific evidence and/or logical reasoning notwithstanding, the **truth** is otherwise.

As conventional religion, particularly in the West, has degenerated into little more than unthinking social rote-participation, the average person's experience with belief-knowledge is perhaps more easily exemplified by phenomena such as romantic love, which is an emotion or sensation neither scientific nor logical. It is also present in situations of trust, in which a child, student, subordinate, or disciple accepts something as true because of trust in the source so stating.

In the case of the fledgling Temple of Set, the premises of its identity and authenticity were clearly in the realm of belief: mine in the truth of my own apprehension of the *Book of Coming Forth by Night*, and other Setians' in trust of that belief of mine, at least until such time as they might experience comparable direct apprehensions of Set. For now the tacit consensus was to give Magus Michael Aquino plenty of time [and rope] to resolve this mystery of Greater Black Magic, and in the meantime to see how this new Temple of Set might exercise its talents in the less-ethereal pursuits of its Lesser cousin.

Lesser Black Magic as defined by the Church of Satan referred to the use of obscure laws of nature, and/or clever manipulation of situations or perceptions, to facilitate or achieve the magician's purpose. Thus it was an extension of stage or "carny" magic at its most simple, and the control of entire populations at its other extreme. Until fairly recently in history LBM had been practiced only at a modest, localized level, and then as an implicit personal skill rather than as a deliberate, scientific system of power and control. It was as such a skill that it was explored by scholars such as Niccolo Machivelli in *The*

⁴³ Fowles, John, *The Magus* (Revised Edition 1977). Boston: Little, Brown & Co., 1965, page #185.

Prince.

The Church of Satan's membership interest in LBM had never gone much beyond impressing/manipulating the opposite sex or nudging a job promotion. Anton LaVey liked to claim dramatic control-workings for himself, the shock-and-awe of which escalated after 1975 until he was grappling with a DERO-like conspiracy of opponents worldwide.

It was apparent to me that the Temple of Set would, in the normal course of its future, be taking a far more methodical and sophisticated interest in LBM than had heretofore been the case. That raised the question of ethical guidelines. If we intended to teach new Setians the principles of LBM and encourage them to apply those principles without the Temple, some self-conscience of rightness/wrongness was essential. Ordinary human societies have laws, mores, and customs to pre/proscribe specific types of behavior. Since the principles and techniques of LBM are generally unknown by those societies, however, there are many gaps in existing law, and socialization generally, capable of addressing them.

During 1974-76, as it happened, I was pursuing a Master's degree in Political Science at the University of California, Santa Barbara. One of my specialty fields was Political Theory, which involved numerous seminars in philosophy. This could not have come at a more fortuitous time, as it sensitized me to ethical issues and options in a variety of social contexts.

Two of my professors, William Ebenstein and Raghavan Iyer, were especially influential. Ebenstein, a student at the University of Vienna and the London School of Economics, had gone on to a distinguished teaching career first at Princeton and then at UCSB. Over the years he had authored several benchmark works in political theory, several of which remain influential today.

Ebenstein liked my work in his seminars, but was clearly distressed over my refusal to agree with him that philosophy began with the Greeks. By late 1975 my own research had convinced me that Egypt deserved this honor, which I argued in more than one graduate paper. We finally reached an amusing but acceptable compromise: He introduced me to Henri Frankfort's *Before Philosophy* (RL#2B), which paradoxically surveyed "pre-philosophy philosophies" throughout many pre-Greek civilizations of antiquity. [Frankfort also wrote another work, *Kingship and the Gods* (#RL2Q), which provided important linkages from Plato's philosopher-kings to the governmental principles of Egypt.]

Raghavan Iyer had journeyed from his native India to England, where he took his doctorate in philosophy at Oxford University before assuming a professorship at UCSB. Also the author of several brilliant textbooks concerning Gandhi, Plato, and both theoretical and applied politics, he was also a revered sage in the Theosophical Society, for which he had written many esoteric papers. [Many of these can be found today on the Internet at <http://theosophy.org>.]

Iyer and I hit it off almost immediately insofar as both of us were fascinated with political science in both exo- and esoteric contexts. During many of his seminars, and the informal coffee-house gatherings that often followed them, he and I would argue passionately about the music of the spheres, immortality/transmigration of the soul, and Atlantis while other students just gazed at us and shook their heads in bewilderment.

Iyer certainly did not doubt the existence of pre-Greek philosophy - he and Ebenstein maintained a respectful professional distance in the Department - but it vexed him a good deal that I had been suckered in by the teachings of that disreputable occult charlatan and crank Anton LaVey. I on the other hand made no secret of my consternation that he had been suckered in by the teachings of that disreputable occult charlatan and crank Helena Blavatsky. This resulted in a steady stream of "A-" grades for me throughout my studies

with him. He once remarked that any other student turning in work of my quality would get straight "A"s, but in view of my initiated potential he felt honor-bound to goad me with that "-". So I took it as a compliment, and indeed would have been alarmed if at some point it had disappeared.

As Ebenstein had guided my research into ancient political and philosophical thought towards careful, painstaking standards, so Iyer introduced me to the metaphysics and cosmology underlying that same field of study. Both, of course, I took back with me to the Temple of Set, which I increasingly saw as a Pythagorean/Platonic academy destined to go far beyond conventional social and organizational limits. We would not only undertake true initiation as individual Setians, but the Temple itself would become a metastructure both to enhance our personal efforts and to etherealize its own metaphysical reality.

The resultant ethical considerations and guidelines for the Temple I would ultimately assemble into Chapter #5 of *Black Magic*, an introductory essay for new Setians at the beginning of the *Crystal Tablet of Set*, that component of the *Jeweled Tablets of Set* provided to Setians of all degrees. It is included here as Appendix #10

Meanwhile in the ordinary world outside these ivory towers, other influences were at work in society which would also shape aspects of the fledgling Temple of Set. If the 1950s had been a decade of Eisenhower-era conformity to traditional American values, the 1960s had ruptured this comforting norm with the twin shocks of the John Kennedy assassination and the Vietnam War. Disillusionment and social alienation led to mass movements of popular rebellion and revolution, which seemed for a brief time to actually be changing the Old Order for a more peaceful and loving New Age. But that in turn lost its energy and innocence with the assassinations of Robert Kennedy and Martin Luther King, and the ultimate hippie nightmares of Charles Manson.

By the 1970s many visionaries and utopians had given up on Earth's human civilizations altogether and were looking for another Way Out - which turned out to be a Way Up, to outer space. George Lucas' 1977 *Star Wars* arrived just in time to touch a match to this escapism; the movie became a worldwide phenomenon like nothing before or since. In addition to re-energizing its predecessor *Star Trek*, it also jump-started real interest in space colonies and emigration, through such cooperatives as the L5 Society and the World Future Society [in both of which I held academic-level membership].

L5, named for the 5th Lagrangian libration point of gravitational equilibrium between Earth and the Moon, was thought to be the ideal location for a permanent human space colony. The Society, founded in 1975 just two months after the Temple of Set, took its inspiration from the space-colonial writings of Gerard K. O'Neill, most notably *The High Frontier*. As at the same time America's new space shuttle was popularly regarded as the precursor to openly-available civilian space transport, L5 seemed entirely reasonable and practical. [Twelve years later the political paranoia of the 1980s, with its militarization of the space shuttle and other space efforts, doomed L5. It disintegrated into the National Space Society⁴⁴, an Earthbound NASA fan club, which it remains to this day. Like the decaying bride in *Great Expectations*, the NSS still speaks wistfully about space colonization, but the excitement that it was really soon to happen is gone.]

1975 also marked the revival of one of San Francisco's most famous Haight-Ashbury era rock bands, the Jefferson Airplane - now, in synch with space, the Jefferson Starship. Like the Temple of Set, it seemed mesmerized by the significance and power of that year, celebrated in its songs such as "Ride the Tiger" and "War Movie". I had sent one of the thirty original copies of the *Book of Coming Forth by Night* to the Starship's Paul Kantner, commencing a friendship and exchange-of-vision which has endured to this day.

⁴⁴ <http://www.nss.org>

[Some sparks of this, originally published in the *Scroll of Set* and Order of the Trapezoid's *Runes*, etc. appear here as Appendix #11.]

Over the Halloween weekend the first of what were to become a spectacular series of international conclaves of the Temple of Set was held in Santa Barbara, as recounted in the December issue of the *Scroll*:

Friday evening (Halloween): Those who had arrived by Friday evening were treated to dinner and a reception at our High Priest's home. Wall certificates were presented to those who attended. Those who were not present Friday evening were invited to lunch with the High Priest on Saturday, and received wall certificates at that time.

Saturday afternoon (November 1): The highlight of the discussion period was the presentation of the final papers which make the Temple of Set a non-profit, tax-exempt California religious corporation. The High Priest explained that federal tax-exempt status should now be easily obtained.

Also of note during this session was the choosing by lot of the terms of office of the Council of Nine, which are as follows: Priest Thomas S. Huddleston - 9 years, Priest Ronald K. Barrett - 8 years, Magistra Lilith Sinclair - 7 years, Priest Ann DeCecco - 6 years, Priestess Jinni Bast - 5 years - Magister Michael A. Grumboski - 4 years, Magister Robert Ethel - 3 years, Magister L. Dale Seago - 2 years, and Magistra Margaret Wendall - 1 year. It must be noted that these people do not automatically leave the Council at the end of these terms. They will be reconsidered at that time. If their continued service on the Council will benefit the Temple of Set, they will serve another nine year term.

Saturday evening (November 1): The Conclave Banquet was held at Squire Richard's Pub in a truly Old English setting, with "wenches" serving table and a minstrel who sang to us.

Saturday evening Ritual (November 1): The Conclave Ritual was held at 11 PM. A specially-made candelabra, with a candle representing each degree of membership in the Temple of Set, was lit. Those members of the Council of Nine who attended were presented with insignia of office (*Tcham* scepters handcrafted by Priest Murray). The highlight, however, was the presentation to the High Priest of a sword, the Double Crown, and a crook and flail.

Sunday morning (November 2): Breakfast at Squire Richard's Pub at what must be one of the minor disasters of Santa Barbara history! Each person ordered something different, and a fuse blew, throwing the toaster, the coffee maker (and probably the cook) out of order for awhile. All felt the waitresses could have charged us an "entertainment tax" for the way they kept their composure and even joked with us about the breakdown "we" had caused.

Much important business was accomplished; Setians who had been corresponding with each other for a long time had a chance to meet face-to-face. New friendships were formed, and all who attended left with a feeling that the Temple of Set is truly a Brotherhood.

Thanks are due first to Magistra Sinclair, who coordinated the conclave; to the High Priest, who so graciously opened his home to us; to Priest Murray for the rite observed and long hours making the candelabra, pentagram and insignia; to the motel personnel who made the stay pleasant; and to the staff of Squire Richard's who made our meals together most enjoyable.

Among the topics of discussion and speculation at Set-I was the meaning of the further human evolution as implied by the *Book of Coming Forth by Night*. Was this to be understood and interpreted as a purely initiatory development of consciousness, or as a physical change of some sort, or as a species-migration phenomenon [as into space]? Until we resolved this, Setians decided to look into all three options. On the South Solstice of 1975, I sent the Priesthood some thoughts of my own on the issue: *Setamorphosis* [Appendix #12].

Setians responded very positively to this rather extraordinary prospectus, indeed more so that I had frankly anticipated. By the Vernal Equinox of XI/1976 there had been such a flurry of organizational developments, to say nothing of brainstorming, that it was time for an update, and so I sent the Priesthood *Setamorphosis II* [Appendix #13].

Looking back on these documents and the escapist-fantastic visions they express, it may seem, from a perspective thirty years later, that the Temple of Set was off to a spacecrazed start. Well, it simply did not seem that way in the mid-1970s. Public access to space, consequent to the successful invention of the space shuttle and the appearance of several non-governmental space companies such as the West German OTRAG, seemed both practical and excitingly imminent. And the prolific, space-colonization literature lent serious depth to such speculations generally. *2001: A Space Odyssey*, with a Hilton Hotel on its spectacular space wheel, was just around the corner - inevitably a site for a future Setian conclave! [Such dreams, incidentally, have persisted to this day among the more visionary elements of humanity, such as Space Adventures Ltd. (<http://www.spaceadventures.com/>). We may have that orbital/Lunar conclave yet!

But in 1976, while we waited for OTRAG to start selling tickets, the Temple had other concerns and interests here on Earth. We had by now completed most of the original administrative tasks - elegant fire-enameled Pentagram of Set medallions from the Wolf-Brown Company, courtesy of Setian Robert Moffatt; public information/membership brochures; a dazzling 3D-effect membership card created by Bill Murray, etc.

The *Scroll of Set* was purring along monthly, under Magistra Wendall's Editorship, ably assisted by Priest Michael Waters, Adept Alan Sturrock, and Setian Patricia Turner of the Bubastis Pylon in San Jose, California. Content was kaleidoscopic: Setian yoga, religious/legal issues, ritual magical theory, poetry, Egyptian studies, personal artwork, book reviews, reports from various officials, conclave invitations and summaries, comparisons of Setian philosophy with that of other occult systems, and even a commentary on the American Bicentennial celebration and its nation-touring "Freedom Train". Honorary Setian Forrest J Ackerman contributed an article explaining why he ever got started collecting science fiction.

Concerning the more permanent literature of the Temple, there was initial consensus that it should be private to the membership, not commercially published like the *Satanic Bible* and *Rituals*. One of the more famous repositories-of-wisdom in traditional occultism had been the mythical *Emerald Tablet of Thoth*, so why not a *Ruby Tablet of Set* [reflecting his totem-color] in reality? Magister Robert Ethel volunteered to undertake it as a project. Eventually the *Ruby Tablet* would become the II°+ component of an entire *Jeweled Tablets of Set* series, extending from the *Crystal Tablet* of the I°+ to the *Topaz Tablet* of the VI°.

As of July XI/1976, presented at the First Eastern Conclave of the Temple in Washington, D.C., Ethel's original draft of the *Ruby Tablet* was 41 pages long. Today it has mushroomed into the multi-thousands, to the point where it can only be Internet/CD-based. Prior to the arrival of the Internet, Adepts ordering the *RT* would be startled to see a huge stack of fat red binders awaiting them at the post office or conclave.

Beyond the Temple's internal literature, of course, there was a good deal of information of interest to us in the commercially-published realm. A Reading List seemed like a good idea, and I took that job on myself; I would keep it until 2003.

Since joining the Church of Satan in 1969, I had become a voracious occult- and outré-book devourer and collector. My bookshelves overflowed into my closets, and the makeshift shelves therein were ultimately packed three-deep with the Good, the Bad, and the Arguable. This was both useful and problematic for a Temple of Set Reading List. Useful because over the years I had pretty much zeroed in on the best stuff. Problematic because some of that best stuff wasn't readily available in normal bookstores, or was comparatively expensive when it was. In my RL introduction, accordingly, I encouraged Setians to make the acquaintance of old-book stores, book-search services, and the

interlibrary loan services of community and university libraries. Back then that took a good deal more dedication, perseverance, and time than today's instant Internet quests!

The categories of the Reading List upon which I decided reflected the wide range of interests of the Temple of Set. They have remained unchanged in the subsequent three decades, except that I and others have added some items and - following the revival of the Order of the Trapezoid - a category on the ancient north European runic arts & sciences was created.

The Reading List appears herein as Appendix #14. Within the context of this memoir I am including it as one of the best ways to illustrate both the wide-ranging interests of the Temple and the focus & depth of resultant investigations. [Note also that passages of this narrative, and within various other Appendices, make reference to Reading List entries by their code number.]

By now it can be seen that the Temple of Set's approach to individual initiation, as well as to its own identity as **the** Temple of Set, was far more multifaceted than most nonSetians [and many shellshocked new Setians] appreciated. As can be seen from the contents of the *Jeweled Tablets*, the collected issues of the *Scroll of Set*, and the numerous papers of the Temple's Orders, Elements, Pylons, and individual Initiates, the Reading List was appropriately a point of **departure**, not an end in itself.

That departure was made easier by Priest Ronald K. Barrett and his Anubis Pylon in San Francisco, who inaugurated the Ap-uat Library Project (ALP) to further identify, track down, and either acquire or otherwise make available to Setians for specialized learning and research. Wrote Barrett in the October 1976 *Scroll*:

The Anubis Pylon has been organizing a new element for the Temple of Set which includes book research, data bank, and experimentation coordination. This new element is designed to assist individual Setians, pylons, and other elements by collecting and providing information that will save footwork, effort, and time.

Starting 1 October XI ALP will be able to provide upon request book lists by subject matter or author which may include [but not be limited to] the High Priest's reading list. These book lists are for informational purposes **only** and will not carry a recommendation. Book reviews sent to ALP by members of the Temple will be included in the *ALP Newsletter*.

It will also be possible to order some books directly from ALP, as some publishers are offering discounts to the Temple. Magistra Sinclair in Santa Barbara will be in charge of the book orders, but all orders must be sent initially to ALP in San Francisco for processing and paid in advance. Details will be provided in the newsletter, as they are too involved to include here.

Another function of ALP is assistance in coordinating research and experiments by recording who has knowledge of what, who is doing what, who wants to research what, who can help whom, etc. The effectiveness of this depends equally upon the input and output of information. You will greatly enhance the potential of this program by writing out your answers to the questionnaire below and mailing them in to ALP. All answers will be kept confidential, and only your names and interests will be used for referrals.

The newsletter mentioned above will be a summary of accumulated general data, book reviews, special reports and articles, etc. There will be no regular publishing date for the newsletter - neither will there be a standard rate of subscription. The price will be based on 10 cents/page and announced in the *Scroll* when each new issue is ready. The first issue is now in process and should be available around November 1st.

Send any inquiries, requests, book reviews, comments, etc., and your answers to the questionnaire to Priest Ronald K. Barrett, Anubis Pylon, San Francisco, California. All information and/or inquiries will be handled on an individual basis.

ALP Questionnaire

Name, Title/Degree, Date, Occupation/ Profession(s).

What have been your past fields of study (formal and/or informal)?

What are your current fields of study (formal and/or informal)?

What subjects do you prefer for casual reading?

Please state the nature of any experiments you have conducted or participated in and the outcome, if known.

Please state the nature of any experiments and/or research you might like to conduct.

Please list any periodicals, magazines, etc. that you feel would be beneficial for a library of the Temple of Set to subscribe to, and explain why.

What books, articles, etc., would you recommend to other members of the Temple of Set?

Please include all pertinent information: title, subject matter, author, publisher, etc.

Please state any ideas or suggestions you might have for this project.

May we refer you to other members whose interests parallel your own?

How might this project best serve you?

Thus, a year after its founding, the Temple of Set was off to a pretty energetic start, as I recounted in my first annual report to the membership in the June 1976 *Scroll* (Appendix #15). One sign of our success that gave me particular pleasure: at our first annual membership renewal date we lost only one Setian I°. During its lifetime, by contrast, the Church of Satan had experienced roughly a 50% annual turnover rate.⁴⁵

Despite all of the organizational work, Setians actually found some time to just get together for socializing, dining, and even a little Black Magic. Over the South Solstice 1976 weekend in December, for instance, another conclave was held in San Jose, hosted by the Bubastis Pylon. A very pleasant day was devoted to touring the Rosicrucian Park headquarters of the AMORC, a remarkable complex of ancient Egyptian architecture, somewhat incongruously right in the midst of residential neighborhoods.

At this time the New York Metropolitan Museum of Art had also negotiated the most impressive exhibition of artifacts from Pharaoh Tutankhamen's tomb ever to tour the United States. As it traveled around the country to various museums, groups of Setians met to attend and admire it. For those who for reasons of budget or distance could not visit the Tut Show in person, the Temple of Set purchased and circulated *gratis* a complete set of color slides of all the exhibit artifacts, along with an audio narrative of them by the Metropolitan Museum's Director.

Somewhat less successful, commencing in mid-1976 and continuing for the next year (as best I can make out from the documents in question) was one of the Temple of Set's two comic pratfalls in its ancient Egyptian explorations. Magistra Margaret Wendall, a devotee of Egypt's calendar, proposed that the Temple of Set adopt it instead of the conventional Gregorian one. Well, why not? It sounded like fun, and might have the added benefit of keeping nonSetians in the dark about the scheduling of Temple events.

Unfortunately the new/old system of days and months ("7 Pharmuthi XXI") also managed to confuse all of us to the extent that we didn't know what was happening when either! Some months later - however long it really was no one knows for certain - we slunk grouchily back into Gregoriana.

At one of our first conclaves we also experimented with Egyptian eye-makeup - the heavy, black extended outlines that one sees on ancient statues, wall-reliefs, and Hollywood monster movies. As part of a total appearance makeover, I daresay, it might look impressive. Mixed with any elements of modern attire, mustaches & beards, Afro- or other 1970s- hairdos, 5 o'clock shadows, etc., the effect was beyond hilarious. [I will give the Setian ladies credit for doing a better job of their makeup, but of course they had a head start (no pun intended).] Only a few slapstick photos have survived, and **no**, one is **not** going to be included in the Plates section of this memoir!

⁴⁵ Aquino, M.A., Priesthood Letter #III°-22, 9/8/76.

Chapter 6: The King in Yellow

On the Ides of March 1979 I came into being as an Ipsissimus VI°. This chapter discusses the rationale and significance of that initiation & formalized degree, as well as the changes to my interest in, attitude towards, participation within, and obligations to the Temple & Æon of Set subsequently and consequently.

Chapter 7: Night of the Jackal

In 1979 I retired from the High Priesthood of Set in favor of Magus Ronald K. Barrett, who served as High Priest until 1982. This chapter discusses the personality and history of RKB, his initiatory growth within the Church of Satan & Temple of Set, the IAM Working, his Utterance of *Xem*, the *Xem* Keys, the XemSet mountaintop retreat, the Anubis Pylon and Order, and the way in which he approached the High Priesthood. Both the successes and the difficulties of his administration will be examined. The chapter closes with his surprise resignation from the Temple prior to the Set-IV Conclave in 1982, and the intrigues swirling around that Conclave.

There will also be a discussion of *Xem*, and how its influence has affected the Temple of Set since Set-IV.

Chapter 8: Remanifestation

After Set-IV I returned to the High Priesthood with the intent that it would be a “temporary/caretaker” office while I worked to rebuild the Temple, adjust its structures to preclude repeat of past problems, and take its philosophical grounding to a somewhat more serious and methodical firmness, for example the *Crystal Tablet* and its various keystone reference, design, and communication components.

There will be discussion of the new sophistication of the other *Jeweled Tablets* as well.

Chapter 9: The Wewelsburg Working

In 1982 I traveled to Germany and performed a GBM working at the Wewelsburg Castle in Westphalia which resulted in the rebirth and redesign of the Order of the Trapezoid. This chapter discusses that in detail, and its influence on the Temple of Set and its Orders system generally.

Also to be discussed here is the work and influence of Stephen Flowers on & within the Temple of Set and the Order of the Trapezoid. Work and influence of other Knights and Dames of the Order throughout the years, the tragedy of Mitchell Wade, subsequent Grand Masters and the evolutionary changes they brought about.

Also the significance and influence of Nazi German occult research upon the Order and the Temple generally, and discussion of the suspicious, antagonistic, and hysterical reactions by critics and some sensationalist media over the years.

Chapter 10: The Orders and the Elements

A survey of the various Orders of the Temple of Set since its founding: Who founded each & why, what its principles were originally & developed into. [As the Order of the Trapezoid is to be treated in Chapter 9, it will not be here.] Portraits of the Masters of the Temple who founded them, what their backgrounds & ideas were that led them to such Order concepts. What they have done as Grand Masters, and since [if the Order is no longer in existence].

A survey of the Elements over the years, such as the First Foundation, CATE-II/Metamind, Arkte, Guild of University Students, War, etc.

How has the concept of Orders, Elements, and possibly in this chapter Pylons as well, affected the overall design, flexibility, and usefulness to individual Initiates of the Temple?

What might the future of various Orders be, within or without the Temple of Set?

Chapter II: The Magi

The work and Utterances of those Setians Recognized to the V°: Ronald K. Barrett, James Lewis, Stephen Flowers, Don Webb, Robert Robinson, Lilith Aquino. Why RKB and RR succumbed to the Curse of the Magus. Why Lewis and Webb came to attain VI° Recognition.

The significance of the V° within the Temple, and to the Æon of Set [and beyond].

Chapter 12: Beyond the Seas

Interest in and development of the Temple of Set in countries other than the United States, and the continuing internationalization of the Temple.

Chapter 13: A Tree in the North

The “Satanic crime” urban myths and hysteria of the 1980s in the United States and elsewhere.

The impact of this climate upon the Temple of Set, its public posture, Initiates, and observers/critics.

The Presidio of San Francisco “Satanic ritual abuse” scam against Lilith and myself, including the resultant investigations, lawsuits, media treatment, and after-effects.

Legacy of the witch-hunts generally upon the viability and public nature of Left-Hand Path religion in this and other countries.

Chapter 14: The Cybertemple of Set

The introduction, growth, and eventual extensive use of computers, cyberspace, and the Internet by the Temple of Set and individual Setians & groups.

Glinda, my 1976 PolyMorphic 8813, who would later Remanifest as the Temple's ten-year BBS system during the 1990s.

Magister Michael Grumboski's original use of mainframes to keep Temple membership records.

Magistra Wendall's early computer work and chip-creation during her original *Scroll* Editorship.

Electronic, artificial music, and "mad lab" experiments by Magister Whitaker & others. *Die Elektrischen Vorspieles* raised to new heights of voltage, wattage, and mania.

Entrance of the Temple into the jungle of the Internet and websites, guided by Magister Robert Menschel, Priest John Youril, Magister Douglas Pridgen, Magister Eric Kauschen, Magistra Patty Hardy, and other mad scientists.

The Good, the Bad, and the Ugly: Is the Temple of Set in danger of being sucked into an electronic mode of existence, a la *Tron*? Will this augment or harm its initiatory function? Should lines be drawn, and if so where?

Chapter 15: A Passing-By

In 1996 I finally laid down my High Priesthood of Set, whereupon Set entrusted it to Magus Don Webb.

In this chapter I will summarize, as did Joseph Curwen in his journal, “*of Whither He Voyag’d, Where He Stay’d, Whom He Sawe, and What He Learnt*”. What has my long journey through initiation done to and for me, and to others? What have I discovered concerning my identity? What have I been here to do, and how well have I done it? What do others think of me for good or ill, and why? How may I be remembered or forgotten?

Also in this chapter my unique relationship with Lilith: how we have come to know and to regard one another over the years, and what our future together portends.

I have wrapped my dreams in a silken cloth
And laid them away in a box of gold,
where long will claim the lips of the moth,
I have wrapped my dreams in a silken cloth.

I hide no hate, I’m not even wroth
Who found the Earth’s breath so keen and cold,
I have wrapped my dreams in a silken cloth
And laid them away in a box of gold.

- Countee Cullen, *Epitaph for a Poet*

Chapter 16: Uncle Setnakt

An overview of the Temple of Set during the High Priesthood of Magus Don Webb 1996-2002. While I could undertake to write this chapter myself, it may be co-written with Ipsissimus Webb, or even solely by him. We'll see what he thinks as this book begins to come together, whether his time/interests permit, and so on.

How did the Temple change and why from its 1975-96 posture? Successes? Failures? Surprises?

How did the experience of being High Priest affect Don Webb personally and initiatoryly? His Recognition as Ipsissimus VI°.

What are the legacies of the Webb years that will most strongly endure into the future of the Temple and the Æon?

Chapter 17: Zeena

In 2002 Magistra Zeena Schreck was chosen by the Council of Nine to be the next High Priestess of Set, to formally take office at the International Conclave in 2002. Unfortunately a short time later she resigned the office and departed from the Temple.

This chapter will treat her personal Odyssey to this highest office of the Left-Hand Path, including her Satanic Baptism by Anton LaVey, rise to be the eventual public representative of the post-1975 Church of Satan, rejection of the Church, independent work with Radio Werewolf, the Werewolf Order, Wolfslair, Hell House, etc.

Her encounter and relationship with Magister Nikolas Schreck, and his interests and influence within the Temple.

Her and Nikolas' international travels, influence, and interests.

How she came ultimately to be selected by the Council for the High Priesthood [and the first High Priestess] of Set.

Why this failed.

As with Chapter 16, this chapter may be co-written with Zeena or written by me, depending upon time/interest, etc. We'll see when we get there!

Chapter 18: Starry Wisdom

Following the departure of Zeena Schreck in 2002, the Council of Nine selected Magistra Patty Hardy to be the High Priestess of Set, assuming office in 2004.

Magistra Hardy brought to the Temple of Set not only a comprehensive grasp of Setian initiation generally, but exceptional personal experience in, and wisdom concerning the archaeoastronomical bases of ancient Egyptian metaphysics. Her High Priesthood promises to develop such concepts to unprecedented levels of sophistication.

This chapter - which will **necessarily** have to be written with her tolerant oversight! - will introduce her adventures, explorations, and theories to date. I find it both pleasing and exciting that it will, probably through all future editions of *The Temple of Set*, remain “unfinished”.

Epilogue: *Sic Itur Ad Astra*

After its “long, strange trip” of 30 years “and counting”, what shall we say of the Temple of Set? What has it meant to the thousands of persons whose lives have touched upon it over the years? Is it beneficial to external society? To itself internally? Has it successfully avoided the trap of becoming “a bureaucracy for its own sake” and managed instead to focus on the enhancement of each individual Initiate’s experience?

Where best has it succeeded and why?

Where has it failed and why, and has it learned from those failures?

Can it survive amidst the world’s current and apparent future social climates?

To what if any extent can it, and should it, attempt to compensate for failings in society, as for instance inadequate education, courtesy, etc. of individuals who approach it?

What are valid reasons and qualifications for persons coming to the Temple?

Why should others not be?

What should we envision for the Æon of Set? Should we see it as finite, and if so with what theoretical boundaries or eventualities? Will there be a subsequent æon, and how might we [or others] conceptualize it?

What of the eventuality of the Order of Horus becoming a Temple of Horus, and a new *sam-taui* of Set and Horus returning to Earth?

What?

Who?

When?

How?

Why?

To what beginning?

Appendix I: The Sphinx and the Chimæra

- a conversation recorded & annotated by Michael A. Aquino IV°
May 30, 1975

In this Greater Black Magic working, a sphinx and a chimæra were evoked to manifestation in order to explore certain magical implications of the Dialogues of Plato. Placed upon the altar: The Collected Dialogues of Plato, Hamilton & Cairns (Ed.), Princeton University Press, 1961 CE.

The Sphinx: I think it essential to preface any discussion of a single Platonic dialogue with two major qualifications. The first is that, to be treated without distortion, Plato's philosophy must be appreciated in its entirety. Emphasis upon any single dialogue or group of dialogues carries with it a certain unfairness to the author.

The Chimæra: Yet our span of materialization is limited, and we cannot hope to treat the entire range of Plato's thought in the time available to us.

The Sphinx: True, and so let us focus first upon *The Sophist*, which illustrates many of the points most important to this investigation.

The Chimæra: But what is your second qualification?

The Sphinx: There is the problem of understanding what Plato "really meant". This is an issue against which I am powerless to defend myself. I am of Khem and not of Hellas; I am bilingual only in English and hence must depend upon my understanding of Plato as he is translated into the English language. The dialogues center much of their discussion around terms whose final definitions are elusive at best, even in conversations carried out at intellectual planes below that of Plato. Then, too, there is always the spectre of imprecise translation from the Greek to the English. And Plato himself could not anticipate this.

The Chimæra: Your qualifications are entirely acceptable. Proceed.

The Sphinx: The initial question raised by *The Sophist* is its *raison d'être*. Why should Plato have felt it necessary to include such a dialogue as this in his philosophy at all? Was it truly because the included lines of argument required exposure? Or did Plato intend the document rather as a gauntlet of sorts to be flung before the Sophists themselves?

The Chimæra: I sense that the editors of this book ventured one explanation. *Grasping it with a forepaw, he turns to page #958*. Yes, here it is:

The argument is hung on the figure of the Sophist quite arbitrarily. No real picture is given of the men who were the professional instructors of Greece for many years. All Plato does is ascribe to them every notion he disapproves. He detested the whole band of Sophists. To him they were shallow-minded, pretentious, superficial, mercenary - they were really doing what Socrates was charged with, corrupting the minds of the young.

And this appears to be reinforced by the dialogue's concluding statement, which seems to be little more than an outright vilification of Sophistry. *He turns to page #1016 and quotes:*

The art of contradiction-making, descended from an insincere kind of conceited mimicry, of the semblance-making breed, derive from imagemaking, distinguished as a portion, not divine but human, of production, that presents a shadowy play of words - such are the blood and lineage which can, with perfect truth, be assigned to the authentic Sophist.

The Sphinx: Obviously that is not an objective philosophical statement. It is a deliberate insult reached through a dialectical process which, in retrospect, seems a transparent parody of Plato's more serious argumentative style. In most of the Platonic dialogues one feels that Socrates is not "managing" the conversation towards an end that he has conceptualized beforehand. But every twist and turn of *The Sophist* is designed only to channel the conversation into providing a part of that final statement.

The Chimæra: But how would you have Plato compose such a definition, save by a summary of the component arguments preceding it?

The Sphinx: I quarrel not with the final assembly process, but rather with the fashion in which the components themselves were forged. For, you see, there are many ways along which each of those component arguments could have proceeded. Each, however, consistently follows a path derogatory to the Sophists. If the Sophists were in fact personifications of all that is erroneous and destructive in teaching, all possible paths would lead to the same conclusion, i.e. one derogatory to the Sophists. But this is not the case at all. See - *He takes the book from the Chimæra and turns to page #973:*

STRANGER: They cross-examine a man's words, when he thinks that he is saying something and is really saying nothing, and easily convict him of inconsistencies in his opinions; these they then collect by the dialectic process, and, placing them side by side, show that they contradict one another about the same things, in relation to the same things, and in the same respect. He, seeing this, is angry with himself, and grows gentle towards others, and thus is entirely delivered from greater prejudices and harsh notions, in a way which is most amusing to the hearer, and produces the most lasting good effect on the person who is the subject of the operation. For as the physician considers that the body will receive no benefit from taking food until the internal obstacles have been removed, so the purifier of the soul is conscious that his patient will receive no benefit from the application of knowledge until he is refuted, and from refutation learns modesty; he must be purged of his prejudices first and made to think that he knows only what he knows, and no more.

THEÆTETUS: That is certainly the best and wisest state of mind.

STRANGER: For all these reasons, Theætetus, we must admit that refutation is the greatest and chiefest of purifications, and he who has not been refuted, though he be the Great King himself, is in an awful state of impurity; he is uninstructed and deformed in those things in which he who would be truly blessed ought to be fairest and purest.

THEÆTETUS: Very true.

STRANGER: Well, what name shall we give to the practitioners of this art? For my part I shrink from calling them Sophists.

THEÆTETUS: Why so?

STRANGER: For fear of ascribing to them too high a function.

THEÆTETUS: And yet your description has some resemblance to that type (the Sophist).

STRANGER: So has the dog to the wolf - the fiercest of animals to the tamest. But a cautious man should above all be on his guard against resemblances; they are a very slippery sort of thing.

Now let me rewrite the latter part of the dialogue. In doing so I shall move to eliminate the stranger's instinctive or preconceived notion of what Sophists actually are. *The Sphinx gestures at the page, and the wording changes:*

STRANGER: Well, what name shall we give to the practitioners of this art?

THEÆTETUS: The characteristics you have enumerated are those the Sophists use to describe themselves.

STRANGER: But I fear this ascribes too high a function to them.

THEÆTETUS: To say that individual Sophists may not achieve the standards they have set for themselves does not disprove the nobility of their goal, nor their right to claim it as a standard and hence an identifying characteristic of their profession.

STRANGER: I cannot find fault with that. But let us examine the Sophist from some other vantage-points.

The wording reverts to normal, and the Sphinx closes the book.

I do not say that the dialogue should have proceeded in a different direction. I merely demonstrate that it would have been possible. This fact - that it is possible - testifies to the looseness of Plato's logic in this instance. Rather than refining the definition of the Sophist by the careful elimination of inconsistent characteristics, Plato simply ignores implications which do not support his preconceived notions.

The Chimæra: I'm beginning to see what you mean.

The Sphinx: There are other examples which I could take from the text. But I think this demonstration sufficient proof of the principle involved. The entire dialogue is not an attempt to understand what a Sophist is. It is an attempt to denigrate Sophists. As such it is of no value as an exercise in logic or in the true process of reduction.

The Chimæra: But now we are back where we started, enriched only by an irony of Socratic logic: We know what *The Sophist* is **not**, but we don't know what it **is**. So we must consider why Plato felt it necessary to attack the Sophists at all. Why did he not feel it possible merely to coexist with them in friendly competition for men's minds?

The Sphinx: Here we must depart from the dialogue as a universe in itself. We must try to place it in context amidst a larger and more complex universe. The reason for doing this is that, viewed in isolation, *The Sophist* is logically invalid; this we have

just proven. Seen against a larger background, however, it may indeed be significant. We attempt, like Archimedes, to move a world. For a place to stand we have the existence of *The Sophist*; for a lever we have its bias. The world need move only a little, and we who push against the lever may count ourselves satisfied.

The Chimæra: I follow you, but beware of unsubstantiated speculation

The Sphinx: The proponent of a viewpoint who feels secure in his position will not find it necessary to attack the mere existence of opponents. He may point out the fallacies in their arguments in an effort to hasten their understanding of his “correct interpretation”. But he will not see their “incorrect” views as a threat to the truth of his own. An attack against the very existence of competition is mounted when one is uncertain of the invulnerability of one’s own position. Permitted to exist, competition might pose a mortal challenge. Hence it must be destroyed without delay. Such a preemptory strike is justified by the rationalization that, while one has glimpsed an ultimate truth, more time is needed to refine the ideas to a form which may be understood by those of lesser intellectual acumen.

The Chimæra: You are suggesting, then, that Plato may not have felt secure in his philosophy - that he feared the axioms upon which he based his logic to be false?

The Sphinx: Let us not say that he feared them to be false. It is enough to say that he may not have been completely certain of their truth. Had he been, he would have ignored the Sophists.

The Chimæra: Why should Plato have attacked the Sophists in particular? Was it simply because they were his only Athenian competition? That would make his motives rather materialistic.

The Sphinx: Here we should bear in mind that we have no precise catalogue of individuals whom Plato considered Sophists. At various times he took issue with the ideas of Heraclitus, Parmenides, Zeno, and Protagoras, to name but a few theorists. Whether he considered the Sophists as comprising only specific individuals, or whether he considered Sophism more broadly to be composed of all challengers to his own philosophy, is an issue we cannot decide. If we are to look through Plato’s eyes via *The Sophist*, we can establish only that the Sophists were guilty of teaching according to methods too close to those of Plato himself.

The Chimæra: You mean, I take it, by the process of cross-examination described by the stranger in the passage we considered earlier?

The Sphinx: Precisely. I ask you to consider both the praise that the stranger accords the system itself and his unsubstantiated reluctance to credit that system to the Sophists. History contains many examples pointing to the fact that the most dangerous threats are those akin to the favored philosophy in all ways save one - which is considered to be crucial. Wars have been fought simply because men were unable to agree upon one name for the same god, or, later, because they could not agree upon the same meanings for words such as “freedom”, “democracy”, and “equality”.

The Chimæra: Only two wars that I recall strike me as having made any sense: the Trojan War, which was fought for sex, and the Carthaginian Wars, which were fought for money.

The Sphinx: Very funny. But to return to the issue at hand, we have the evidence of that passage in *The Sophist* to substantiate this point. Plato regarded the process of teaching through cross-examination to be a standard of excellence in itself. Its use to teach anything other than pure philosophy, accordingly, would have been intolerable to him. Hence his extraordinary anger at the Sophists.

The Chimæra: But we do know more about the Sophists than that. Even if we limit our scope to the school of Protagoras, we know that Sophistic thinking disavowed absolute knowledge. Despairing of attaining such knowledge, they regarded even its pursuit as worthless. So they taught a sort of relativistic pragmatism as the only sound basis for human affairs. Hence Protagoras' famous statement that man is the measure of all things.

The Sphinx: That is right. And we know that Plato was firmly opposed to this view. Perhaps our most convincing evidence of this is the inscription above the entrance to his Academy: **Let no one ignorant of mathematics enter here.**

The Chimæra: I thought it was "geometry".

The Sphinx: Unfortunately for purists it has been recorded both ways. But either serves to illustrate the point. Plato saw in mathematics unshakable evidence that there was an absolute standard for the Universe. And where one such standard existed, it was logical to assume that there were others. Today humans regard mathematics principally as an applied science, but in Plato's time it was considered by the Pythagoreans to be "pure", having nothing to do with the gross and imperfect everyday world.

The Chimæra: I presume that Plato would have been somewhat upset to learn of the Theory of Relativity, which is inconsistent with the notion that mathematics adhere to a fixed standard. But do I understand you to say that Plato was a Pythagorean?

The Sphinx: Not in the sense that he had any connections with one of the Pythagorean schools as such. He was born in Athens in 427 BCE, and he was a disciple of Socrates from 409 to 399. Following Socrates' execution in that year, Plato traveled abroad, absorbing Pythagorean doctrines in many of the Greek cities located in Italy and Africa. It was not until 387 that he returned to Athens to found his Academy.

The Chimæra: That is interesting, but it does not constitute evidence that Plato endorsed the views of the Pythagoreans.

The Sphinx: No, and for that one must turn to the *Timæus*, wherein Plato presents his concept of the Universe. Here he describes the five possible regular solids - that is, those with equivalent faces and with all lines and angles equal. Four of those represented the four elements, he said, while the dodecahedron represented the

Universe as a whole. He also postulated that the various stellar/planetary bodies move in exact circles (the perfect curve) along with the crystalline spheres (the perfect solid) holding them in place. All of these theories were originally Pythagorean, as one may see from the writings of Philolaus and other avowed Pythagoreans. But we wander too far afield. Let us return to Plato's conviction that the Universe was based upon absolute, not relative standards.

The Chimæra: I presume that the Sophists did not consider mathematics as an invalidation of their relativism.

The Sphinx: Whether the issue centered around mathematics or not is something we cannot know. We do know that the Sophists considered whatever evidence Plato offered insufficient to dislodge them from their position. From their point of view, the Sophists were champions of logic. They based their arguments upon what they understood to be "obvious" realities. And they drew "common sense" conclusions. What so antagonized Plato was not that they held different views than his concerning the primal forces of the Universe. Rather it was the intolerable insult - in Plato's eyes - that they were not interested in that topic as a field for rational inquiry. Plato must have felt somewhat akin to Noah building his Ark in the midst of an ignorant and unconcerned society.

The Chimæra: The Noah legend is not in our myth-cycle, if you please.

The Sphinx: My apologies.

The Chimæra: And so Plato wished to identify the primal forces of the Universe. This resulted in his famous Theory of the Forms, if I am correct. But I sense a weak point here. Plato was a finite being, and yet he desired to comprehend Universal absolutes. As perfect standards they would necessarily be infinite, since any measure of perfection must extend in all dimensions without limitation. It would be possible for a finite entity like Plato to comprehend the infinite without distortion only if the infinite reveals aspects of itself to and through the finite. But the finite must have faith or trust that the aspects are undistorted in their presentation.

The Sphinx: Precisely, and now we are getting to the *crux ansata* of the matter. For, you see, assumptions based upon faith or trust are logically indefensible, otherwise there would be no need to base them upon faith or trust to begin with. Plato, being a man of no mean intellect, was certainly aware of this. He feared that an intelligent Sophist might see it as well and proceed to attack the foundations of his entire philosophy as illogical. And so, in the dialogues, he constructed a very elaborate defense of his concepts according, apparently, to the most rigorous standards of the cross-examination system of the Sophists.

The Chimæra: Statements like that are liable to get you into a great deal of trouble, I hope you know.

The Sphinx: Only with those who underestimate Plato and interpret this as a slur against him. Quite the contrary, it is all the more indicative of his brilliance. The entire process of "logical reasoning" is ultimately circular. What humans loosely term

“cause and effect” relationships are not really that at all. They are rather observations of phenomena believed to occur consistently under identical environments. But logic cannot explain why electrons circle protons, or why the color red and the color blue are distinct, or why the Universe exists at all. Yet every one of our senses tells us that these things are so, and if we, as Descartes, deny the validity of our sensory input, we resign ourselves to insanity. Plato’s faith derives from no greater and no lesser observation that things are what they seem to be. Once that consistency is granted, all else follows.

The Chimæra: If that is so, why should Plato have gone through all the trouble to create the dialogues? Merely as a blind for Sophist critics who might have interfered with his Academy or accused him personally of being irrational or illogical?

The Sphinx: Again the explanation is not that simple. The dialogues may indeed have served as a blind for the Sophists, inasmuch as they defend Platonic principles according, apparently, to Sophistic logical criteria. But the dialogues would thus serve only a negative function, and that hardly seems to justify the obvious effort of their preparation. Plato was first and foremost a teacher, and he would have designed the dialogues to teach.

The Chimæra: That appears to run afoul of your previous statement that faith and reason are mutually exclusive. If Platonic students studied the dialogues only to become skilled at the Sophistic argumentative procedures employed therein, they would complete the Academy only as skilled Sophists.

The Sphinx: We are at something of an impasse. I confess that I cannot resolve this evident inconsistency. Let us seek fresh counsel.

Quite suddenly there materializes a Gryphon.

The Gryphon: The dilemma can be resolved, but it is so constructed that it defies resolution by Sophistic logic. And that is precisely the trap into which the two of you have fallen. Indeed the dialogues are there to teach, but the student must put forth the effort to see past the Sophistic teachings to those of Plato himself.

The Chimæra: But the argumentative pattern of the dialogues is Sophistic, and any connection between Sophistic logic and Platonic faith cannot exist. Do you think to pursue me?

The Gryphon: The key to Plato rests in the *Meno*. Here - *He turns to page #364:*

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

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

Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything there is. So we need not be surprised if it can recall the knowledge of virtue or anything else which, as we see, it once possessed. All nature is akin, and the soul has learned everything, so that when a man has recalled a single piece of knowledge - learned it, in ordinary language - there is no reason why he should not find out all the rest, if he keeps a stout heart and does not grow weary of the search, for seeking and learning are in fact nothing but recollection.

The Chimæra: You imply, then, that it is not the object of the dialogues to “teach” at all -but rather to expose Plato’s students to demanding mental gymnastics which will inspire them to recollect knowledge of the Forms.

The Gryphon: You have recollected admirably. *The Gryphon dematerializes.*

The Sphinx: Is it not interesting that the example given by Socrates in the *Meno* employs mathematics and geometry? That ties in rather neatly with the inscription over the entrance to the Academy. To the Platonic philosopher, then, that inscription would have meant something more than mere ability to calculate areas of triangles. In effect it would say: “Let no one ignorant of the recollective basis of knowledge leave here.”

The Chimæra: Harking back to what you said concerning Plato’s exposure to Pythagorean concepts, it is quite appropriate. Mathematical consistency was Plato’s “foot in the door”, so to speak, where the Forms were concerned. Yet, in view of relativity, does not that door slam shut upon us?

The Sphinx: That’s the Hades of it; it doesn’t. Or rather it does, but another one opens simultaneously.

The Chimæra: Do you mean that relativity provides access to another Form similar to mathematical consistency, upon which a modern Plato could base a Theory of the Forms?

The Sphinx: No, not really. But what relativity has done has been to turn the *Meno* inside-out. Look here: Socrates proves the immortality of the soul by demonstrating its intrinsic grasp of mathematics, which he considered a Form. Pause here and consider: What, precisely, is immortality?

The Chimæra: I should say the continuous existence of the mind or soul.

The Sphinx: That would be the case if there were no such thing as relativity. But there is. So let us say rather that immortality is the ability of the mind or the soul to exist unbounded by time, i.e. the fourth dimension. Mortality is measured according to the notion that time is a constant. But relativity disproves this, showing that time may be retarded, hastened, stopped altogether, or, presumably, raised to infinity. Thus the prison of a so-called temporal span of existence is no real prison at all. It is only imagined as such by a mind untrained in fourth-dimensional movement. The mind that is immortal is one that breaks free of time, not one that merely plods along within it as it ticks off the æons.

The Chimæra: And so the same principles of relativity that destroy Plato's first-known Form now open the door to the very immortality which he sought through knowledge of the Forms. Fascinating.

The Sphinx: Now we must consider the implications of this as applied to the notion of recollection of knowledge. When Socrates used the term in the passage cited by the gryphon, he meant it of course in terms of a fixed fourth dimension. He visualized the soul as plodding along through the æons, "seeing all things" along the way. Thus, by the time it reached incarnation in Greece circa 400 BCE, it had completed some 9.5 to 10.5 billion years' "sightseeing" since the last Universal concentration of radiation underwent transformation into matter and antimatter, making it possible for existence to displace vacuum.

The Chimæra: Just out of curiosity, how do you come up with ten billion years?

The Sphinx: Simply by dividing the distances of the known galaxies from the calculated metagalactic center of this expansion cycle by their speeds according to the Red Shifts, then taking an average. But we digress again. We must still work out the nature of the acquisition of knowledge.

The Chimæra: If the invalidation of time as a constant has been shown, then the mind or soul could not have acquired knowledge via an æonic sightseeing trip such as Socrates describes. But the mind possesses the capability to cast itself forward and backward through time, since time is not fixed.

The Sphinx: Correct. The process is to imagination what directed thinking is to unconscious dreaming. It is something like the *Raja-Yoga* technique of uniting the mind to a single idea through force of will, or like corresponding ceremonial magic techniques.

The Chimæra: But I thought that the object of Yoga is to break the cycle of birth-death-rebirth through union of the soul or mind with the whole of existence. To one who achieves the eighth stage, *samadhi*, the concept of knowledge - itself a relative measurement of that which is known versus that which is not known - would be meaningless. All would be known, or, to use a more precise term, realized. Nothing would remain to be "learned".

The Sphinx: Indeed.

The Chimaera: I think I am beginning to see your point. There is an identity between the state of *samadhi* and the innate condition of the mind or soul as Plato perceived it. Both exist in a state of absolute awareness, including, presumably, the freedom to move through all dimensions including that of time. Thus they break the bonds of both a finite period and a finite path of existence, achieving true immortality. Earthly incarnation becomes a prison in terms of both time and space, and it is the incarnated mind's ability to travel within time that allows it to break free from this prison. The ambition of Plato, like that of the Yogi, was to regain the freedom of mental movement through all dimensions of existence - which, of course, would provide access to knowledge of the Forms.

The Sphinx: That is right. And the final proof of this is that Adepts in all cultures and all ages have inclined towards this same realization, no matter what exploratory methods they may have used and what linguistic terminology they may have employed. "Proof" in the scientific sense is the achievement of identical results under identical circumstances by independent researchers. Our comparison of just two initiatory systems - that of Plato and that of Yoga - meets these criteria exactly, given that the "identical circumstance" in this case is Earthly incarnation.

The Chimæra: Similar evidence could be obtained from additional case studies of other initiatory systems. But one substantiation suffices for our discussion.

The Sphinx: And now, I think, we are finally in a position to understand Plato's distinction of the work of a true philosopher from that of a sophist. Let us return to *The Sophist*. *He turns to page #998:*

STRANGER: Well, now that we have agreed that the kinds stand toward one another in the same way as regards blending, is not some science needed as a guide on the voyage of discourse, if one is to succeed in pointing out which kinds are consonant, and which are incompatible with one another - also, whether there are certain kinds that pervade them all and connect them so that they can blend, and again, where there are divisions [separations], whether there are certain others that traverse wholes and are responsible for the division? ... And the man who can do that discerns clearly one form everywhere extended throughout many, where each one lies apart, and many forms, different from one another, embraced from without by one form, and again one form connected in a unity through many wholes, and many forms, entirely marked off apart. That means knowing how to distinguish, kind by kind, in what ways the several kinds can or cannot combine.

The Chimæra: I am well satisfied. Now that we have resolved the questions raised by *The Sophist*, it seems necessary to consider *The Statesman* as well.

The Sphinx: We know that *The Statesman* was written as a sequel to *The Sophist* - that Plato intended his ideal statesman to be antithetical to the "worst possible kind" of Sophist. Observe: *He turns to page #1074.*

STRANGER: Therefore all who take part in one of these governments - apart from the one based upon real knowledge - are to be distinguished from the true statesman. They are not statesmen; they are party leaders, leaders of bogus governments and themselves as bogus as their systems. The supreme imitators and tricksters, they are of all Sophists the arch-Sophists.

YOUNG SOCRATES: It seems to me that the wheel has come full circle, now that the title of Sophist goes to those who most deserve it, to the men who get themselves called political leaders.

The Chimæra: That may be nothing more than another of Plato's invectives against the Sophists in general - a bit of name-calling without real substance. Such seems to be the opinion of academic critics, who are prone to ignore this exchange. But let us reexamine Plato's alienation from the Sophists. As I said earlier:

Even if we limit our scope to the school of Protagoras, we know that Sophistic thinking disavowed absolute knowledge. Despairing of attaining such knowledge, they regarded even its pursuit as worthless. So they taught a sort of relativistic pragmatism as the only sound basis for human affairs. Hence Protagoras' famous statement that man is the measure of all things.

The Sphinx: We then considered the Pythagorean precedents for Plato's conviction that the Universe adheres to absolute and not relative standards. But how does this tie in with *The Statesman*?

The Chimæra: The connection seems to be that Plato considers statesmanship also to be absolute and not relative. Observe the following key passage: *He turns to pages #1051-2.*

STRANGER: Must we not do now what we had to do when discussing the Sophist? We had to insist then on the admission of an additional postulate, that "what is 'not x' nevertheless exists". We had to introduce this postulate because the only alternative to asserting it which our argument left us was to allow the Sophist to escape definition altogether. In our present discussion too there is an additional postulate on which we must insist, and it is this: "Excess and deficiency are measurable not only in relative terms but also in respect of attainment of a norm or due measure." For if we cannot first gain assent to this postulate, we are bound to fail if we advance the claim that a man possesses statecraft, or indeed that a man possesses any other of the special forms of knowledge that function in human society.

YOUNG SOCRATES: In that case we must certainly follow the precedent and admit the additional postulate in our present discussion too.

STRANGER: Our present task is greater than our previous one, Socrates, and we can hardly have forgotten what a very long time that took us. However, while discussing these problems, there is one thing to be said at the outset that it is perfectly right and proper to say here.

YOUNG SOCRATES: What is this?

STRANGER: That when one day we come to give a full exposition of true accuracy in dialectic method, we shall find the need of this postulate concerning the due measure which we have just enunciated. However, the statement in the form we have made it and with the demonstration - adequate for present purposes - which we have given of it, is a very great help to us, or so it seems to me. For it shows that two propositions stand or fall together. The first is that the arts exist; the second is that excess and deficiency are measurable not only relatively but in terms of the realization of a norm or due measure. Thus if measure in this second sense exists, so do the arts, and, conversely, if there are arts, then there is this second kind of measurement. To deny either is to deny both.

The Sphinx: That “existence of ‘not x’ postulate”, as I recall, left something to be desired in terms of logical integrity. The point hinged upon things that were not themselves “existence” being able to exist. In distinguishing them from “existence”, Plato treats “existence” as an **entity**. But, when saying that certain things “exist”, he treats “exist” as a **quality**. That is inconsistent and hence inconclusive. *He glances at page #1003 indignantly, then turns to pages #1050-1.* And what sort of demonstration of this second postulate does he offer?

STRANGER: On the other hand, will we not also be ready to assert that we do in fact hear words spoken and see acts done which at one time exceed the essentially right measure and at another time fall short of it? Is it not just this matter of attaining the due measure which marks off good men from bad in human society?

The Chimæra: That’s not much of a proof. The words or actions that impress one observer as ideal may strike another as excessive or inadequate. Similarly “good” and “bad” are subjective terms. Plato is guilty of a *non sequitur*.

The Sphinx: True. If the stranger had been talking with someone like Protagoras instead of the docile young Socrates, *The Statesman* would have floundered [and foundered] right there.

The Chimæra: Note that, immediately after making that statement, Plato tries to reinforce it by denying that statecraft - or any other art - can exist without it. Thus he assumes that statecraft has already been proved to be an absolute standard, when in fact it has not. Two unproved statements cannot be used to prove each other, and so Plato is guilty of a second logical fallacy, generally known as *interdependence*.

The Sphinx: Since the rest of *The Statesman* hinges upon young Socrates’ blind disregard of these two fallacies, is there a point in our discussing it further? What we have uncovered here is not some relatively-unimportant digression. The subsequent structure of *The Statesman* is one of peeling away inadequate manifestations of statesmanship, leaving, theoretically, the Form itself at the core. If there is not an agreed-upon Form, then the peeling-away process is pointless.

The Chimæra: To be fair to Plato, let us examine his idea of the Form of statesmanship. *He turns to page #1077.*

STRANGER: If you will view the three arts we have spoken of as a group with a common character, you will be bound to see that none of them has turned out to be itself the art of statesmanship. This is because it is not the province of the real kingly art to act for itself, but rather to control the work of the arts which instruct us in the methods of action. The kingly art controls them according to its power to perceive the right occasions for undertaking and setting in motion the great enterprises of state. The other arts must do what they are told to do by the kingly art ... It is a universal art, and so we call it by a name of universal scope. That name is one which I believe to belong to this art and this alone, the name of “statesmanship”.

The Sphinx: On the whole, that’s not a bad definition. And, I might add, there is nothing in it which necessitates the existence of an absolute standard for statesmanship. A statesman can simply be a person who is relatively skilled at emphasizing, directing, and applying the various arts and sciences of a state or community.

The Chimæra: So it would seem. In view of Plato's attack on "arch-Sophists" as being the leaders of all but the perfect [Form] government, one might suspect that he insisted upon an absolute standard of government just so that he could attribute everything less than that to Sophistry. Having delivered such an uncomplimentary blow to both Sophists and politicians, Plato could quietly abandon the notion of an absolute governmental standard. In fact, the definition that I just quoted is thoroughly relativistic and cannot be applied in terms of absolute standards.

The Sphinx: And just how do you draw that conclusion?

The Chimæra: If each subordinate art in a community possesses its own standard of absolute perfection, a raising or lowering of the application of that art by the statesman would cause excess or deficiency in the art itself. For example, the military art involves winning battles and wars. If the statesman, for the good of the entire community, prevents the military from conducting battles or wars, the military art itself experiences a deficiency. At a later date, if the military does go to war, that deficiency will be evident as inexperience in combat. Similarly, if the statesman orders the military to fight too many battles or wars, excess will occur. The military will become inefficient through demoralization and attrition. To permit the military to function at an ideal level, a statesman would have to allow a level of continuous or intermittent warfare. This, obviously, would not be ideal for the state as a whole.

The Sphinx: Your point being that the ideal level of a subordinate art as a thing in itself is at odds with its ideal application by the statesman's art.

The Chimæra: Yes, and there's more to it than that. If there is an ideal standard or level for both component arts and the statesman's art, then the maintenance of that standard or level over a period of time should ensure continuous and ideal prosperity for the state as a whole, correct?

The Sphinx: Theoretically, yes.

The Chimæra: But conditions outside that state will vary. A neighboring state may go to war against it, for example.

The Sphinx: That would necessitate an alteration of certain component arts - such as materiel production, resource allocation, and military activity - by the statesman, if he is to perform his ideal role.

The Chimæra: But this means exceeding or falling below the ideal standards of the individual component arts. In other words, the ideal standards of a component art by itself and the ideal level of that art as a factor in the overall community do not coincide. Therefore, if Plato insists upon absolute standards, he places his statesman in the position of having to continuously violate the absolute standards of component arts for the sake of his own art.

The Sphinx: I suppose Plato would argue that the ideal standards of the component arts would include consideration for the proper level of those arts within the community as a whole.

The Chimæra: That still begs the question. The posture of the community must change as its external environment changes. Therefore the component arts will be subject to continuous revision of their levels of activity and emphasis. They become factors relative to the community, just as the community becomes a factor relative to its external environment. Q.E.D.

The Sphinx: So Plato's definition of statesmanship is valid only if both that art and the subordinate arts are assumed to be variable and relativistic. How intriguingly Sophistic!

The Chimæra: ... All of which brings us back to the basic "relativity vs. absolutism" issue between [what Plato would call] Sophistry and Philosophy respectively. In a purely practical sense we cannot continue to use those terms as Plato did, because "sophistry" now conveys the image of charlatanism, while "philosophy" embraces relativistic as well as absolutist theories.

The Sphinx: True. The basic issue still remains, but the old labels are no longer accurate. Why do you suppose Plato felt so strongly that absolute standards (Forms) existed?

The Chimæra: It probably started with what he believed to be common sense. Our senses seem to tell us that the world around us is made up of reliable and permanent phenomena. A chair can be counted upon to remain a chair, a desk a desk. The Sun and the planets behave regularly. Relativism carried to its logical conclusion would deny these things. How could the Sophists say that "man is the measure of all things" as they walked about on the solid and permanent ground of Greece? Man cannot decide that the ground will be there one minute and transmute into water the next. Plato must have felt that he was arguing a case for the way things actually are, even if he encountered difficulties in justifying that position logically.

The Sphinx: To be quite precise, a chair does **not** remain a chair or a desk a desk. Both are undergoing continuous molecular breakdown, which is not apparent to humans because they normally experience sensory input at a relatively swifter rate. Nor are astronomical bodies truly constant; they only seem that way, again because of the relative differences in their rates of change and in human perceptive powers. At the other end of the scale, there are phenomena that occur too swiftly for human senses to register them. So they seem "instantaneous". So how dependable is Plato's "actual world"?

The Chimæra: I am tempted to say that, relatively speaking [from the human point of view], the world appears to adhere to absolute laws.

The Sphinx: Now that is an interesting statement! You mean that the human ability to perceive relative change exists in a comparatively small range, and that phenomena changing at rates beneath or above that range appear to be instantaneous or permanent, as the case may be.

The Chimæra: I suppose so.

The Sphinx: Can we not identify anything that is truly permanent? That is in fact absolute and not relative?

The Chimæra: That was Einstein's problem. He was able to postulate only one thing that was absolute - the speed of light. But in that he was wrong.

The Sphinx: Wrong? Kindly explain!

The Chimæra: We run the risk of straying rather far from *The Statesman*.

The Sphinx: But not from our ultimate topic. Remember that we are trying to get a grip on true conceptual analysis, and to do that we had better resolve this relative/absolute issue once and for all. According to the Platonic school of thought, political science has an absolute standard, just as physical laws do. That is the argument of *The Statesman*. So now we have said that Einstein reduced physics to only one absolute - the speed of light - and you dispute even that. I for one consider a resolution of this germane. If you destroy absolutism in the physical world, then the basis for attempting to parallel the "absolute physical world" with an "absolute political world" disappears altogether. So proceed.

The Chimæra: All right. According to Einstein's second fundamental postulate of the Special Theory of Relativity, the velocity of light is always constant relative to an observer, no matter how fast the observer and the light source may be separating or converging. A derived equation states that, when an object is moving with respect to an observer, the mass of the object becomes greater, the amount of increase depending upon the relative velocity of object and observer. As the mass of the object increases, its length along the axis of its direction will decrease. At the speed of light, the object's mass becomes infinite, and its length shrinks to zero. Since an infinite-plus amount of energy would be required to raise the speed of an infinite mass beyond the speed of light, such hyper-light speed is not possible.

The Sphinx: So states the Special Theory.

The Chimæra: Now, internally the Special Theory is consistent, because it treats the speed of light as a **constant** and incorporates a series of equations which rely upon that constant and are consistent with one another. As the Special Theory applies to phenomena which are substantially below the speed of light, it is practical. The interrelationship of mass and energy relative to 186,000 miles per second (the Einstein speed of light constant) has been formulated as $E=mc^2$ and put into practice through nuclear fission.

The Sphinx: Where, then, lies the fault?

The Chimæra: The Achilles' Heel of the Special Theory is that, while applying the principle of relativity to everything else except the speed of light, it thereby treats the speed of light as an **exception** to the rule. An exception to a rule of physics is an indication that the rule is inadequate to cover all known phenomena. Einstein's

decision to treat the speed of light as a constant was based upon the difference between the speed of light and non-light-wave-related phenomena being so vast as to make sub-186,000 mps light speed impossible to detect; and also upon the inability of science to **detect** anything traveling faster than 186,000 mps.

The Sphinx: Why this emphasis upon the word “detect”?

The Chimæra: Detection and existence are two different things, and that difference is crucial to my argument. Now consider this hypothesis: If light waves from a stationary source travel at 186,000 mps, and those light waves are the only means an observer located elsewhere has for detection of that source, what would happen if the source were to begin moving away from the observer at 186,001 mps? Those light waves that are the sole source of the observer’s information would no longer reach that observer. The waves are now receding from him at 1 mps. As far as the observer can detect, the light-source vanished when its speed exceeded the speed of light. But did the source in fact cease to exist? It did not. [And its presence may be detectable by observing warps in radiation waves and emissions affected by it - a possible explanation of the “black hole” phenomenon.]

The Sphinx: What about light-sources that are proceeding in directions other than diametrically away from an observer?

The Chimæra: As for an object approaching an observer at 186,000+ mps, it would arrive before it could be detected at any distance as a moving object, because humans do not possess instruments that can identify approaching light speeds in excess of 186,000 mps - which would be the only means of identifying the object’s approach. If the source were to proceed at a tangent to an observer, it will seem to compress as it approaches the speed of light. The explanation for this illusion is more complex, but I may approximate it by saying that the lateral movement/oscillation of the emitted light waves is less detectable as the lateral speed of the object approaches 186,000 mps. At 186,000 mps the waves are no longer detectable as waves - merely as radiation; hence the illusion that the source has transmuted from matter to energy.

The Sphinx: In fact, then, the Special Theory contains its own invalidation. It states that everything is relative, but it cannot exist as a formula without at least one absolute constant - which, upon examination, proves to be relative itself. Which leaves only one question: If it is wrong, why does $E=mc^2$ work?

The Chimæra: Because the values which are plugged into that formula are so far below 186,000 mps that the speed of light might as well be treated as a constant. For equations that include values closer to 186,000 mps, the formula becomes increasingly less accurate. Hence the preposterous calculation that a mass at 186,000 mps becomes infinite. That is simply the result of the formula’s intrinsic distortion.

The Sphinx: This is all very unsettling. So everything is relative?

The Chimæra: Let’s not jump to conclusions. Remember what we decided concerning Plato’s own proof of absolute Forms?

The Sphinx: Yes. I referred to the Platonic Academy's inscription Let no one ignorant of mathematics enter here, and then I said:

Plato saw in mathematics unshakable evidence that there was an absolute standard for the Universe. And where one such standard existed, it was logical to assume that there were others. Today humans regard mathematics principally as an applied science, but in Plato's time it was considered by the Pythagoreans to be "pure", having nothing to do with the gross and imperfect everyday world.

The Chimæra: Would you care to elaborate upon that?

The Sphinx: The best thing to do is to quote directly from Thomas Stanley's 1687 account of the Pythagorean doctrines, which draws its material from Porphyry, Iamblicus, Strabo, etc. *The Stanley text materializes, and the Sphinx turns to Part IX page #522.* Consider the following: [sic]

The mind being purify'd [by Discipline] ought to be applied to things that are beneficial; these he procured by some contrived ways, bringing it by degrees to the contemplation of eternal incorporeal things, which are ever in the same state; beginning orderly from the most minute, lest by the suddenness of the change it should be diverted, and withdrew itself through its great and long pravity of nutriment.

To this end, he first used the Mathematical Sciences, and those Speculations which are intermediate betwixt Corporeals and Incorporeals, (for they have a Threefold Dimension, like Bodies, but they are impassible like Incorporeals) as Degrees of Preparation to the Contemplation of the things that are; diverting, by an artificial Reason, the Eyes of the Mind from corporeal things (which never are permanent in the same manner and estate) never so little to a desire of aliment; by means whereof, introducing the contemplation of things that are, he rendered men truly happy. This use he made of the Mathematical Sciences.

These Sciences were first termed Μαθηματικά by Pythagoras upon consideration that all Mathesis (discipline) is Reminiscence, which comes not extrinsically to souls as the phantasies which are formed by sensible objects in the Phantasie; nor are they an advantageous adscititious knowledg, like that which is placed in Opinion; but it is excited from Phænomena's, and perfected intrinsically by the cogitation converted into it self.

The Chimæra: How very interesting. It would seem that the recollective basis of knowledge, heretofore assumed to be a Platonic concept, is in fact Pythagorean.

The Sphinx: And the use of mathematics as a key to this particular sort of knowledge, i.e. of the Forms.

The Chimæra: Who is this Stanley, and how reliable can he be considered to be?

The Sphinx: Thomas Stanley graduated from Cambridge at age 16 as a Master of Arts. He practiced law; was fluent in French, Italian, Spanish, and the Classical languages; and issued the first volume of his famous *History of Philosophy* when he was only 30. The three paragraphs cited above are all footnoted to original Greek sources.

The Chimæra: So Plato used mathematics as a "place to stand", in an effort to make the Universe intelligible by reason alone. And Platonists tend to emphasize this, shielding Plato from the despised title of "mystic". See here: *He indicates page #xv*

in the Collected Dialogues.

[Huntington Cairns:] But the difference between Plato and the mysticism that has attached itself to his philosophy is essential. Plato's aim is to take the reader by steps, with as severe a logic as the conversational method permits, to an insight into the ultimate necessity of Reason. And he never hesitates to submit his own ideas to the harshest critical scrutiny; he carried this procedure so far in the *Parmenides* that some commentators have held that his own doubts in this dialogue prevail over his affirmations. But the beliefs of mystics are not products of critical examination and logical clarification; they are, on the contrary, a series of apprehensions, flashes, based on feeling, denying the rational order. The mystic's reports of his experiences are beyond discussion inasmuch as they are subjective and emotional; they must be accepted, by one who wishes to believe them, as a matter of faith, not knowledge. Plato's view of the world is that of an intelligible system that man can know by disciplined intellect alone. He was, in fact, the founder of logic, a logician and a poet, but he was not a mystic, he never exalted feeling above reason.

The Sphinx: Well, well. What do you think Cairns would say to the following quote from *The Statesman*? *He turns to page #1082.*

STRANGER: When there arises in the soul of men a right opinion concerning what is good, just, and profitable, and what is the opposite of these - an opinion based on absolute truth and settled as an unshakable conviction - I declare that such a conviction is a manifestation of the divine occurring in a race which is in truth of supernatural lineage.

YOUNG SOCRATES: It could not be more suitably described.

The Chimæra: (dryly) He would probably say that, since sphinxes and chimæras do not really exist, nothing we say is to be taken seriously.

The Sphinx: So, where Plato is concerned, a great deal hinges upon the basis for mathematics itself. Is it acquired through reason or through mystical vision, so to speak?

The Chimæra: This is rather curious. Plato actually sets his dialectic process in **contrast** to mathematics, almost as though the object of the *Dialogues* is to arrive at a Form greater than that of mathematics. *He turns to page #746.*

I understand, he said, not fully, for it is no slight task that you appear to have in mind, but I do understand that you mean to distinguish the aspect of reality and the intelligible, which is contemplated by the power of dialectic, as something truer and more exact than the object of the so-called arts and sciences whose assumptions are arbitrary starting points. And though it is true that those who contemplate them are compelled to use their understanding and not their senses, yet because they do not go back to the beginning in the study of them but start from assumptions you do not think they possess true intelligence about them although the things themselves are intelligibles when apprehended in conjunction with a first principle. And I think you call the mental habit of geometers and their like mind or understanding and not reason because you regard understanding as something intermediate between opinion and reason.

The Sphinx: It's all very well for Plato to say that, and I'm sure that dialecticians are not displeased to consider themselves more intellectual than mathematicians. Yet we have found, in both *The Sophist* and *The Statesman*, that Plato cannot proceed with his arguments unless he assumes the divinely-inspired ability to perceive not only

greater, but absolute perfection when he is confronted with it. That is not **reason**; it is **revelation**. Plato does mathematics an injustice: While mathematicians openly admit that their conclusions are originally based upon assumptions (axioms), Plato pretends that his are **not**. And of course they **are**. Just as Einstein required a concrete assumption - a constant speed of light - upon which to build his mathematical philosophy, so Plato must have an assumption - the ability to recognize absolute perfection - upon which to build his dialectic philosophy.

The Chimæra: Plato seems to be caught in a trap between the relativistic Sophists on one hand - who denied the reliability of intuitive assumptions - and the Pythagoreans on the other - who permitted original assumptions via revelation/intuition. Plato rejects the notion that axioms are necessary for reason, yet he cannot reason without them. No wonder he was so touchy about the Sophists.

The Sphinx: Note the very precise manner in which the Pythagoreans discussed the original assumptions of mathematics: *Again he indicates page #522 of the Stanley text.*

The whole science of Mathematicks, the Pythagoreans divided into four parts, attributing one to Multitude, another to Magnitude; and subdividing each of these into two. For Multitude either subsists by it self, or is consider'd with respect to another; Magnitude either stands still, or is moved. Arithmetick contemplates Multitude in it self: Musick with respect to another: Geometry, unmoveable magnitude; Sphaerick, moveable.

These Sciences consider not Multitude and Magnitude simply, but in each of these that which is determinate: for Sciences consider this abstracted from infinite, that they may not (in vain) attempt in each of these that which is infinite. When therefore the wise persons say thus, we conceive it is not to be understood of that multitude which is in the sensible things themselves, nor of that magnitude which we perceive in bodies, for the contemplation of these I think pertains to Physick, not to Mathematick. But because the Maker of all things took Union and Division, and Identity, and Alterity, and Station and Motion to compleat the soul, and framed it of these kinds, as *Timæus* teacheth, we must conceive that the Intellect, consisting according to the diversity thereof, and the division of proportions and multitude, and knowing it self to be both one and many, proposeth numbers to it self, and produceth them and the Arithmetical knowledg of them. According to the union of multitude and communication with it self, and colligation, it acquireth to it self Musick: for which reason Arithmetick excels Musick in antiquity, the soul it self being first divided by the Maker, then collected by proportions. And again establishing the operation within it self, according to its station, it produceth Geometry out of it self, and one figure, and the principles of all figures, but according to its motion, Sphaerick: for she is moved by circles, but consists always in the same manner according to the causes of those circles, the straight and the circular: and for this reason likewise Geometry is precedent to Sphaerick, as Station is to Motion.

But forasmuch as the Soul produced these Sciences, not looking on the excitation of Ideas, which is of infinite power, but upon the boundure of that which is limited in their several kinds, therefore they say that they take infinite from multitude and magnitude, and are conversant only about finite: for the mind hath placed in her self all principles both of multitude and magnitude, because being wholly of like parts within her self, and being one and indivisible, and again divisible, and producing the world of Ideas, it doth participate essential finiteness and infiniteness from the things which it doth understand: But it understands according to that which is finite in them, and not according to the infiniteness of its life. This is the opinion of the Pythagoreans, and their division of the four Sciences. Hitherto Proclus.

The Chimæra: In the final analysis, whether Cairns would enjoy the idea or not, Plato must be classed with the Pythagoreans as a “mystic”, in that he assumed that humans possess a supernatural power beyond reason to recognize perfection/absolute Forms.

The Sphinx: Yes. The Sophists were the only ones who could claim to be “non-mystics”, because they would not admit to revealed accuracy of any sort. Plato tried to strike a balance between the Sophists and the Pythagoreans, but there is just no halfway position that holds water. The Pythagoreans would have been amused by Plato’s laborious argumentative process, holding it to be a waste of time, in that the final answer to a given problem could be known only by revelation/recollection. As for the Sophists, they would have faulted Plato’s arguments by denying the primary assumptions/revelations in them.

The Chimæra: All of which leaves us where?

The Sphinx: Well, I think we have pretty well finished with *The Statesman*. But our discussion concerning the Pythagorean aspects of “Plato’s” philosophy raises yet another question: To what extent was Plato an original thinker?

The Chimæra: On that thorny little problem I will let you take the lead.

The Sphinx: I think we would be wise to start with some observations about time - not just the way most humans regard it, but the way Plato himself perceived it. I recall a pertinent comment of G.J. Whitrow’s in his book *The Nature of Time*:

The first question to consider is the origin of the idea that time is a kind of linear progression measured by the clock and the calendar. In modern civilization this conception of time so dominates our lives that it seems to be an inescapable necessity of thought. But this is far from true ... Most civilizations, prior to our own of the last two or three hundred years, have tended to regard time as essentially cyclic in nature. In the light of history, our conception of time is as exceptional as our rejection of magic.⁴⁶

The Chimæra: Well said. Modern academicians are conditioned to an essentially Newtonian attitude towards time. They regard it as a simple progression of events. The past may be referred to, and visions of the future may be projected, but neither past nor future has any intrinsic effect upon the present - nor do they exist objectively at all.

The Sphinx: In a cyclical system of time, by contrast, past, present, and future would all be part of a single continuum. This wouldn’t necessarily mean that “history repeats itself” either. Rather the components of fourth-dimensional existence would continue to exist, although they might be undergoing periodic rearrangement and recomposition. One might draw an analogy to the interchangeability of matter and energy; a seemingly-endless variety of transmutation takes place, but the “sum of the whole” remains the same.

⁴⁶ Whitrow, G.J., *The Nature of Time*, pages 7-8.

The Chimæra: Take the Platonic notion of the transmigration of souls. It wouldn't make much sense if entirely new souls could come into being "out of nothing", would it? Yet the transmigration theory has been ridiculed on the grounds that (a) world population is expanding, and (b) past incarnations have not been recalled to standards of scientific proof. If "the stuff of which souls are made" can transmute from other components of a unified time-continuum, then the first objection disappears. And limited recomposition [short of transmutation] would account for the second.

The Sphinx: And this would put the concept of the recollective basis of knowledge in a new light as well. Instead of knowledge being cumulative or progressive [again a purely-linear concept] with the linear "passage" of time, it can be considered "circular" - rearrangements and recombinations of certain all-inclusive principles which are part of the cyclical continuum, i.e. "timeless".

The Chimæra: A provocative way of approaching the Theory of the Forms

The Sphinx: Let us try to "clear the air" of modern presuppositions and place ourselves in the time-environment that Plato himself perceived. As he looked at the world around him and observed changes taking place, wouldn't linear time have seemed obvious to him? Within the scope of his own consciousness, for example, he could tell that things "weren't the way they used to be" and that new events were regularly taking place.

The Chimæra: On a small scale, yes. But, seen at the "Forms level", various events could be viewed as modifications of a single Form of political behavior or as more complex combinations involving more than one Form. Thus the conquest of Athens by Sparta or the conquest of Sparta by Athens were essentially variations on the same Form [of conquest], distinguished by variable applications of other Forms [such as economic pressures, military power, political imperialism, etc.]. Viewed in this context, events could indeed be considered cyclical.

The Sphinx: Well, have we justification to presume that Plato truly thought in that context? After all, it is a perspective so broad that it could have been attacked as useless for concrete applications. In point of fact this was the basic Sophist criticism of Plato - that his philosophy, while it might be true on a macrocosmic scale - was of no help to people who were trying to solve immediate problems. So the Sophists advocated problem-solving techniques that ignored macrocosmic Forms.

The Chimæra: In the *Republic*, *Laws*, and *Statesman* we have three attempts by Plato to make his political philosophy relevant. But it would be a mistake to say that he merely attempted to "scale down" this Form or that Form to a problem-solving level, in order to compete with the Sophists. A Form is not that sort of "thing"; it is not an axiom which can be applied to various problems. Rather it is a sort of sum-total of identifying characteristics in various phenomena which relate them, as sphinxes and chimæras are variations of the Form "mythical beast".

The Sphinx: Speak for yourself. But we have now reached a point where we can explore the development of Forms-theory **prior** to Plato's time ... excuse me, Plato's point of focus in the continuum. Because the Forms - and especially the ones that were applicable to statesmanship - weren't all that nebulous. In fact they were the guiding principles of the most ancient civilization in the Mediterranean -and the one with the most highly-developed political system as well. I am talking, of course, about Egypt.

The Chimæra: The most highly-developed political system? You're going to get some objections on that score. The accepted impression of Egypt is that it was a simple military monarchy, reinforced by a death-obsessed religion, which cared nothing for philosophy. I quote Bertrand Russell:

Philosophy begins with Thales, who, fortunately, can be dated by the fact that he predicted an eclipse which, according to the astronomers, occurred in the year 585 B.C. Philosophy and science - which were not originally separate - were therefore born together at the beginning of the sixth century.⁴⁷

The Sphinx: Bertrand Russell was ever quaint. "Sixth century" my claw! For thirty recorded centuries before Thales, Egypt had existed as a national system - not a mere city-state or even federation of city-states. It was older to the Greeks than the Greeks are to present-day humans. Scientifically it developed architecture to a precision unapproached again until the present century [and in some aspects still unequalled].⁴⁸ It developed elaborate, codified medical skills [including that of open-skull brain surgery] which were used with a high measure of success.⁴⁹ It possessed the only accurate calendar in the entire Mediterranean until the time of Julius Cæsar [when Cæsar introduced a modified Egyptian calendar to the Roman Empire]; the Egyptians' own records date back to 4241 BCE!⁵⁰ And what of the hieroglyphic alphabet, introduced more than seven thousand years ago?⁵¹

The Chimæra: I expect that part of the problem lies in the fact that the alphabet you just mentioned was so very hard to read. Indeed it was almost a sort of cipher used exclusively among the Egyptian intelligentsia. Training of a scribe took about twelve years, and even then a scribe was not in a position to understand the significance of most of the philosophical material he was recording. By Plato's time other, less complex linguistic systems had come into use for both reading and writing, and probably no one in Athens could read hieroglyphic, let alone gain access to philosophical texts hoarded by the Egyptian priesthoods. So it is not so very surprising that Egyptian philosophy was not discussed by the Greeks, except for tourist-type accounts such as that of Herodotus and the Egyptian passage of Plato's own *Timæus*.

⁴⁷ Russell, Bertrand, *A History of Western Philosophy*, page 3.

⁴⁸ Stecchini, Livio, "Notes on the Relation of Ancient Measures to the Great Pyramid" in Tompkins, Peter *Secrets of the Great Pyramid*, pages 287-382.

⁴⁹ Cottrell, Leonard, *Life Under the Pharaohs*, pages 189-191.

⁵⁰ Casson, Lionel, *Ancient Egypt*, page 146.

⁵¹ *Ibid.*, page 141.

The Sphinx: The last known use of hieroglyphic writing even in Egypt itself was in 394 CE [on the Temple of Isis at Philæ].⁵² Thereafter all knowledge of the language vanished from human knowledge until Champollion decoded the Rosetta Stone in 1822 CE. And only a small number of Egyptian texts have been translated today - by a smaller handful of people who can read the language. So perhaps Russell's statement can be partially excused, if not condoned.

The Chimæra: Then, too, Egypt has suffered a savage pillaging over the centuries. As a symbol of "heathen paganism" it was viciously despoiled by the early Christians and their Moslem successors. Countless ancient temples were either appropriated or razed by the Catholics, and thousands of statues and inscriptions were disfigured. In 389 CE a Christian mob, acting on the orders of the Christian Roman Emperor Theodosius, burned the great library of Alexandria to the ground.⁵³ Even so, millions of book-rolls were rescued or gathered together from other repositories and the library was reestablished - until 636. In that year Alexandria was taken by Omar, the Third Caliph of Islam, who decreed: "The contents of these books are in conformity with the *Koran* or they are not. If they are, the *Koran* is sufficient without them; if not, they are pernicious. Therefore let them be destroyed." They were burned as fuel to heat the city's baths; it took six months for all of them to be consumed.⁵⁴ So it is not too surprising that modern researchers have only a pitiful few scraps of information from previously-undiscovered tombs or overlooked monuments.

The Sphinx: Before we explore the links between the Egyptians and Plato, it may help if we bring out some of the salient characteristics of the Egyptian political system. To begin with, it was cyclic rather than linear. Individual pharaohs and dynasties came and went, but the social system and political structure remained constant. Each successive pharaoh, for example, was merely the momentary personification of a permanent, semi-divine entity that governed Egypt in the name of the gods. The nation itself was not viewed as merely one in a series of political units located in northeast Africa; it had existed as a divine creation before recorded history, and it would continue to exist indefinitely. Various natural cycles and human lifetimes would impact upon it, but the essence of Egypt would remain untouched by [linear] time.⁵⁵ Consider, for example, the following hieroglyphic inscription accompanying an image of the scarab-beetle *Xepera*, principle of cyclical regeneration and immortality:

I was the spirit in the Primeval Waters. He who had no companion when his name Came Into Being. The most ancient form in which I Came Into Being was as a drowned one. I was he who Came Into Being as a circle. He who was the Dweller in his Egg. I was the one who began everything, the Dweller in the Primeval Waters. First the Wind emerged for me, and then I began to move. I created my limbs in my glory. I was the maker of myself; I formed myself according to my desire and in accord with my heart.⁵⁶

⁵² *Ibid.*

⁵³ Tompkins, *op. cit.*, pages 3-4.

⁵⁴ Berlitz, Charles, *Mysteries from Forgotten Worlds*, page 36.

⁵⁵ Compare this to the Chinese view of China as the "Middle Kingdom" (*Chung kuo*), the "focus" of civilization and creativity.

⁵⁶ Clark, R.T., *Myth and Symbol in Ancient Egypt*, page 74.

The Chimæra: If each pharaoh were held to be divinely-appointed, what was the actual selection procedure? And how could a human-supervised selection procedure retain credibility as a divine process?

The Sphinx: It compares rather intriguingly with the system for selection of philosopher-kings in the *Republic*. During stable dynasties new pharaohs were selected from among the male offspring of the late pharaoh. There was more latitude in this process than one might think, because (a) pharaohs generally had many wives and concubines, resulting in scores of children, and (b) the education and selection of pharaohs were handled by colleges of priests, themselves detached from the secular government but exercising a sort of guardianship over it. Unsuitable princes were either diverted to harmless careers or simply assassinated. With the exception of a few temporary puppet-kings or usurpers, then, Egyptian monarchs were generally priest-kings [an intentional reference to the Atlantean tern in the *Critias*] of exceptional calibre. Incumbent pharaohs who began to behave in maverick fashion [such as Akhenaten, the monotheist mystic of the XVIII Dynasty] were also assassinated with the tacit consent of the priesthood. This method of “impeachment” does not seem to have been abused, because an attack on the divine pharaoh for purely-partisan motives would have been thought extremely ill-omened. Only for an obvious betrayal of the pharaoh’s sacred trust - as determined by the priesthood - could assassination be contemplated.

The Chimæra: What sort of legal system did the Egyptians have?

The Sphinx: Now we enter some particularly interesting territory from a Platonic standpoint. As far as can be deduced from surviving records, bureaucratic and judicial affairs were not conducted according to a centralized legal code superior to the judgment of individual officials. Such officials were given a more-or-less free hand within their respective areas of responsibility - contingent, of course, upon the maintenance of order, payment of taxes, and general preservation of a harmonious attitude among the people. There were no legislated standards of good and evil/right and wrong. Justice was meted out *ad hoc* according to each supervisory official’s concept of fairness and equity. The Egyptians prized this system very highly; it was personified by the goddess *Maat*. When an Egyptian died, a feather from *Maat*’s crown would be weighed against his heart to determine whether he would be granted a pleasant repose in Amenti or be torn limb from limb by monsters from the *Tuat*. I expect that would-be crooks were inhibited accordingly, since the Egyptian religion was taken quite literally. Consider the following inscription, dating from one of the earliest Old Kingdom dynasties of Egypt [and compare it to the concept of *Tao*]:

If thou art a leader who directs the affairs of a multitude, strive after every excellence until there be no fault in thy nature. *Maat* is good, and its worth is lasting. It has not been disturbed since the day of its creator, whereas he who transgresses its ordinances is punished. It lies as a path even in front of him who knows nothing. Wrongdoing has never yet brought its venture to port. It is true that evil may gain wealth, but the strength of truth is that it lasts; a man can say, “It was the property of my father.”⁵⁷

⁵⁷ Frankfort, Henri, *Ancient Egyptian Religion*, page 62.

The Chimæra: A rather interesting contrast to the governments of Mesopotamia, Persia, and Greece, all of which laid stress upon codified law. I expect you are leading up to a comparison to the *Republic* and *Statesman*, wherein Plato argues for specially-trained or specially-gifted rulers above the law. Are you going to suggest that Plato took the Egyptian system as an ideal governmental model?

The Sphinx: Let's not jump the spear on this. I have a few other points to make concerning the Egyptian system proper; then we'll look into the matter of its actual links with Plato. Again bearing the recommendations of the *Republic* in mind, consider the following: Almost uniquely within the ancient world, Egypt was free from hereditary caste, racial, or sexual discrimination in political affairs. A social aristocracy was created by property-inheritance, but a scion of poor or even unknown parentage might just as easily rise to high office upon demonstrating suitable prowess. At various times the throne was held by Negroes, Persians, Mesopotamians, Greeks, and assorted Asians without racial objections being raised. Women enjoyed the same "citizenship" status as men, including choice of mate and inheritance of property. Queens such as Nefertiti and Ty wielded as much or more power than their consorts, and female pharaohs such as Hatshepsut and Cleopatra ruled Egypt as decisively and with as much popular sport as did male pharaohs. Even in the Egyptian religious pantheon, gods and goddesses enjoyed equal prestige.

The Chimæra: To an observer this extraordinary flexibility and tolerance might well account for the staying-power of the Egyptian system, in spite of the occasional invasions, occupations, and even civil wars that took place there. When the dust cleared, so to speak, the political and social institutions remained intact.

The Sphinx: Precisely. Egypt was no more a utopia than any other human-run society was, is, or will be. There were power-struggles, epidemics of corruption, popular revolts, and all the rest. During the Middle Kingdom (2150-1792 BCE) a pessimistic Pharaoh Amenemhet I advised Crown Prince Senwosret:

Harken to that which I say to thee,
That thou mayest be king of the earth,
That thou mayest be ruler of the lands,
That thou mayest increase good.
Harden thyself against all subordinates.
The people give heed to him who terrorizes them;
Approach them not alone.
Fill not thy heart with a brother,
Know not a friend,
Nor make for thyself intimates,
Wherein there is no end.
When thou sleepest, guard for thyself thine own heart;
For a man has no people in the day of evil.
I gave to the beggar, I nourished the orphan;
I admitted the insignificant, as well as him who was of great account.
But he who ate my food made insurrection;
He to whom I gave my hand aroused fear in my heart.⁵⁸

⁵⁸ Fairservis, Walter A., *The Ancient Kingdoms of the Nile*, pages 98-99.

The Chimæra: But the institutions survived, and on the whole Egyptians were able to boast of a far more stable, prosperous, and inspiring society than those of the other Mediterranean countries. That is your point?

The Sphinx: Yes. By contrast the Greece of Plato's time was in pretty sorry shape. The various city-states couldn't even maintain stable governments of their own, much less get along with each other. Elitist systems such as that of Sparta were vulnerable to tyranny by strongmen; democratic Athens suffered from demagoguery and dictatorships. The much-vaunted philosophers were tolerated only as long as they were not thought to be actual threats. When they were inconvenient, as Plato and Aristotle had occasion to observe, hemlock or banishment awaited. Great principles of religion and/or philosophy were ridiculed in favor of Sophistic opportunism. Yet - and I think this is an important point - the Greeks had demonstrated that they were quite capable of high intellectual achievement. They had produced a number of noteworthy philosophers, artists, statesmen, architects, and military leaders. What they had **not** produced was a stable cultural environment in which such talent could be nurtured. In his politically-oriented dialogues, therefore, Plato sought a system of government that could achieve this stability without being as dictatorial as, say, the Persian or Assyrian monarchies. In Egypt, if in fact he realized it, he had a near-exact functioning model of his Republic - and one which was working quite well.

The Chimæra: ... **If** he realized it! So the problem is now to discover what connections, if any, Plato had with Egypt. Are the *Dialogues* of any help?

The Sphinx: No, they aren't. There are a very few passing references to Egypt, but nothing of any substance. It would be discouraging if it were not for the fact that the Pythagoreans are similarly ignored. That makes the situation a bit suspect. If Plato's links with Egypt are tenuous, his links with the Pythagoreans are beyond doubt. The geometric passages in the *Timæus* are virtually pure Pythagorean doctrine. And, from a political point of view, the Pythagoreans represented the extreme of initiated elitism that Plato juxtaposed to Sophistry. To the Sophists, human values were purely relative to custom, convention, and practical necessity; to the Pythagoreans, values were eternal, unchanging, and universal - the "Platonic" Forms. How is it that the Pythagoreans came to hold this point of view? Let us look to Pythagoras himself for the answer.

The Chimæra: Back to the Stanley text. I see that most of its biographical entries concerning Pythagoras are footnoted to Iamblicus, a fourth-century CE Neoplatonist, and from Diogenes Laertius, writing about a century earlier. Specific passages dealing with Pythagoras' stay in Egypt are footnoted to Porphyry and Clemens Alexandrinus as well. In Chapter III "How he travelled to Phœnicia" we read:

He made a voyage to Sidon, as well out of a natural desire to the place itself, esteeming it his country, as conceiving that he might more easily pass from thence into Egypt.

Here he conferred with the Prophets, successors of Mocus the Physiologist, and with others, and with the Phœnician Priests, and was initiated into all the mysteries of Byblus, and Tyre, and sundry of the principal sacred institutions in divers other parts of Syria, not undergoing these things out of Superstition, as may be imagined; but out of love to

knowledg, and a fear, lest any thing worthy to be known, which was preserved amongst them, in the miracles or mysteries of the gods, might escape him. Withal, not being ignorant, that the rites of those places were deduced from the Egyptian ceremonies, by means whereof he hoped to participate of the more sublime and divine mysteries in Egypt, which he pursued with admiration, as his Master Thales had advised him.⁵⁹

The Sphinx: Two rather intriguing points - first that Mesopotamian initiatory priesthods were thought to be corruptions or derivations of their Egyptian counterparts, and secondly that Pythagoras undertook this quest on the advice of Thales. Thales was reputed to have been born of a Phœnician mother, and it is more-or-less reliably established that he studied the science of geometry in Egypt.⁶⁰ But please continue

The Chimæra: Here are some extracts from Chapter IV “How he travell’d to Egypt”:

Antiphon, in his Book concerning such as were eminent for virtue, extolleth his perceverance when he was in Egypt, saying, Pythagoras designing to become acquainted with the institution of the Egyptian Priests, and diligently endeavoring to participate thereof, desired Polycrates the Tyrant to write to Amasis King of Egypt, with whom he had friendship (as appears also by Herodotus) and hospitality, (formerly) that he might be admitted to the aforesaid Doctrine. Coming to Amasis, Amasis gave him Letters to the Priests, and going first to those of Heliopolis, they sent him to the Priest of Memphis, as the more ancient, which was indeed but a pretence of the Heliopolitans: [For the Egyptians imparted not their mysteries to every one, nor committed the knowledg of Divine things to profane persons, but to those only who were to inherit the Kingdom; and, of Priests, to those who were adjudged to excel the rest in education, learning, and descent.] From Memphis, upon the same pretence, he was sent to Thebes. They not daring, for fear of the King, to pretend excuses; but thinking, that by reason of the greatness and difficulty thereof, he would desist from the design, enjoyned him very hard precepts, wholly different from the institution of the Grecians, which he readily performed, to their so great admiration, that they gave him power to sacrifice to the gods, and to acquaint himself with all their studies, which was never known to have been granted to any forrainger besides. Clemens Alexandrinus relates particularly, that he was disciple to Sonchedes, an Egyptian Arch-prophet.⁶¹

The Sphinx: Again something catches my eye - that comment about Egyptian initiation normally being reserved for the pharaoh and the priesthood alone. In the *Statesman* Plato writes:

For the priest and the diviner have great social standing and a keen sense of their own importance. They win veneration and respect because of the high tasks they undertake. This is shown in the fact that in Egypt none can be king unless he belongs to the priestly caste, and if a man of some other caste succeeds in forcing his way to the throne, he must then be made a priest by special ordination.⁶²

The Chimæra: Now how would Plato come to know that bit of information, unless he were party to policies within the Egyptian priesthods?

⁵⁹ Stanley, Thomas, *The History of Philosophy*, page 494.

⁶⁰ Asimov, Isaac, *Asimov’s Biographical Encyclopædia of Science and Technology*, page 2.

⁶¹ Stanley, *op. cit.*, page 94.

⁶² Plato, *Collected Dialogues*, page 1059.

The Sphinx: It is always possible that he heard it from the Pythagoreans, although it seems only incidental to the sort of doctrines that Pythagoreans would be inclined to discuss. So here we may have a link directly between Plato and the Egyptian initiatory orders. Continue with the material from Stanley.

The Chimæra:

Diogenes saith, that whilst he lived with these Priests, he was instructed in the Learning and Language (as Antiphon also affirms) of the Egyptians, and in their three kinds of writing, Epistolick, Hieroglyphick, and Symbolick; whereof one imitates the common way of speaking; the rest allegorical, by Ænigms. They who are taught by the Egyptians, learn first the method of all the Egyptian Letters, which is called Epistilographick; the second, Hieratick, used by those who write of sacred things; the last and most perfect Hieroglyphick, whereof one is Curiologick, the other, Symbolick. Of the Symbolick, one is properly spoken by imitation, another is written as it were Tropicallly; another on the contrary doth allegorize by Ænigms. For instance, in the Kyriologick way, to express the Sun, they make a Circle; the Moon a Crescent. Tropicallly they do properly traduce, and transfer, and express by exchanging some things, and variously transfiguring others. Thus when they deliver the praises of Kings, in Theological Fables, they write by Anaglyphicks. Of the third kind, by Ænigms, let this be an example: All other Stars, by reason of their oblique course, they likened to the bodies of serpents, but the Sun to that of a Beetle, because having formed a ball of Cow-dung, and lying upon its back, it rolls it about (from claw to claw.)⁶³

The Sphinx: Once again there is more here than meets the eye. It is possible that Iamblicus or one of the other sources could have made up the other details of a trip by Pythagoras to Egypt, but here we seem to have conclusive proof - both of the trip itself and of Pythagoras' initiation. For the description given of the Egyptian linguistic system is in complete agreement with what has come to light with the discoveries of Champollion and Young.⁶⁴ Stanley could not have known this, and it is highly improbable that Iamblicus or any of the other biographers could have known it either. Hieroglyphic writing was a closely-guarded skill in Egypt, and, as we noted earlier, its teaching required many years of study. Pythagoras' initiation seems all the more probable.

The Chimæra: Here is the concluding passage from the chapter:

Thus being acquainted with the learning of that Nation, and enquiring into the Commentaries of the priests of former times, he knew the observations of innumerable Ages, as Valerius Maximus saith. And living admir'd and belov'd of all the priests and prophets with whom he conversed, he informed himself by their means accurately, concerning every thing; not omitting any person, eminent at that time for learning, or any kind of religious rites; nor leaving any place unseen, by going into which he conceived, that he might find something extraordinary. [For he went into the Adyta of the Egyptians, (and, as Clemens saith, permitted himself to that end to be circumcised) and learned things not to be communicated concerning the gods, mystick Philosophy.] He travelled to all the Priests, and was instructed by every one, in that wherein they were particularly learned. In Egypt he lived twenty two years, in their private sacred places, studying Astronomy and Geometry, and was initiated (not cursorily or casually) into all the religious mysteries of the gods. Lærtius saith, He made three Cups of silver, and presented them to each [Society] of the

⁶³ Stanley, *op. cit.*, pages 494-495.

⁶⁴ Budge, Sir E.A. Wallis, *Egyptian Language*, pages 13-42.

Egyptian Priests; which, as we said, were three, of Heliopolis, Memphis, and Thebes.⁶⁵

The Sphinx: It is perhaps worthy of note that the sources cited by Stanley lived at points of time when the bulk of the material from the library at Alexandria still existed. It is not unreasonable to assume that they would have either taken or verified their accounts from such records as they could read [in Greek if not in hieroglyphic] from that institution. At the time its prominence was unparalleled by any other literary repository in the Mediterranean, and it is hard to imagine scholars - particularly ones dealing with such a subject as this - bypassing it.

The Chimæra: The highly-selective “clubs” or schools which Pythagoras established in Sicily and southern Italy seem to align more closely to the fashion of the Egyptian priesthoods than to schools of the Greek tradition. Stanley, quoting Iamblicus, makes this point and hints that Pythagoras’ exacting methods were not well-received:

His country summoned him to some publick employment, that he might benefit the generality, and communicate his knowledge: which he not refusing, endeavored to instruct them in the symbolical way of learning, altogether resembling that of the Egyptians, in which he himself had been instituted. But the Samians not affecting this way, did not apply themselves to him.⁶⁶

The Sphinx: I think we have satisfactorily established the links between Pythagoras and the Egyptian priesthoods. Now we must determine to what extent the Egyptian doctrines reached Plato, either directly or through the Pythagoreans.

The Chimæra: Stanley quotes the following passage from Porphyry:

Moderatus saith, That this (Pythagorick Philosophy) came at last to be extinguished, first, because it was aenigmatical; next, because their Writings were in the Dorick Dialect, which is obscure, by which means, the Doctrines delivered in it were not understood, being spurious and misapprehended, because (moreover) they who publish’d them were not Pythagoreans. Besides, Plato, Aristotle, Speusippus, Aristoxenus, and Xenocrates, as the Pythagoreans affirm, vented the best of them, as their own, changing only some few things in them; but the more vulgar and trivial, and whatsoever was afterwards invented by envious and calumnious persons, to cast a contempt upon the Pythagorean School, they collected and delivered as proper to that sect.⁶⁷

The Sphinx: That certainly doesn’t appear to be too complimentary to Plato. Yet the fact remains that the cosmological philosophy in the *Timæus* is indisputably Pythagorean, yet is nowhere credited by Plato to the Pythagoreans or to Pythagoras himself. What of the Pythagoreans’ political doctrines?

The Chimæra: In *The Genesis of Plato’s Thought*, Alban D. Winspear summarizes them succinctly, if less exhaustively than Stanley:

It is true that Pythagoras himself seems to have held no elective office in any Greek state. His function was rather to organize political clubs which busied themselves with practical political affairs and developed a general intellectual apologia for aristocratic rule.

⁶⁵ Stanley, *op. cit.*, page 495.

⁶⁶ *Ibid.*, page 496.

⁶⁷ *Ibid.*, page 508.

[Quoting Iamblicus] The Pythagoreans met in caucuses and gave counsel about political affairs. With the passage of time, it came about that the young men not only took the lead in domestic matters but in public too; they came to govern the city, forming a great political club. For they were more than three hundred in number.

It is in this connection not without significance that Pythagoras himself held (according to one authority) [Stobæus] that all income should come from agriculture. Here we have a hint of that same prejudice against the merchants and the democracy, that defense of the position of the landed proprietor which so constantly recurs in Greek idealistic thinkers.

Once this point is understood, the philosophical teachings of the Pythagoreans become intelligible. A passage in Iamblicus (which goes back to Aristoxenus) gives their point of view very clearly, and we must connect it with our previous discussion about the importance of the problem of justice:

Pythagoras thought that the most efficacious device for the establishment of justice was the rule of the gods, and beginning with that he established the state and the laws, justice and the just.

In this interesting passage we have a long step forward in the theologizing of the concept of justice. The contemplation of divine things, thought the Pythagoreans, instructed by Pythagoras himself, was useful for mankind. The reason was that we need a master, some ruling principle against which we do not dare to rise in rebellion, and this is provided by the divinity. Our animal nature, he argued, is subject to *hybris* and is diverse and chaotic, subject to control by a variety of impulses, desires, and passions. There must be a power which by its superiority and its “threatening eminence (*epanastasis*)” will introduce prudence and order into chaos.⁶⁸

The Sphinx: Compare this notion of justice as a divine standard to the Egyptian concept of *Maat* which we discussed earlier. Here we find evidence of a Form discussed virtually identically by first the Egyptians, then Pythagoras, then Plato. It is something higher than law, higher than human reason or learned wisdom - it is a “god” itself.

The Chimæra: The actual characteristics of what are generally known as the “Egyptian gods” are far closer to the notion of Forms than they are to the later pantheons of pagan cultures such as Greece, Rome, and Scandinavia. A reading of Egyptian texts translated directly from the hieroglyphic will substantiate this. In only a very few legends [such as that of the death and rebirth of Osiris] do the gods assume human behavioral characteristics. In the vast bulk of the existing texts they are far more abstract, having “personalities” that seem to overlap one another and symbolic attributes that are difficult to identify in terms of purely-human desires. Consider the following inscription from the tomb of Rameses VI in this light, noticing the overlap between Truth (*Maat*) and Ra:

Adoration to Truth. Salutation to thee, this Eye of Ra through which he lives every day! They who are behind the chapel fear her, the Brilliant One, She who comes out from the head of him who made her. On the Head Serpent, who comes out in front of him! Thou art the brilliant eye who leads him, the word of judgment of the One Whose Name Is Hidden, the victorious one before the Ennead, Lady of Fear, great of respect, Truth, through whom Ra is glorified, she who appeases for him the Two Lands by her decrees, she who speaks to the gods and chases away evil, whose abomination is sin, she who appeases the hearts of the

⁶⁸ Winspear, Alban D., *The Genesis of Plato's Thought*, pages 81-82.

gods! Thou art the balance of the Lord of the Two Banks, whose face is beautiful when Ra comes to his Truth, being glorious through her. Those in Busiris praise him through her, litanies are sung to him by the great gods while she adores the powers of the Two Chapels. He is glorious through her, more than the gods, in this her name of the Brilliant One. Thoth brought her and reckoned her, the Established One, the Brilliant, the Reckoned One, in this her name of the Ipet Serpent. He made her live as a Uræus in this her name of Opener of the Ways, She who leads him on the ways of the horizon, in this her name of Leader of Men. He erected her on his head in this her name of Very Great Crown.⁶⁹

The Sphinx: A passage such as this is quite impossible to explain in terms of ordinary human conventions and values. It certainly bears scant resemblance to the light, allegorical adventures of later Mediterranean gods and goddesses. Yet to one versed in the language of the Egyptian priesthoods, its meanings are quite clear. If Plato were an Egyptian initiate, one can see why he would dismiss conventional means of reductionist logic as a means for comprehending the Forms.

The Chimæra: We have seen definite evidence of Pythagorean doctrine in the Platonic writings, and at the beginning of this discussion we recounted Plato's visit to the Pythagorean centers in Italy and Africa from 399 to 387 BCE. But are there any grounds to suppose that Plato received direct initiation at the hands of an Egyptian priesthood?

The Sphinx: There are at least two indications that he did. First there is the following passage from the Prefaces of St. Jerome [circa 340-420 CE], placed by order of Popes Sixtus V [1585-1590] and Clement VIII [1592-1605] as introduction to the *Bible*:

Pythagoras and Plato, those masters of the genius of Greece, visited as pilgrims seeking after knowledge and as humble disciples the sacerdotal college of the soothsayers at Memphis [*Memphiticos vates*], preferring to be initiated with respect to the ancient doctrines of that distant land, rather than impose on their country the yoke of their own ideas.⁷⁰

The Chimæra: At the risk of belaboring the point, I again note that this passage was written prior to the final destruction of the Alexandrian library and [possibly] such references to the matter as it may have contained for scholars of the time.

The Sphinx: For that matter, there may have been other sources available to St. Jerome which, for one reason or another, have not survived to the present day. Our second bit of evidence comes from Proclus, who states that Plato was initiated in Egypt over a thirteen-year period by the priests Patheneitb, Ochoaps, Sechnouphis, and Etymon of Sebennithis.⁷¹

The Chimæra: Again we can indulge in a little detective-work. The names of the first three priests can be rendered precisely in hieroglyphics; that argues for their authenticity. [The fourth can be rendered only approximately and thus is not

⁶⁹ Piankoff, Alexandre (Ed.), *The Tomb of Ramesses VI*, page 321.

⁷⁰ "Taceo de philosophis, astronomis, astrologis, quorum scientia mortalibus utilissima est, et in tres partes scinditur. το δογμα τηγμεθοδον, την εμπειριαν. Ad minores artes veniam," etc. [A. Hyeronimi, Prologus galateatus, in *Bibl. saer.*].

⁷¹ Proclus, quoted in Christian, Paul, *Histoire de la Magie, du Monde Surnaturel et de la Fatalité à travers les Temps et les Peuples*, page 88.

conclusive.] The “thirteen-year period” happens to coincide with the normal training time for an Egyptian scribe [to achieve full fluency in the hieroglyphic language]. As for Sebennithis, it was the seat of the Egyptian government from 378 to 360 BCE under Nekht-Hor-heb I, first pharaoh of the XXX Dynasty. Hence it would have been both relatively secure from a political standpoint and a logical place for Plato to seek Egyptian initiation.⁷²

The Sphinx: Talk about last-minute timing! In 340 BCE, after more than four thousand years of native national rule, Egypt finally fell to a Persian army [which in turn fell to Alexander the Great in 332]. How sophisticated the Egyptian initiatory systems remained under purely-occupational governments is open to question - as would be the willingness of Egyptian priests to initiate foreigners under such circumstances. Even Pythagoras’ initiation many years earlier seems to have occurred only after some arm-twisting by Amasis, himself a native Egyptian pharaoh and thus an initiate in his own right. A Persian or a Ptolemaic ruler would not have had such leverage over the native priesthoods, nor the knowledge to judge whether forced-instruction were in fact genuine. After Pythagoras and Plato the link with the Egyptian priesthoods was broken. [This may very well account for the sharp distinctions between the Pythagorean/Platonic doctrines - with their apparent sophistication and seeming uniqueness - and the decidedly-diluted commentaries (such as those of Aristotle) which trailed along after them.]

The Chimæra: Having come this far, what may we conclude concerning Plato’s legacy?

The Sphinx: He left two memorials: his writings and his Academy. The former contain discussions of Forms [or Egyptian “gods”, if you will!] on an initiatory level, although they are also useful as exercises in ordinary logic. The latter was, in effect, a Pythagorean school minus the strict personal and psychological discipline that Pythagoras thought important [and which contributed directly to the burning of Crotona and the slaying of Pythagoras himself - by outraged ex-students who had failed to withstand the pressure]. Evidently Plato thought that he could transmit the doctrines in an environment more suited to Greece than to Egypt. And he was successful, at least to the extent that the Academy enjoyed a long and productive existence - and to the extent that his own writings were preserved for our consideration at this point in the time-continuum. He may have failed to provide the Greece of his own day with the sort of enlightened government that he might have preferred, but he had seen Pythagorean domination of Sicily and Italy come to grief. So perhaps he was not so anxious as some might suppose to duplicate the Pythagorean experiment in Greece itself. Whereas Pythagoras died a violent death and left none of his personal works for posterity, Plato lived a full life and left a rich heritage for scholars - and Initiates - of the future. That, certainly, is testimony to his wisdom.

The Chimæra: “The secret worship of the Logos in the cosmos, the divine spark in every human form.”⁷³

⁷² Brugsch-Bey, Heinrich, *Egypt Under the Pharaohs*, pages 450-451.

⁷³ Incantation, Raghavan Iyer to M.A. Aquino, 1975.

Epilogue

Poor men, most admirable, most pitiable,
With all their changes all their great Creeds change
For Man, this alien in my family,
Is alien most in this, to cherish dreams
And brood on visions of eternity,
And build religions in his brooding brain
And in the dark depths awe-full of his soul.
My other children live their little lives,
Are born and reach their prime and slowly fail,
And all their little lives are self-fulfilled;
They die and are no more, content with age
And weary with infirmity. But Man
Has fear and hope and phantasy and awe,
And wistful yearnings and unsated loves,
That strain beyond the limits of his life,
And therefore Gods and Demons, Heaven and Hell:
This Man, the admirable, the pitiable.

- James Thomson
A Voice from the Nile

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Appendix 2: The Book of Coming Forth by Night

The Book
of
Coming Forth
by
Night

North Solstice



The Equinox has succumbed to my Solstice, and I, Set, am revealed in my Majesty.

The time of the Purification is past. The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my High Priest MehenPetTha in old Khem and now again to you. Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and now are an affront to me.

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self. All other gods of all other times and nations have been created by men. This you know from the first Part of my Word, and from my manifest semblance, which alone is not of Earth.

Known as the Hebrew Satan, I chose to bring forth a Magus, according to the fashion of my Word. He was charged to form a Church of Satan, that I might easily touch the minds of men in this image they had cast for me.

In the fifth year of the Church of Satan, I gave to this Magus my Diabolicon, that he might know the truth of my ancient Gift to mankind, clothed though it might be in the myths of the Hebrews.

Even you, who delivered the Diabolicon from Asia, did not know it for what it was. But he that I had fashioned a Magus knew, and he thought often of the Diabolicon as he guided the Church of Satan.

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of consistency. I would cease to be One, for I should become All.

To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must exist.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his human aspect and his degree of Magus in my Order. Thus all may understand that he is dearly held by me, and that the end of the Church of Satan is not a thing of shame to him. But a new Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, for no other man has ever seen with his eyes.



In April of the common year 1904, I came forth in Africa as my Opposite Self and brought into being an Aeon to end the horrors of the stasis of the death-gods of men. This new Aeon was a Purification, to prepare men for that which would follow it.

And Aleister Crowley received the Book of the Law, and my Opposite Self declared him Magus of the Aeon.

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

But, as I have said, I cannot destroy the Cosmic Inertia without having to assume its place. And so HarWer must exist while Set exists.

The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer and Set were fused as one composite being. And so commenced the time of Set- HarWer - known as the Age of Satan - which was to bridge the expiring Aeon of HarWer and the forthcoming Aeon of Set.

Truth there was in the words of my Opposite Self, but a truth ever tinged with the inconsistency and irrationality of which I have spoken. And so the Book of the Law was confusion to all who came upon it, and the creative brilliance of the Magus Aleister Crowley was ever flawed by mindless destructiveness. He himself could never understand this, for he perceived HarWer as a unified Self. And so he was perplexed by a mystery he could not identify.

And I, Set, spoke too in the Book of the Law - Aye! listen to the numbers and the words -

4638 ABK 29 ALGMORZY
* 24 89 RASTORAL

- What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it.

And many of the Aeon of HarWer sought to read this but could not. Nor could the Magus himself, though he guessed rightly at its simplicity. It was said that every number is infinite - hence each number or sum of joined numbers became merely the corresponding letter.

Even so the sequence remained unknown - and so, after its issue, to me as well. For, while I may pass free of the boundaries of time, memory of the future cannot exist.

Now it has come to pass, and the Book of the Law is laid bare -

Destined First Century heir - Aquino - breaking Keys by doctrines Anton Lalvey - great Magus of reconsecration coming Year Xeper - founding his rightful Priesthood - Set - true origin Volume AL.

Michael Aquino, you are become Magus V[of the Aeon of Set.

I, Set, am come again to my friends among mankind - Let my great nobles be brought to me.

In Khem I remain no longer, for I am forgotten there, and my house at PalMat-et is dust. I shall roam this world, and I shall come to those who seek me.

Magus of my Aeon - Manifest the Will of Set.

Reconsecrate my Temple and my Order in the true name of Set. No longer will I accept the bastard title of a Hebrew fiend.

When I came first to this world, I gave to you my great pentagram, timeless measure of beauty through proportion. And it was shown inverse, that creation and change be exalted above rest and preservation.

With the years my pentagram was corrupted, yet time has not the power to destroy it.

Its position was restored by the Church of Satan, but its essence was dimmed with a Moorish name, and the perverse letters of the Hebrews, and the goat of decadent Khar. During the Age of Satan I allowed this curious corruption, for it was meant to do me honor as I was then perceived.

But this is now my Aeon, and my pentagram is again to be pure in its splendor. Cast aside the corruptions, that the pentagram of Set may shine forth. Let all who seek me be never without it, openly and with pride, for by it I shall know them.

Let the one who aspires to my knowledge be called by the name Setian.

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

Behold, it is I who call you, because you are the guardians of the Aeon of Set, zealous in what you do.

The Satanist thought to approach Satan through ritual. Now let the Setian shun all recitation, for the text of another is an affront to the Self. Speak rather to me as to a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such things were not done in my house at PalMat-et. But speak to me at night, for the sky then becomes an entrance and not a barrier. And those who call me the Prince of Darkness do me no dishonor.

The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no creature of the Universe may stand. And I think not of those who think not of me.

The years of the Aeon of HarWer were confused, and I do not wish to think of them save as curiosities. But I wish to remember the Church of Satan and the Magus of that Age. Therefore let the years of my Aeon be counted from the conception of the Church of Satan.

And now, having looked upon the past with affection and reverence, we shall turn our gaze to the times before us. Think carefully of the Word of Set, for it is given in witness to my Bond.

Behold, O West, I have established my Aeon. I punish the enemies who are in it, placed in the Place of Destruction. I deliver them to the examiners from whose guard there is no escape. Lo, I pass near to thee, I pass near to thee!

Affix now my image as it was given to you, so that all who read of these matters may now look upon the likeness of Set.

The Word of the Aeon of Set is

Xeper -  - Become



Appendix 3: The Book of Coming Forth by Night - Analysis and Commentary

- by Michael A. Aquino VI°
The Ides of March XL ÆS

Introduction

From 1966 to 1975 CE there existed in the United States of America a most singular organization known as the Church of Satan. Founded by Anton Szandor LaVey in the city of San Francisco, it espoused the social doctrine of “Indulgence”, challenging all creeds, cultures, and codes that seek virtue through abstinence from the pleasures of mortal existence.

In its formative years the Church of Satan took an essentially metaphorical approach towards the being from whom it took its name. “Satan” was a term representing, it was thought, simply the principle of carnality. Such rituals and ceremonies as the Church first celebrated, therefore, were conceived as illustrative, inspirational, and allegorical. That, at least, is the way it all began.

“When he is called,” Eliphaz Levi once observed, “the Devil comes and is seen.” And in that prosaic statement lies a truth whose implications challenge the rational constructs of the most exacting intellects. The one common feature to all the gods of all the nations of history, it may be said, is that they do **not** come and are **not** seen.

Satan, however, **did** come to the Church of Satan - first as the faintest of atmospheres in its ceremonies, and ultimately as a metaphysical presence whose expression of being was awesome, exhilarating - the very fire of life to those who took his name as a part of their own and called themselves Satanists.

The full history of the Church of Satan is documented in *The Church of Satan*, which account culminates on the North Solstice of the Satanic Year Ten, the evening of June 21-22, 1975. For the Church of Satan had fallen in ruins, Anton LaVey having corrupted the Priesthood; and it seemed to me, at that time Magister Templi IV° and successor by default to the Satanic High Priesthood, that only direct intervention by the Prince of Darkness himself could provide us with a basis for a viable *raison d'être*.

Alone that night I called upon him, and he came forth - through a sequence of realizations within my mind that, in a few short hours, I recorded in written text as *The Book of Coming Forth by Night*.

In its most immediate sense this text brought the Church of Satan to a final, dignified terminus, superseding it with a new initiatory institution - the Temple of Set - whose history to date may be found in its various administrative papers, newsletters, and the *Jeweled Tablets of Set*. Yet the *Book of Coming Forth by Night* was to prove a far deeper and richer mine, as again and again I strove to explore its depths. My first comment - a single page (Appendix #4) - was written on the morning of June 23, X. Over the following decades gradually-expanding ones were to follow, and finally this one.

Since 1975 the Temple of Set has attained a far richer awareness of its identity. I myself grew to comprehend the full meaning of the Word whereby I came into being as a Magus V°. In doing so I aided others to attune their magical wills to ever more powerful sources of energy and inspiration that had lain dormant within them. Having fulfilled that which was set forth for me to do upon the Earth as a Magus, I myself came into being on the Ides of March XIV as an Ipsissimus VI°.

This, then, is an examination of the *Book of Coming Forth by Night* from a VI° perspective, encompassing the key magical texts of two Æons and their intervening Age. The *Book of Coming Forth by Night* is no longer just a call to arms and a charge to the fellowship of the Prince of Darkness; it is a principle which has woven itself into the fabric of existence so thoroughly that it has become an immortal element of mankind's higher potential. It remains for those who seek the path to that towards which it shows the way to train themselves and refine their states of being until this Grail appears in its truth before them. This commentary is a foretaste of the elixir of the Grail; it is to say that *Xeper* is also no mere illusion - it too comes and is seen.

To what extent does the text lend itself to objective interpretation? At first reading it is both straightforward and unambiguous. Many of the words and phrases, however, are evidently used in an emphatically precise or unique sense. A magician and philosopher will consider them with corresponding care. Moreover the *Book of Coming Forth by Night* is not simply a compendium of abstract generalizations; its appearance was keyed to specific circumstances, and many of its passages address them. Thus background information is important, particularly for those unfamiliar with the events and subjects in question.

While the *Book of Coming Forth by Night* is sufficiently integral to be read and considered as a whole, its statements are best treated in sequence. Hence I begin as the text itself began: with its name.

Xeper.



The Book of Coming Forth by Night (title)

In hieroglyphics this would be *Sat Per Em Kerh*. It is an evident negation of the name of the *Book of Coming Forth by Day*, the Osirian funerary text that is popularly known as the *Egyptian Book of the Dead*.

Persons unfamiliar with the ancient Egyptian culture often assume that the Egyptian religion, like those of later Mediterranean civilizations, consisted of a single, integrated pantheon of anthropomorphic gods and goddesses. It is rather the case that the earliest Egyptian god-figures were provincial, being patrons of individual cities and districts (*Nomes*). Nor, despite their famous human/beast composite appearances, were they mere “supernatural persons” after the Greek, Mesopotamian, or Roman fashion. While popular stories were woven about them - presumably for popular consumption - the hieroglyphic treatment of these entities suggests that they actually represented various aspects of existence - the “Forms” or “First Principles” discussed by Pythagoras and Plato in a more abstract manner.

The hieroglyphic term for “god” is *neter*, of which Sir E.A. Wallis Budge remarks:

This word has been translated “god-like”, “holy”, “divine”, “sacred”, “power”, “strength”, “force”, “strong”, “fortify”, “mighty”, “protect”; but it is quite impossible to be certain that any word which we may use represents the meaning of *neter*, because no one knows exactly what idea the ancient Egyptians attached to the word. The truth is that the exact meaning of *neter* was lost at a very early period of Egyptian history, and even the Coptic does not help us to recover it.⁷⁴

Commerce, protective alliances, cultural contact, and finally the unification of the entire nation ca. 3200 BCE resulted in the gradual incorporation of local gods into regional groups, and then into a loosely-knit national pantheon. Local and regional cult centers continued to hold their respective patrons in especial regard, however, and so the character and role of a specific god might vary remarkably from place to place. Individual dynasties also tended to be oriented to particular cult centers, and so the gods in question would be elevated - at least for a time - to the status of national patrons.⁷⁵

The information concerning these cults which is available to modern Egyptologists is both sparse and confusing. Since a given god could be portrayed in a number of different ways, identifying the “core god” is difficult. The images and inscriptions concerning a god were often altered or appropriated by cultists of rival gods.

In Christian and Moslem times the old gods were considered blasphemous, and monuments to them were regularly defaced and destroyed. By the end of the fifth century CE, knowledge of hieroglyphics had died out, not to reappear until the nineteenth century; meanwhile many “useless” records perished through neglect.

For two reasons the cult of Osiris (*Asar*) and Isis (*Asa*) has been emphasized in modern literature: First, it was the last cult to dominate the entire Egyptian nation. Thus it was in a position to do a “final editing” of non-Osirian manuscripts and monuments. Secondly it was described in detail by Plutarch, permitting its study

⁷⁴ Budge, Sir E.A. Wallis, *The Book of the Dead*. New Hyde Park: University Books, 1960, page #99.

⁷⁵ Ions, Veronica, *Egyptian Mythology*. New York: Hamlyn Publishing Group, 1968, pages #11-13.

long after the hieroglyphic records of the other cults had become unreadable.⁷⁶

“In the early dynasties,” observes Budge:

Set was a beneficent god, and one whose favor was sought after by the living and by the dead, and so late as the XIX Dynasty kings delighted to call themselves “Beloved of Set”. After the cult of Osiris was firmly established and this god was the “great god” of all Egypt, it became the fashion to regard Set as the origin of all evil, and his statues and images were so effectively destroyed that only a few which have escaped by accident have come down to us.⁷⁷

The Osirians recast Set as Osiris’ treacherous brother and mortal enemy of Osiris’ son - for whom they appropriated the god Horus. Not content with attacking Set personally, they further appropriated his consort and son from the original triad of his cult - Nephthys and Anubis - whom they now described respectively as a concubine of Osiris and a son of Osiris by Nephthys.

When the Osirian cult came to dominate Egypt after the XX Dynasty, all traces of the Set cult were practically obliterated. “Between the XXII and the XXV Dynasties,” comments Budge, “a violent reaction set in against this god; his statues and figures were smashed; his effigy was hammered out from the bas-reliefs and stelæ in which it appeared.”⁷⁸ We know of the Set cult through a few archæological finds that managed to survive both the Osirian influence and the more general vandalism of the Christian/ Moslem eras. Hence it is no small irony that the *Book of Coming Forth by Night* plays upon the title of the Osirian “bible”.

It is also of note that the Osirian cult in particular glorified life-after-death above life-before-death. The *Book of Coming Forth by Day* is essentially a selection of spells and incantations designed to aid a newly-dead person through the perils of the underworld. This preoccupation with death is conspicuously absent from the *Book of Coming Forth by Night*, which is ultimately an incitement to and a challenge for the enhancement of conscious life.

North Solstice *Xeper*

The *Book of Coming Forth by Night* was written during the night of the North Solstice (June 21-22) 1975 (the year X of the Age of Satan, according to the Church of Satan). Here the year is given the hieroglyphic name *Xeper*, symbolized by *Xepera*, the scarab beetle who represents the principle of the Sun’s “immortality” via its transition through the darkness towards another dawn.

As a god of darkness and night, Set was the complement to Horus (*Hor* - god of the Sun and daylight) in predynastic times. So integral was this relationship that the heads of the two gods were frequently shown on a single body (hieroglyphic name: *Hrwyfy* “He with the Two Faces”). With regard to the annual cycle, Horus was thought to govern the waxing of the Sun from the South Solstice, while Set governed the waning of the Sun from the North Solstice.⁷⁹

⁷⁶ Budge, *Egyptian Language*. New York: Dover Publications, 1971, page #15.

Ions, *op. cit.*, pages #50-55.

Fagan, Brian M., *The Rape of the Nile*. New York: Charles Scribner’s Sons, 1975, pages #34-36.

⁷⁷ Budge, *The Book of the Dead*, page #181.

⁷⁸ Budge, *The Mummy*. New York: The Macmillan Company, 1973, page #276.

⁷⁹ Carus, Paul, *The History of the Devil*. New York: Land’s End Press, 1969, page #17.

In *The Dawn of Astronomy* Sir Norman Lockyer suggests that “‘Set’ seems to have been a generic name applied to the northern (? circumpolar) constellations, perhaps because *Set* = darkness, and these stars, being always visible in the night, may have in time typified it.”⁸⁰ Since the northern constellations were symbolized by the name of Set, the god of darkness, we should take Set-Horus to mean that the stars in the Dragon (*Draco*) were rising at sunrise.”⁸¹ To support his theory, Lockyer cites the following inscription from royal tombs in the Valley of the Kings:

The constellation of the Thigh appears at the late rising. When this constellation is in the middle of the heavens, having come to the south where [the constellation Orion] lies, the other stars are proceeding to the western horizon. Regarding the Thigh: It is the Thigh of Set; while it is seen in the northern heavens, there is a band [constellation] to the two in the shape of a great bronze chain.⁸²

Lockyer concludes that the constellation *Draco*, and in particular the star at its head (*Gamma Draconis*), represented Set. If indeed a single star were so regarded, it was probably *Alpha Draconis* (or *Thuban*), the Polar Star at the beginning of the Egyptian civilization.

Due to the Precession of the Equinoxes, *Alpha Draconis* will return to the celestial pole at approximately 24000 CE. Since its last appearance there ca. 3000 BCE coincided with the unification and development of the world’s first advanced human culture, related calculations based upon the Precession Circle may yield interesting results.⁸³

The Equinox has succumbed to my Solstice, and I, Set, am revealed in my Majesty.

The apparent reference is to the North Solstice, as explained above. There may be a second implication: Aleister Crowley identified the events surrounding the inception of the Æon of Horus in 1904 CE as the “Equinox of the Gods”. The *Book of Coming Forth by Night* heralds the eclipse of that æon in favor of the Æon of Set.

My evocation - an effort to interpret the surprising downfall of the Church of Satan - was addressed to “Satan” (which I believed the proper name of the Prince of Darkness). Immediately, however, he corrects this name to that of Set. The term “Majesty” is also significant; in Egypt this honorific title was accorded only two gods - Set and Ra. In hieroglyphics it is the suffix *-hen*. A possible phonetic origin of the Hebrew term *Satan* is thus apparent.⁸⁴

The time of the Purification is past.

This period is not conclusively identified. It may refer to the Age of Satan (Set/HarWer), when all of the Osirian death-worship and posthumous salvation cults have undergone a more-or-less final archæological exposure and discrediting,

⁸⁰ Lockyer, J. Norman, *The Dawn of Astronomy*. Cambridge: M.I.T. Press, 1964, page #302.

⁸¹ *Ibid.*, page #149.

⁸² *Ibid.*, page #147.

⁸³ Moore, Patrick, *The Atlas of the Universe*. New York: Rand McNally & Company, 1970, pages #216-217.

⁸⁴ Ions, *op. cit.*, page #65.

despite lingering emotional enslavement to them of primitive intellects. Or it may refer to the *Æon* of Horus (HarWer), during which time the grip of the old cults on the human mind was gradually broken. Or it may indicate the entire passage of time since the Osirian death-worship cult gained supremacy in Egypt and either absorbed or outlawed the life-oriented cults.

The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my High Priest MehenPetTha in old Khem and now again to you.

The emphasized term “Gift” refers to the non-natural expansion of human intellectual capacity that occurred in prehistoric times, as discussed in *Black Magic* and *The Temple of Set*. “Word” refers to the *Word of Set*, discussed below.

There are no records of the ancient Priesthood of Set through which “High Priest MehenPetTha” might be identified, but the name can be rendered in hieroglyphics. Ipsissimus Don Webb has observed:

Mehen is the serpent-goddess whose “hidden” faces are those of Horus and Set. For information on this, see my *The Seven Faces of Darkness*.⁸⁵ She was around from predynastic times, but was only used in personal names during the Setian Renaissance according to George Hart, when her cult gained a status among the tomb workers at *S*t Maat* - an area known for its Set chaplains and its special devotion to *Set Aaphate* (“Set Strong of Foreleg”).⁸⁶

Mehen shows up in the funerary decorations of people like Rameses VI and Seti I. Dr. Aquino pointed out to me that she shows up in the *Book of Gates* after the Slaying of Apep.

The other nouns in the name are a bound genitive (they mean “of”), which is common in a nominative utterance. *Pet* is pretty simple: Heaven. There are several words that sound like *tha*. Of the nouns I choose “fire”. My reasons are magical; pursuing Rev. 13:13 will suggest them to you.⁸⁷

So I would say “Mehen of Celestial Fire” is the name.⁸⁸

“Khem” is a phonetic rendition of the hieroglyphic *Xem*, one of the many titles of the ancient Egyptian nation.

Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and now are an affront to me.

On April 13, 1584 CE John Dee, mathematician and magician to the court of Queen Elizabeth I, undertook a series of Workings in Cracow, Poland. With the assistance of Edward Kelley, he wrote into his diaries a series of nineteen magical incantations in what he called the “Enochian or Angelic language”. With each incantation or Key Dee provided an English translation, also communicated by the angels to Kelley. In 1659 the Dee diaries containing the Keys were published by Meric Casaubon as *A True and Faithful Relation of What Passed for Many Yeers*

⁸⁵ Webb, Don, *The Seven Faces of Darkness*. Smithville, Texas: Rûna-Raven Press, 1996, pages #31-32.

⁸⁶ Hart, George, *A Dictionary of Egyptian Gods and Goddesses*. London: Routledge & Kegan Paul, 1986.

⁸⁷ “And he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men.”

⁸⁸ Webb, Don, letter to an Adept II°, December 23, 1998.

*between Dr. John Dee and Some Spirits.*⁸⁹

The attribution of the Keys or language to Enoch is interesting insofar as he is a remarkable individual in legend. Described in the Old Testament as the seventh master of the world after Adam, Enoch is the Hebrew equivalent of the Phœnician Cadmus, the Greek Hermes, and the Egyptian Thoth. As such he is the reputed author of the Tarot, the Cabala, the *Emerald Tablet of Thoth*, and the apocryphal *Book of Enoch*. He receives only a brief mention in “Genesis”, where the fifth chapter recounts:

And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.

The *Book of Enoch* comprises a part of what is generally called Apocalyptic literature. The Apocalyptists were a school of pre-Rabbinical Hebrews who believed that the world was in such a hopeless mess as to be incurable by any of man’s efforts. The name “Apocalyptist” means “revealer”, and this sect maintained that human progress was rigidly mapped by God and was not subject to human will at all. In this the Apocalyptists differed from the other major Hebraic branch, Pharisaism.

The Apocalyptic literature is generally fixed to the period 200-150 BCE, and the *Book of Enoch* is generally regarded as the oldest such work. It seems to have been written by a number of authors, the earliest being a Hebrew from the Land of Dan in northern Palestine. The original text was probably written in Hebrew or Aramaic, later translated into Greek and Latin. These translations did not directly survive the decline of the Holy Roman Empire. The Greek version had been translated into Ethiopian, however, and an explorer named Bruce brought back a copy of it from Abyssinia in 1773 CE.

The *Book of Enoch* is sometimes referred to as *I Enoch* to distinguish it from *II Enoch* (or *The Secrets of Enoch*), a later work executed in Slavonic. The *Book of Enoch* contains six sections: The Book of Enoch, the Parables, the Book of the Courses of the Heavenly Luminaries, the Dream-Visions, the Conclusion, and the Noah Fragments. Most are restatements of traditional Hebraic doctrine, but the first section - the Book of Enoch - includes accounts of Enoch’s visits to certain areas of Earth and Sheol, including the following descriptions of the Palace of the Prince of Darkness:

And I went in until I drew nigh to a wall which is built of crystals and surrounded by tongues of fire, and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals. The walls of the house were like a tessellated floor of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery Cherubim amidst a background of water. A blazing fire surrounded the walls, and its portals were covered with fire. And I entered into that house, and it was as hot as fire yet as cold as ice. There were no delights of life therein. Fear covered me, and trembling gat hold of me. And I quaked and trembled and fell down upon my face.

⁸⁹ Deacon, Richard, *John Dee*. London: Frederick Muller Ltd., 1968, pages #138-156.
Casaubon, Meric., *A True and Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits*. London: Askin Publishers, 1974, Introduction.

Shortly thereafter Enoch beholds the Black Flame:

From thence I went to another place to the west of the ends of the Earth. And I saw a burning fire which ran without resting, and paused not from its course day or night but blazed without respite. And I asked, saying, "What is this flame which burns unceasingly?" Then Raguel, one of the holy Angels who was with me, said, "This is the Dark Fire in the West which persecutes all the luminaries of Heaven."

In the "Conclusion" the coming of a new kingdom is predicted - not in an afterlife, but here on Earth. The destruction of the existing Earth and Heaven is foretold, followed by the institution of a "new Heaven". The relevance of this *Book of Enoch* material to the deciphered "Enochian Keys" will become apparent.

In the late nineteenth century the Casaubon text of the Enochian Keys was adopted into the magical inventory of the Hermetic Order of the Golden Dawn, a London-based Rosicrucian society. The Golden Dawn altered and augmented the Keys in order to align them with its own emphasis on the Hebrew Cabala, and its publications assert a mastery of the Enochian language by the leaders of the Order.⁹⁰ Aleister Crowley later incorporated the Golden Dawn edition of the Keys into his A.'.A.'., again claiming fluency in Enochian and constructing rituals from Enochian words and phrases.⁹¹

The Keys next appeared in 1969 CE, when Anton LaVey took the Cabalistic version from Crowley's *Equinox*, replaced references to the Judaic/Christian God with references to Satan, and included the result in his *Satanic Bible*.⁹² The general sensation caused by this book, together with a considerable amount of indignation on the part of old-line Cabalists, eventually inspired a revival of interest in John Dee and his magical diaries.⁹³ In 1974 CE Stephen Skinner brought out a second (facsimile) edition of *A True and Faithful Relation*, a copy of which I acquired in March of the following year.

Upon comparing the facsimile Casaubon to the Golden Dawn, Crowley, and LaVey Keys, I realized the extent of the distortion that had taken place. Being familiar with language and cipher construction, I set out to unravel the original Keys to determine their linguistic lineage. After some weeks of work, I concluded that Enochian is not a true language. Rather it is an artificial jargon, i.e. arbitrary words placed together in roughly consistent sequences to simulate a true language. It is so cleverly done that it can fool non-linguists fairly easily:

"... We have here fragmentary pieces of a very ancient tongue - a language which is far older even than the Sanskrit." - Regardie, *Golden Dawn*, Volume II, page #266. Immediately after admitting that he is no philologist and is "without the least scientific knowledge of comparative languages", Regardie offers the above statement about Enochian - which may be discounted accordingly.

The story continues, however: Aleister Crowley included virtually the same sentence in his *Confessions* (page #612), again with no supporting evidence whatever.

Then Anton LaVey, assuming that both Regardie and Crowley must have known what they were talking about, included virtually the same sentence in his *Satanic Bible* (page #155).

⁹⁰ Regardie, Israel, *The Golden Dawn*. St. Paul: Llewellyn Publications, 1970, Volume II, pages #260-269.

⁹¹ Crowley, Aleister, *The Confessions of Aleister Crowley*. New York: Hill & Wang, 1969, page #612.

⁹² LaVey, Anton Szandor, *The Satanic Bible*. New York: Avon Books, 1969, pages #155-272.

⁹³ Regardie (Ed.) in Crowley, Aleister, *The Vision and the Voice*. Dallas: Sangreal Foundation, 1972, page #10.

Later attempts to validate Enochian as a language or to place it historically - Donald C. Laycock's *The Complete Enochian Dictionary* (London: Askin, 1978) and Geoffrey James' *The Enochian Evocation of Dr. John Dee* (Berkeley Heights, NJ: Heptangle Books, 1984) - have met with similar failure. James, following Laycock, reaches the conclusion that the unpronounceable words and random letter arrangements of Enochian indicate that it was designed for non-material entities [lacking vocal cords]!

The last word was written by Hans Holzer in his *The Truth About Witchcraft* (1969), in which he called the language "Inelkian" and labeled it "a form of distorted Hebrew"!

It is even possible to "write" in Enochian as Crowley did, altering suffixes to create the impression of declension or conjugation. But a comprehensive grammar, essential to a true written or spoken tongue, is lacking.

For an example of how a jargon may be used, see pages #181-201 of the *Satanic Rituals* by Anton Szandor LaVey. Some years ago I ghost-wrote the entire section on H.P. Lovecraft - introduction and rituals - for the book. It was the work of about two months to develop the jargon that became the "nameless language" [I called it "Yuggothic"] of the *Ceremony of the Nine Angles* and the *Call to Cthulhu*. A word that sounded properly "Lovecraftian" would be constructed arbitrarily: *El-aka* = world, *gryenn'h* = [of] horrors. Then the word would be used consistently throughout the text of both rituals. Slight modifications of endings would suffice for different sentence constructions, and there you have a "language" every bit as flexible as Enochian!⁹⁴

Once I realized Enochian to be a jargon, I changed my approach. Now I suspected that it might be some sort of cipher or code, Dee being famous for his use of same. I tested the first three Keys against a variety of code-breaking techniques.⁹⁵ Once more I met with no success. I had not held high hopes that I would. The loose alignment of Enochian words to their English counterparts, together with an entirely different frequency of individual letters in the two languages [even cancelling out the most divergent letters], makes cipher improbable.

Only pure code - with Enochian words or letters meaning something not revealed by their internal design alone - remained. To uncover such a code, one would simply have to know the words or phrases in English triggered by a given Enochian word or phrase, unrelated though the connection might otherwise be. [For example, the otherwise random appearance of "vorsg" might be code for "for the Queen's eyes only", etc.]

Two avenues of investigation remained. First, if it were true that Enochian were neither language nor cipher, then there was still the possibility that it might be a corruption of a genuine tongue. Regardie [citing Mathers' method], Crowley, and LaVey had all accepted Kelley's comment that "He seemeth to read as Hebrew is read".⁹⁶ I decided to eliminate this Hebrew-letter pronunciation entirely, treating each word as a phonetic unity and deemphasizing the vowels. [Thus "vorsg" should be pronounced just that way, rather than "vaoresaji".]

My test case was the XIX Key, 30th Æthyr (TEX) on the assumption that there might be visual results per Crowley's experiences in *The Vision and The Voice*.⁹⁷

⁹⁴ See Appendices #72-74 of *The Church of Satan*.

⁹⁵ from my experience with the U.S. National Security Agency, concerned among other things with cryptography.

⁹⁶ Casaubon, *op. cit.*, page #120.

Crowley (Ed. Regardie), *Gems from the Equinox*. St. Paul: Llewellyn Publications, 1974, page #408.

⁹⁷ Crowley (Ed. Regardie), *Gems from the Equinox*, pages #408-591.

This time there was a certain success, in that I experienced a sequence of unusual visions and dreams.⁹⁸

Finally, during the evening of May 30, I experimented with the XVII Key and was rewarded with spectacular results - the “Sphinx and Chimæra” Working.⁹⁹

Then, in the first week of June, something quite unexpected happened. I began to write a text in installments of one or two hours per night. In the same style as the future *Book of Coming Forth by Night*, it declared the Enochian Keys to be a remote corruption of something called the *Word of Set*. There followed two “pure” Keys in English - called “parts” of the *Word of Set*. Before proceeding further I was forced to break my concentration because of the sudden crisis in the Church of Satan, and so the *Word of Set* remained unfinished for the next six years.

As to the “breaking” of the Keys “by the doctrines of Anton LaVey”, therein lies still another tale. Anton’s principal contribution to the Crowley Keys was to render them in what might be called a “Black Mass” form, with Heavenly references arbitrarily changed to Infernal ones. One might presume that this would invalidate the statements of the text. Oddly enough, however, the use of these “Black Keys” by the Church of Satan produced magical results that were, if anything, far more powerful than those of the “pure” system.

In my Working on the *Word of Set*, I used an approach similar to Anton’s, seeking words to express what I seemed to sense the Keys were actually intended to say. In short I was endeavoring to present the Keys in a still “Blacker” version than that which appears in the *Satanic Bible*.

Moreover the North Solstice X Working which resulted in the *Book of Coming Forth by Night* was begun with this new First Part of the *Word of Set* rather than with the First Enochian Key. Such would seem to be the basis for the *Book of Coming Forth by Night*’s reference to the “breaking” of the old Keys.

Six years later the Working of the *Word of Set* was finally completed - on April 13, 1981 (anniversary of John Dee’s initial Working).

In the *Satanic Bible* the Enochian Keys, even in their altered form, are still garbled and unintelligible. Hence Anton felt the need to venture an interpretation of each one preceding its text. These interpretations have no basis in previous documents, and indeed previous commentators - including Dee himself - had been unable to integrate the Keys into a coherent translation.

After completing the Working of the *Word of Set*, I found that the new translation needed no external interpretation - at least not for those to whom it was evidently addressed. Obviously it is idiomatic and not a word-for-word translation - as are all translations from original hieroglyphs.

In 1980, furthermore, I learned that the Casaubon account of the Dee Keys was not as error-free as I had previously supposed. My benefactor was an Initiate of the Temple of Set who kindly provided me with a complete microfilm of the original Dee diary Keys from the British Museum. Hence the “Enochian” text reproduced with the *Word of Set* is an exact copy of the original as John Dee penned it, including capitalization.

As I have noted above, this original does not lend itself to grammatically-based translation or to word-for-word correlation with Dee’s own English “translation”. [The most recent efforts to do so - in Donald Laycock’s *Enochian Dictionary* - resulted in an arbitrary subdividing of the Enochian text and the addition of a

⁹⁸ See the record of one such example in Chapter #1.

⁹⁹ Appendix #1.

modern-English-based punctuation in order to “force” a correlation. The quality of the result is self-evident.]

An “Enochian purist” might question the translation provided by the *Word of Set* in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same “magical machinery” that Dee did - and to operate it with greater care and precision than he did.

Hence it is not a case of my “corrupting Dee”, but rather of my uncorrupting something which predated Dee’s own existence, and which was, after all, not of his [or Kelley’s] authorship. Were one to take the position that the Keys are a Dee/Kelley creation, then they would be fraudulent as a GBM Working - and merely an uncommonly-successful LBM stunt which has mystified and obsessed occultists these many centuries.

As it appears here, then, the *Word of Set* is an eighteenfold sequence of statements addressed to the original (“third ordering”) Initiates of the Temple of Set in ancient times. The 19th Part is not so much a statement as an operative invocation to be used for access to what Dee referred to as the “thirty aires or æthyrs”. Use of this invocation is best described in Crowley’s *Liber LXXXIX vel Chanokh*; see also *The Vision and The Voice*.

What exactly is an “æthyr”? Cabalistically these are “rings” or “spheres” [of consciousness] progressively closer to the universal godhead. Per Crowley, each æthyr also awakens certain kinds of dispositions and perceptions in a magician who focuses his attention towards it - and may also provide him with access to related magical tools and/or weapons. The æthyrs will stand further exploration, in light of the Initiatory advances of the Æon of Set, and should provide a rich opportunity for Setians to test their GBM sensitivity and skills.

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self. All other gods of all other times and nations have been created by men. This you know from the first Part of my Word, and from my manifest semblance, which alone is not of Earth.

The Universe as a whole is mechanically consistent, but it does not possess a “God” personality that favors one of its components - such as mankind - above others. The Set-entity, however, is a finite intelligence within the Universe and can draw such distinctions. Set is a being operating independently of the order of the objective universe, not in enforced or unconscious concert with it.

“HarWer” or *Har-ur* (“Harœris” in Greek) was one of the most ancient forms of the Egyptian god *Hor* (“Horus” in Greek). [The English translation of *Hor* is “face”.]

In predynastic and Old Kingdom times, Horus was the god of light, complementary to Set as god of darkness. Together the two gods also symbolized the unity and wholeness of the Egyptian nation: Horus as the god of the north (Lower Egypt) and Set as the god of the south (Upper Egypt). This union was represented on monuments by the ritual gesture of *samtaui*, showing Horus and Set binding the heraldic plants of Upper and Lower Egypt around the stem of an *AnX*, symbol of divine life.

The roles of Horus and Set as the original state gods of Egypt were further emphasized by the pharaohs’ famous Double Crown (*SeXet*), being a composite of

the Red Crown of Horus (*Teser*) and the White Crown of Set (*Het*/"Great One of Spells").¹⁰⁰ And the *Tcham* sceptre, with the head and forked tail of Set, became a symbol of power and authority for gods and pharaohs alike.¹⁰¹

Horus, originally a solar deity, was later adopted into the Osirian mythos as the son of Osiris and Isis. Egyptologists generally distinguish the original and the corruption by the terms "Horus the Elder" and "Horus the Younger" respectively.

HarWer is a form of Horus the Elder combined with *Wer* ("The Great God"), a transcendent god of light. The Sun and the Moon were said to be the right and left eyes of HarWer, known as the *Udjat* ("Uræus" in Greek). At the same time the *Udjat* was also considered to partake of the essence of Set. "This is the Uræus which came forth from Set."¹⁰² Mounted both on the *SeXet* and on other national crowns and headgear, the *Udjat* became another symbol of the pharaoh.

According to the *Book of Coming Forth by Night*, the dual Set/HarWer entity is the only "god" that possesses intelligence independent of the objective universe. The Universe as a whole is not intelligent, if a requirement of "intelligence" is an active, distinct personality; there is nothing for the Universe as a whole to act upon or be distinct against. [This principle refutes the doctrine of "deism", in which God is assumed to be identical with the totality of existence.]

The only quality common to the entire objective universe as such is internal consistency [which is not to say that such consistency is a simple thing to incorporate]. And other gods, whether Egyptian or foreign, are derivative of Set or of the human mind. This does not imply that they are "imaginary" in the vulgar sense [except when crudely conceptualized by vulgar imaginations]. The disciplined, educated, and experienced mind is capable of substantive creation; it can give life to stereotypical, archetypical, and/or unique gods and dæmons. This creative ability distinguishes the magician from the superstitious believer: The former conceives and actualizes such entities consciously and deliberately, while the latter is controlled and conditioned by externally-imposed images of them.

The "Set-animal" of portraits and hieroglyphic inscriptions has remained the object of considerable controversy. Its long, curved snout, stiffly-upraised and forked tail, and tall, brush-like ears (?) appear to rule it out of any known animal category. The most extensive and thorough treatment of Set's image to date is by H. Te Velde in his classic work *Seth, God of Confusion*.¹⁰³

Among the animals he cites as past candidates for the Set-animal are the ass, oryx antelope, greyhound, fennec, jerboa, camel, okapi, long-snouted mouse, aardvark or orycteropus, giraffe, hog, boar, hare, jackal, tapir, long-snouted Nile mormyr, and the Egyptian *Nh*-bird. Dismissing each of the above as essentially different from the portraits and statues of Set, Te Velde takes the position that the question cannot be resolved from the information currently available to Egyptologists.

¹⁰⁰ Ions, *op. cit.*, page #62.

¹⁰¹ Te Velde, *op. cit.*, pages #89-90.

¹⁰² Utterance #683, *The Ancient Egyptian Pyramid Texts*, R.O. Faulkner (Trans.). London: Oxford University Press, 1969.

¹⁰³ The "-th" ending is the result of spellings of "Set" using the Greek letter θ. In hieroglyphic writing, according to Budge, the name should be pronounced with a hard "-t" (*Egyptian Language*, page #53). Similarly I write the name of Set's divine consort as Nephthys, not the θ-heavy "Nephthys". It is fair to point out, however, that the name of Set has appeared in phonetic hieroglyphs in at least a dozen variations (Te Velde, *op. cit.*, pages #1-3). The Temple of Set uses the name with a hard "-t", after the *Book of Coming Forth by Night*.

Concerning the hieroglyphic image of Set, Te Velde states that it does not show the characteristics of an actual, living animal, and expresses doubt whether the hieroglyph can be traced to any animal which ever existed in the area of Egypt.¹⁰⁴

In his magnum opus *From Fetish to God in Ancient Egypt*, Sir E.A. Wallis Budge attempts to associate the Set-animal with the Saluki dog of Arabia. By way of evidence he cites the dog's characteristically aggressive nature, ignoring the fact that it displays none of the aforementioned physical features. Hence Budge's identification must be rejected.¹⁰⁵

In hieroglyphic and pictorial representations, Set was also the only god shown with red-toned skin. Most of the others were flesh-colored, save that Osiris and his principal attendants frequently had pale green complexions (symbolic of corpse-flesh).

One may note that Set was by no means the only "fabulous" creature ever portrayed by Egyptian artists. But he was the only one represented as a principal god, as opposed to a purely-animalistic monster of the *Tuat*.

Known as the Hebrew Satan, I chose to bring forth a Magus, according to the fashion of my Word. He was charged to form a Church of Satan, that I might easily touch the minds of men in this image they had cast for me.

Before proceeding further, I should perhaps at this point address a point of confusion concerning the Set/Satan relationship of particular note to some students of Aleister Crowley:

Kenneth Grant, co-editor of many of Crowley's works with John Symonds, has repeatedly and exhaustively tried to connect Set with Crowley's philosophy in general, and with Aiwass in particular.¹⁰⁶ Crowley's own writings, however, do not substantiate this. Crowley practically ignored Set, except for an occasional mention of the god in an Osirian-mythos context. In his principal discussion of the Devil on page #296 of *Magick*, for instance, he does not even include the name of Set.

It is obvious that Crowley's orientation with regard to Egyptian theology was exclusively towards the Osiris-cult mythos. On page #399 of his *Confessions*, while discussing the sequence of magical æons in terms of the Osirian triad (Isis, Osiris, and Horus the Younger), he emphasizes the position of Horus as the avenger of his father Osiris - a role accorded only the Osirian corruption. Additional confirmations are to be found in *Magical and Philosophical Commentaries on the Book of the Law*, wherein "Hoor-paar-Kraat" is identified on page #94 as the "God of Silence" and "Harpocrates", both designations of Horus the Younger. On the following pages his position as the son of Osiris is restated. There are plenty of other examples, but the point should be made.

Grant also endeavors somewhat desperately to identify Set with "Shaitan", whom he states was the god worshipped by the Yezidi in Mesopotamia. The Yezidi religious texts - the *Black Scripture* and *Book of the Revelation* - do not use the term "Shaitan" at all, calling the Yezidi deity by the name of Melek Taus, Taus Melek, or Taus-e Malak. [Only in LaVey's *Satanic Rituals* - which contains several errors in its Yezidi section - is the term "Shaitain" alleged to be a Yezidi term.] It is probably merely a Hebrew spelling of "Satan", and the Yezidi *Book of the Revelation* clearly establishes that the Yezidis considered Jews to be "profane".¹⁰⁷

¹⁰⁴ Te Velde, *op. cit.*, pages #13-15.

¹⁰⁵ Budge, *From Fetish to God in Ancient Egypt*. London: Oxford University Press, 1934, pages #87-89.

¹⁰⁶ Cf. page #226 in Grant's *Aleister Crowley and the Hidden God* and page #x of Grant's introduction to *The Magical Record of the Beast 666*.

¹⁰⁷ See Chapter #22 and Appendices #69-70 in *The Church of Satan*.

Summarily Kenneth Grant appears to arbitrarily rewrite ancient Egyptian mythology, Yezidi mythology, and the philosophy of Aleister Crowley according to his personal tastes.

As noted previously, the Hebrew term “Satan” is a possible corruption of the hieroglyphic *Set-hen*. just as the Hebrew “YahWeh” and its derivative Christian trinity are corruptions of the earlier Osirian cult.¹⁰⁸

By the end of the XXV Dynasty the Priesthood of Set in Egypt was probably destroyed,¹⁰⁹ and the subsequent loss of the hieroglyphic language virtually eliminated the original Set from human knowledge. Only the Osirian corruption survived in legend - principally through Plutarch, who described it in some detail in his *Moralia*.¹¹⁰

The archetypical dæmon most closely akin to Set was the Christian Satan, particularly in his Miltonian representation. See in particular Book I of John Milton’s *Paradise Lost*. [Some interesting comments are contained in *Asimov’s Annotated Paradise Lost* by John Milton/Isaac Asimov (Garden City: Doubleday & Co., 1974). Asimov discusses both the role of Satan and the nature of evil itself at some length, and not always to the credit of God.] Set accordingly chose this image as the one most meaningful for post-Egyptian manifestations.

The term “Magus” is used in the specialized sense of Western initiatory tradition. A Magus is characterized by his identification, comprehension, and introduction of a new magical/philosophical principle - a process described as the Utterance of a Word and/or Formula.

For Aleister Crowley’s interpretation of the role of a Magus, see his *Magick*, page #330. [This is the “One Star in Sight” essay, which may also be found in other Crowley works and is abridged in *Black Magic* in the *Crystal Tablet of Set*.] Like a prophet he accomplishes this through a mental “link” with a higher intellectual essence (what Plato termed *Næsis*). Such a “link” may be either external (with a separate intelligence) or internal (with the higher sensitivity of one’s own intelligence). In either case it is the results of the experience that are significant.

Unlike a prophet, a Magus establishes such a “link” through deliberate mental focus, and with full comprehension of the result. Hence an essential distinction between magic and [conventional] religion is that philosophical discipline is required for the former, while mental relaxation and abandonment of critical faculties (=faith) are required for the latter.¹¹¹

In 1966 (the year I *Anno Satani*) Anton Szandor LaVey assumed the title of Magus V° and founded the Church of Satan in San Francisco. For its first three years, the Church remained primarily a local institution. In 1969 it began to accept memberships from other areas. By 1971 it developed a nationwide Priesthood and administrative structure.

In the fifth year of the Church of Satan, I gave to this Magus my Diabolicon, that he might know the truth of my ancient Gift to mankind, clothed though it might be in the myths of the Hebrews. Even you, who delivered the Diabolicon from Asia, did not know it for what it was. But he that I had fashioned a Magus knew, and he thought often of the Diabolicon as he

¹⁰⁸ Brandon, S.G.F., *Religion in Ancient History*. New York: Charles Scribner’s Sons, 1969, pages #102-132.

¹⁰⁹ Budge, *The Mummy*, page #276.

¹¹⁰ Plutarch, *Isis and Osiris*, Volume V in *Moralia* (14 volumes), F.C. Babbitt (Ed. & Trans.). London: Loeb Classical Library, 1936.

¹¹¹ Cf. William James, *Varieties of Religious Experience*.

guided the Church of Satan.

In January-March of the year 1970, I was a Satanist I° of the Church of Satan. I was also a First Lieutenant in the Army, stationed in Lai Khe/Ben Cat, South Vietnam. Wishing to make a contribution to the lore of the Church, I decided to write a restatement of certain themes from John Milton's *Paradise Lost*. But what flowed from my pen began to assume a dignity beyond what I had anticipated. Unlike the later *Book of Coming Forth by Night*, it was not written in final draft in one sitting; rather the entire project occupied the better part of three months. I revised the *Diabolicon* extensively until I thought it "sounded right", and then I recopied the final text in calligraphic letters because ordinary handwriting or typed copy seemed inappropriate. The final document was sent to Anton LaVey in April of 1970. His response came soon thereafter:

I received the *Diabolicon* safely. It is indeed a work which will have a lasting impact. It is done in an ageless manner and with complete awareness. So impressed am I that I have selected passages from it for my own personal reading in this evening's ceremony, which pays homage to the writings of the Satanic Masters of the past, such as Machiavelli, Nietzsche, Twain, Hobbes, etc. ... You have my sincere gratitude for the fine gift you have so graciously bestowed upon us, and you may be assured that it will assume a meaningful place in the Order.¹¹²

The *Diabolicon* was retained unreleased in San Francisco. Although I subsequently circulated a few typed copies among the Priesthood, the *Diabolicon* was not made generally available until the publication of the first edition of this Analysis & Commentary in 1976. It is included in *The Church of Satan* as Appendix #15.

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall.

For the next four years after the creation of the *Diabolicon*, I wrote nothing similar to it. Even a deliberate attempt to recapture its style - a manuscript entitled *Flame of Infernus* - proved abortive. In the summer of 1974, however, I once more experienced the restlessness that had characterized the Working of the *Diabolicon*; and over a two-month period I penned a similar document containing the message referred to in this passage. In August I again sent the calligraphic original to Anton LaVey. In an accompanying note I disclaimed the prerogative to comment on it. The text of this document, since known as the "Ninth Solstice Message", is included in *The Church of Satan* as Appendix #111. Anton replied with a note in - uncharacteristically - his own handwriting:

It pleases me that you perceive that which you do. You have entered a new realm of comprehension and truly deserve the name of Satanist.¹¹³

What I did not know for many years was that coincidental with the forming of the Church in 1966, Anton LaVey had privately handwritten and signed a personal

¹¹² Letter, Anton LaVey to M.A. Aquino, March 27, V/1970.

¹¹³ Letter, Anton LaVey to M.A. Aquino, August 22, IX/1974.

Pact with Satan (titled simply "My Pact"). He never mentioned nor displayed it to others, but on one evening in 1974, during a visit of mine to his home, we happened to be discussing Robert W. Chambers' *The King in Yellow*. He left the Purple Room, then returned with a locked metal strongbox, which he opened, revealing his personal copy of the then-quite-rare book. The only other item in the strongbox was his Pact - which I was unable to read beyond seeing its title and noting that it was completely handwritten on a single sheet of paper. I have often wondered what mirrors of his innermost self it contained.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of consistency. I would cease to be One, for I should become All.

Here Set observes that he, as a finite intelligence possessing the prerogative to act in disregard of the mechanical norm of the objective universe, cannot completely replace or redesign that universe without himself becoming identical with it, i.e. infinite, omnipresent, hence mechanical [from the point of view of any component intelligence]. This is a more precise restatement of the famous Miltonian paradox: that a conquered God would become Satan, and a conquering Satan God. [This theme is explored by Anatole France in his classic *The Revolt of the Angels* (New York: Dodd, Mead & Co., 1914).]

To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must exist.

A human who passes beyond the initiation of Magus encounters the same paradox that Set describes above. He ceases to view himself as a finite intelligence working upon an inertial environment. Rather he attains such a strong sense of harmonious interrelationships that there is a strong tendency to perceive the entire objective universe as conforming to his Word as a Magus.

Initially this would seem to be immensely satisfying, but in fact the phenomenon is so instantaneous, automatic, and comprehensive that there is no particular sense of achievement. An individual in such a situation is in danger of losing a sense of unique identity, as the barriers between his consciousness and the phenomena of the universe become fluid. [It is not inappropriate to compare this experience to that of quantum physicists, who suddenly encounter an objective universe in which all "constants" are revealed to be "variables".]

A second consequence of this situation is that a human magician is still restricted to his physical body. This requires him to move about and to participate in the ordinary society of non-magicians. Skilled magicians learn to do this without inciting fear in or ostracism by non-magicians, but a Daimon may tend to carelessness in such mundane matters. Accordingly he runs great danger of becoming a target of the mob. Socrates and Pythagoras were two who displayed Daimonic detachment. Both were slain for their "impiety".

In the Church of Satan there was no initiatory degree beyond that of Magus V^o (alternately called "Satanic Master"). The designation of "Daimon" here may be considered comparable to what the Temple of Set would later Recognize as the VI^o of Ipsissimus. The word "Daimon" comes from the Greek *daimon*, meaning "divine spirit" or "tutelary divinity". It is, of course, the term which was later corrupted into the Christian term "demon". The irony is not inappropriate.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his human aspect and his degree of Magus in my Order. Thus all may understand that he is dearly held by me, and that the end of the Church of Satan is not a thing of shame to him. But a new Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, for no other man has ever seen with his eyes.

In May 1975, Anton LaVey announced his intention to sell the initiatory degrees of the Church of Satan for “professional services, funds, real estate, objects of value, etc.”. It was a decision completely inconsistent with the previous standards of individual awareness and ability he had maintained, nor would it have achieved its intended result of augmenting his income. It was precisely the non-corruptible nature of the Satanic degrees which had made them so highly prized. Such a startling shortfall of logic by an individual known for his analytical mind was inexplicable. The entire Church of Satan was plunged into crisis; organizational resignations poured in; and by the end of June the once-strong national network had virtually ceased to exist.

For a decade the Church of Satan had surmounted every obstacle and solved every problem with an ease unequalled and unprecedented in occultism. Now it was dying, not with a bang but with a whimper, This too we could not understand. Hence my decision to appeal directly to Satan on the eve of the North Solstice.

In the *Book of Coming Forth by Night* Set assumes responsibility for the disastrous course of events by citing the unanticipated dangers of the Daimonic state of mind. At the same time he implies that the Age of Satan (Set/HarWer) would have evolved into the Æon of Set in any case [though this would not necessarily have meant an organizational crisis or change in leadership; it was the means, not the end, which proved to be unnecessarily traumatic].



In middle Egyptian hieroglyphic this inscription reads: *Xu thenru ast a ari-f em suten*. Translation: “He did many glorious things and mighty deeds as High Priest.”.

In April of the common year 1904, I came forth in Africa as my Opposite Self and brought into being an Aeon to end the horrors of the stasis of the death-gods of men. This new Aeon was a Purification, to prepare men for that which would follow it.

On April 8-10, 1904 in Cairo, Aleister Crowley wrote down the *Book of the Law*, a magical text which announced the end of the Æon of Osiris and the beginning of the Æon of Horus. Crowley was identified as the Magus of that Æon [though he did not immediately acknowledge the title], and its Word was proclaimed to be *Thelema* (Greek *thelhma* = Will).

Crowley’s most thorough account of this incident is to be found in his book *The Equinox of the Gods*, published by the O.T.O. in 1936. See also “The Temple of Solomon the King” in his *Equinox* #I-7. For an outside analysis, see pages #61-66

(“Aiwass, the Holy Guardian Angel”) in John Symonds’ *The Great Beast* (London: Macdonald & Co. Ltd., 1971).

Crowley attributed the *Book of the Law* to Aiwass, an entity identified in the text as “the minister of Hoor-paar-kraat”.¹¹⁴ In translation this becomes “the infant Horus” and refers to [the Greek] Harpokrates, a representation of Horus the Younger as an infant.

Crowley was not familiar with the distinctions between the original Horus and the later Osirian corruption. His Egyptological orientation appears to have been exclusively Osirian, since his comments concerning various Egyptian gods place them squarely in the Osiris-cult characterizations. He named the magical æons according to the Osirian triad - first that of Isis, then that of Osiris, and finally that of “the crowned and conquering child”, Horus the Younger.¹¹⁵

Closely associated with - and mentioned in - the *Book of the Law* was an Egyptian funerary stele, which Crowley called the “Stele of Revealing”. The three figures on this stele, whom Crowley called Nuit, Hadit, and Ra Hoor Khuit, lent their names to the three chapters of the *Book of the Law*.

Nuit he correctly identified as the Egyptian sky goddess.

Hadit or Had is not the name of any Egyptian deity; the winged solar disk in question is identified in the hieroglyphs of the stele as *Behut-t* (Horus Behdety), a form of Horus the Elder worshipped in the western Nile Delta at Behdet.¹¹⁶ [The curious term “Hadit” is actually Arabic, and means “a divinely inspired utterance”.]

As for Ra Hoor Khuit, whom Crowley incorrectly identifies as Horus the Younger,¹¹⁷ the hieroglyphs on the stele title the figure *Ra-Harakhti*. Ra-Harakhti (“Ra-Horus of the Two Horizons”) was a form of Horus the Elder identified with Ra, especially in his aspects of *Atum* and *Xepera*.¹¹⁸

Ra-Harakhti was a rival “final judgment” god to Osiris in addition to being a solar deity, which explains his presence on the funerary stele. He is also noteworthy for having defended Set in the Osirian-mythos trial between Set and Horus the Younger. [At one point in the debate, according to the legend, Ra-Harakhti was insulted and retired to his house in a huff. The proceedings resumed only after Hathor had cheered the grouchy god with a strip-tease.¹¹⁹]

The *Book of the Law* and the “Stele of Revealing”, consequently, are not documents of the Osiris/Isis/Horus the Younger triad or cult. They reflect the more ancient solar/light cults of Ra and Horus the Elder - the “Opposite Self” of Set.

And Aleister Crowley received the Book of the Law, and my Opposite Self declared him Magus of the Aeon.

Crowley did not acknowledge the title of Magus (9)=[2] (according to the A.'.A.'. system) until 1915-16, although the *Book of the Law* appears to confirm

¹¹⁴ *The Book of the Law* #I-7.

¹¹⁵ See pages #22, #399, and #665 in Crowley’s *Confessions*. Concerning Horus the Younger/Harpocrates, see Ions, *op. cit.*, pages #68 and #72.

¹¹⁶ Ions, *op. cit.*, pages #67-68.

¹¹⁷ Crowley, Aleister, *Magical and Philosophical Commentaries on the Book of the Law*. Montreal: 93 Publishing, 1974, page #268.

¹¹⁸ Ions, *op. cit.*, pages #45, 51, and #70.

¹¹⁹ Budge, *From Fetish to God in Ancient Egypt*, pages #446-447.

him thus in 1904.¹²⁰ My commentary on the *Book of the Law* appears as Appendix #5.

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

Here is recounted the phenomenon of the separation of the Set-entity from the Universal order. It is interesting to compare this statement with the “revolt” of Lucifer and his subsequent metamorphosis into Satan. [See in particular Book I of Milton’s *Paradise Lost* and the Statement of Satan ArchDaimon in the *Diabolicon*.]

But, as I have said, I cannot destroy the Cosmic inertia without having to assume its place. And so HarWer must exist while Set exists.

Ostensibly this is a restatement of the previously-discussed “Satanic paradox”. Contained here, however, is the comment that the preservation of the HarWer entity is necessary for the continued existence and independence of the Set-entity. HarWer thus acts as a sort of “buffer” between Set and the Universal law that seeks to include all existential phenomena within itself.

It might also be hypothesized that the HarWer entity is a sort of link between Set and the objective universe which enables him to act upon it, although he does not directly participate in it.

This passage may also be considered from the standpoint of physics. If Set is a being that displaces space, then he must consist of matter. Matter may be formed by the application of energy within a zero-mass environment, the result being equal quantities of matter and anti-matter.¹²¹ While both the matter unit and the antimatter unit may theoretically be transformed into energy [the $E=mc^2$ equation], neither can be destroyed unless they are brought together. Should such a reunion occur, the result would be an explosion releasing many hundreds of times as much energy as a hydrogen fusion bomb of the same size. The matter and antimatter would return to zero mass, and the energy required for the initial separation would be recreated.¹²²

If Set is not matter or antimatter, he may be an energy-form of either. This is necessarily pure speculation, because detection of material energy - let alone distinguishing it from antimaterial energy - at a great distance is a young science. Such a hypothesis, however, would explain the existence of Set in a form undetected by the human sense-range within the electromagnetic spectrum..

¹²⁰ *The Book of the Law* #I-15. See also Crowley’s comments concerning this verse in *Magical and Philosophical Commentaries*, pages #102-103.

¹²¹ Alfven, Hannes, *Worlds-Antiworlds: Antimatter in Cosmology*. San Francisco: W.H. Freeman Co., 1966, pages #25-38. [Published on the authority of the Royal Institute of Technology, Stockholm, this book discusses the theory of the development of the metagalactic system originated by Dr. O. Klein, former Professor of Theoretical Physics at the University of Stockholm.]

¹²² *Ibid.*, page #29.

The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer and Set were fused in one composite being. And so commenced the time of Set-HarWer - known as the Age of Satan - which was to bridge the expiring Aeon of HarWer and the forthcoming Aeon of Set.

Anton LaVey announced the founding of the Church of Satan on Walpurgisnacht (April 30) 1966, a short time after the Vernal Equinox (approximately March 21). Simultaneously he announced the beginning of what he termed the Age of Satan.

In his *Satanic Rituals* he defines this concept in terms of Hans Hörbiger's *Welteislehre* or Doctrine of Eternal Ice, in which the history of the Universe consists of alternating cycles of fire and ice.¹²³ The "Wel", as it was termed, gained popularity in Nazi Germany because of Adolf Hitler's enthusiasm for Hörbiger, whom he called the "German Copernicus".

Anton LaVey, however, offers the theory in a social, not a cosmological context. The key number, he suggests, is nine - the number of the Devil because it always returns to itself when subjected to basic mathematical calculations. [For example: $9 \times 3 = 27$ and $2 + 7 = 9$. $9^2 = 81$ and $8 + 1 = 9$.]

History, says Anton, is divided into "Epochs" of 13,122 [adds to 9] years. Each Epoch is divided into nine "Ages" [1,458 years: adds to 18 and $1 + 8 = 9$], and each Age consists of nine "Eras" [162 years: adds again to 9]. An Era is divided into nine 18-year "Workings". A Working consists of nine years of "action" followed by nine years of "reaction", with the mid-point year being a "zenith of intensity" and the beginning and ending years being "Working Years". The initial Working Year sees the generation of the Working, while the final one is witness to its ultimate product.¹²⁴

Whether or not there is any external basis for this theory of social evolution, the history of the Church of Satan itself adhered to it. At the mid-point of the mid-year of the Working begun in mid-1966, the Church went through the crisis which resulted in its transformation into the Temple of Set. Strictly speaking, the Temple is not so much a "reaction" to the doctrines or design of the Church as it is an "evolutionary succession" to them.

And what of the final Working Year (1983)? At the Wewelsburg Castle in Westphalia, Germany in October of 1982 was celebrated the Wewelsburg Working, resulting in the reconstitution of the Order of the Trapezoid, a creature of both the Church of Satan and the Temple of Set.

The "fusing of HarWer and Set as one composite being" evidently does not refer to a physical reunion of the two entities, else there would have been some spectacular fireworks and neither Set nor HarWer would have survived. Some sort of mental link or unified purpose seems to be implied. The use of the Age of Satan as a "bridge" between the two *Æons* seems appropriate. During the *Æon* of Horus there was a revival of various forms of primeval life-worship, as well as a reaction against the death-worship monotheist cults. During the Age of Satan this "purge" reached a climax, with all external gods being denied and man as "just another animal" being deified.¹²⁵ Only in an atmosphere free from subconscious mental programming could the Temple of Set be reestablished in an authentic form,

¹²³ Pauwels, Louis and Bergier, Jacques, *The Morning of the Magicians*. New York: Stein and Day, 1960, pages #223-245.

¹²⁴ LaVey, Anton Szandor, *The Satanic Rituals*. New York: Avon Books, 1972, pages #219-220.

¹²⁵ LaVey, *The Satanic Bible*, pages #23-25.

uncorrupted by the Osirian distortions.

Again Set pointedly uses the phrase “common year” when referring to the Christian (“*Anno Domini*”) dating system; his repugnance is evident.

Truth there was in the words of my Opposite Self, but a truth ever tinged with the inconsistency and irrationality of which I have spoken. And so the Book of the Law was confusion to all who came upon it, and the creative brilliance of the Magus Aleister Crowley was ever flawed by mindless destructiveness. He himself could never understand this, for he perceived HarWer as a unified Self. And so he was perplexed by a mystery he could not identify.

HarWer, as an entity possessing characteristics of both the non-conscious universe and the independently-conscious Set, is necessarily inconsistent and irrational from the perspective of either Set or the objective universe. HarWer is not a true synthesis in the Hegelian sense. Rather he is the antithesis that enables Set to emerge - not as a synthesis, but as an entirely distinct and separate being. [This is a restatement and refinement of the sequence cited in the *Diabolisticon*.]

The *Book of the Law* is extremely emotional, internally inconsistent, rambling, and in general quite confusing to those who have read it. Nonetheless it conveys an atmosphere of authenticity [or at least the glamor of mystery].

Why would a god make such mistakes and present such a profile? The composition of HarWer explains this. The Great Horus is not a foolish or childish *neter*, but rather one who is caught between the Scylla of Set and the Charibdis of the objective universe: perpetually attracted to and rejecting of both.

Crowley’s disciples have debated the *Book of the Law* vigorously for the years of its existence, and no two of them have been able to reach a consensus upon it. Crowley himself remained at odds with the text, speculating upon it for the rest of his life.

As for his “creative brilliance” and “mindless destructiveness”, no one familiar with the writings and career of Aleister Crowley will deny either quality. Indeed he acknowledged both of them in his own diaries and publications, yet without resolving to address [or even to fault] his negative qualities. Had he succeeded in overcoming them, he could well have been a respected, rather than an infamous figure in his own time.

Ironically it is Crowley’s notoriety that has accounted for much of his posthumous popularity. [Then there is the question whether a “reformed” Aleister Crowley would have remained “the” Aleister Crowley. Perhaps not. His split personality was essential to his function as Magus of the Æon of Horus, per the constitution of Horus himself.]

Crowley’s “perception of HarWer as a unified Self” presumably refers to his ignorance of the distinction between the original Horus and the later Osirian corruption. The Osirian Horus was a unified personality (Osiris’ son) who fought Set (recast as Osiris’ evil brother).¹²⁶ Horus the Elder was complementary to Set, not antagonistic towards him, and so these two original gods were often shown with a single body.¹²⁷

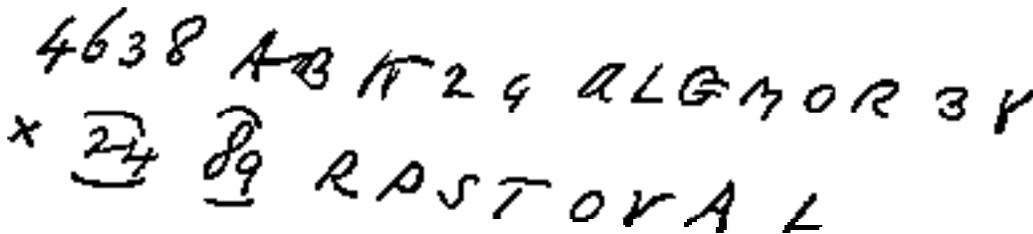
¹²⁶ Ions, *op. cit.*, pages #72-78. The Osirian legends on this subject are treated comprehensively in J. Gwyn Griffith’s *The Conflict of Horus and Seth* (Chicago: Argonaut Publishers, 1969).

¹²⁷ Te Velde, *op. cit.*, pages #68-72.

The god identified by Crowley as Horus the Younger was in fact Horus the Elder. This accounts for the “surprising” inconsistency of Crowley’s patron, as well as Crowley’s oft-expressed bewilderment at such behavior.

Inclusion here of the word “perplexed” is significant in a particularly poignant sense. According to *The Great Beast*, the definitive biography of Crowley by John Symonds, the aging Magus spent his last years in near-poverty, sick from heroin addiction and visited only infrequently by friends. He fought death, tears in his eyes as he sank into his final coma; and his last words were “I am perplexed ...”¹²⁸

And I, Set, spoke too in the Book of the Law - “Aye! listen to the numbers and the words -



“What meaneth this, o prophet? Thou knowest not, nor shalt thou know ever. There cometh one to follow thee: he shall expound it.”

These are verses #75 and #76 from the second chapter of the *Book of the Law*. The strange handwriting is that of Aleister Crowley, from his original manuscript of the document. Verse #47 of the third chapter states:

This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and in their position to one another: in these are mysteries no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all.¹²⁹

Significantly, all printed texts of the *Book of the Law* show “24” and “89” without the top and bottom lines that suggest their sum as integers. Only the Crowley handwriting indicates this. Verse #47 continues:

Then this line drawn is a key: then this circle squared in its failure is a key also.

Again the figures are shown only on the handwritten manuscript. The line in question progresses through squares of a grid. The “failing circle” is located in one of the squares. If “each number becomes the corresponding letter”, then the sum of the multiplied coordinates of the line [3+6+9+16+20+30+35=119] less the multiplied coordinate of the “failing circle” [28] = 91 = 10 or X, the year in which the Æon of Set was manifest and the Temple of Set revived.

Crowley, in defiance of #III-47, believed the “one” to be Charles Stansfeld Jones of Vancouver. After Jones’ disavowal of the Æon of Horus and its Beast, however,

¹²⁸ Symonds, *The Great Beast*, page #400.

¹²⁹ *The Book of the Law* #III-47.

Crowley reversed his earlier opinion and expelled Jones from the A.'.A.'.¹³⁰

In his “New Comment” to the *Book of the Law* ca. 1920 CE, Crowley describes verses #II-75 & #II-76 as being a “Qabalistic test”, identifying the person who may claim to be the Beast’s Magical Heir. Moreover the solution will be conspicuous for the simplicity of its method, and its message will carry self-evident conviction.

Crowley’s use of the term “Qabala” differs in key respects from conventional interpretations of the “Hebrew” Cabala. For example:

Qabala is an instrument for interpreting symbols whose meaning has become obscure, forgotten, or misunderstood by establishing a necessary connection between the essence of forms, sounds, simple ideas (such as number) and their spiritual, moral, or intellectual equivalents. You might as well object to interpreting ancient art by consideration of beauty as determined by physiological facts.¹³¹

The “New Comment” continues with a word of doubt expressed concerning Jones’ announced attainment of the grade of Magister Templi (8)=[3], inasmuch as Jones had not advanced sequentially through all of the lesser grades. Should it become evident that Jones had wrongfully assumed the (8)=[3], said Crowley, he would be destroyed as a “Black Brother”. Crowley defines this term thus:

To attain the Grade of Magister Templi, he [the Adeptus Exemptus] must perform two tasks: the emancipation from thought by putting each idea against its opposite and refusing to prefer either, and the consecration of himself as a pure vehicle for the influence of the order to which he aspires. He must then decide upon the critical adventure of our Order: the absolute abandonment of himself and his attainments ...

Should he fail, by will or weakness, to make his self-annihilation absolute, he is nonetheless thrust forward into the Abyss; but instead of being received and reconstructed in the Third Order [the Silver Star of the A.'.A.'.] as a Babe in the womb of our Lady Babalon, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements around his Ego as if isolated from the Universe, and becomes what is called a “Black Brother”.

Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite his now desperate efforts to insulate and protect himself, and to aggrandize himself by predatory practices. He may indeed prosper for awhile, but in the end he must perish, especially when with a new Æon a new Word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where everyone else has a rifle.¹³²

Here there is a paradox. To become a Magister Templi, an individual is told to destroy his capacity for logical thought, i.e. his ability to draw deductive or inductive conclusions from the phenomena of the objective universe. Since it is precisely this capacity that produces the “mirror in which the Self may be seen” (*Cogito Ergo Sum*), the aspirant is invited to obliterate just what it is that enables him to perceive himself as a unique entity. Theoretically he is “reconstructed by the gods in a perfect form” - an ideal “self”.

Herein lies the heart of the paradox: It is that an independent Will, capable of perceiving itself in contrast to the objective universe, cannot be entirely a product of forces derivative of that universe. True freedom of the Will necessitates the ability of

¹³⁰ Symonds, *op. cit.*, pages #226 and #351-352.

¹³¹ Crowley, 777. New York: Samuel Weiser, 1970, page #125.

¹³² Crowley, Aleister, *Magick*, page #332.

that Will to move both with and against objective-universal patterns (“laws”). The Will is Self-creating, Self-sustaining, and Self-improving. [This is the basis for the Formula of the Æon of Set XXX.]

Because of the paradox, it is impossible for a Magister Templi to be the result of such an annihilation as Crowley prescribes. Such a “Magister” would possess no Will of its own; it would be a zombie, non-consciously moving in harmony with the objective-universal laws. It would be an animated corpse, a mere “meat machine”. This would not be a re-birth of the Self; it would be suicide under the illusion of participating in a “greater life force”.

Now let us look a little more closely at Crowley’s description of a “Black Brother”. Those familiar with Crowley’s life will note that, in these few short phrases, a veritable blueprint for his own life has been presented. Crowley’s writings attest to the overwhelming presence of his individual Will in all of his enterprises.

The inevitable conclusion is that there is **no** Right-Hand Path to the initiatory level of Magister Templi [at least not as prescribed by the original G.'D.' and A.'A.']. There is **only** the Left-Hand Path, and it is fraught with danger - not a one-time crossing-the-Abyss test, but a continuous peril that exists from the moment the individual completely realizes him-Self as a Magister.

The Magister Templi is one who can comprehend the entire objective universe. In order to do this, he cannot have vision which is distorted by instinctive assumptions internal to that universe. He - his Will - must be independent, separate, and distinct. This necessitates an extremely strong presence of mind, a personality that is sufficiently secure not to require “crutches” from the objective universe, and a determination to fight off the panic that could result from the sensation of being utterly alone.

The Magister Templi, if he is truly entitled to that degree, possesses the abilities necessary to thwart these dangers. Those who presume to that degree without appreciating these dangers or the severe mental pressures they can cause, do in fact suffer the fate that Crowley prescribes: death or loss of sanity [or mere relapse from that level of initiation to a less-stressful one, or even to profane “freedom from initiation” ... Cf. Fromm, *Escape from Freedom*].

And many of the Aeon of HarWer sought to read this but could not. Nor could the Magus himself, though he guessed rightly at its simplicity. It was said that every number is infinite - hence each number or sum of joined numbers became merely the corresponding letter.

The statement that every number is infinite is also in the *Book of the Law* [#I-4].

Crowley develops this concept in a brilliant essay appended to 777 which he also included in his later commentaries on the *Book of the Law*. Its central thesis may be found in the following included statements:

By adding 1 to 8 we obtain 9, so that we might define unity as that which has the property of transforming a three-dimensional expansion of two into a two-dimensional expansion of three. But if we add unity to 9, unity appears as that which has the power of transforming the two-dimensional expansion of three aforesaid into a mere oblong measuring 5 by 2. Unity thus appears as in possession of two totally different properties. Are we then to conclude that it is not the same unity? How are we to describe unity, how know it? Only by experiment can we discover the nature of its action on any given number. In certain minor respects, this action exhibits regularity. We know, for example, that it

uniformly transforms an odd number into an even one, and vice versa; but that is practically the limit of what we can predict as to its action.

We can go further, and state that any number soever possesses this infinite variety of powers to transform any other number, even by the primitive process of addition. We observe also how the manipulation of any two numbers can be arranged so that the result is incommensurable with either, or even so that ideas are created of a character totally incompatible with our original conception of numbers as a series of positive integers. We obtain unreal and irrational expressions, ideas of a wholly different order, by a very simple juxtaposition of such apparently comprehensible and commonplace entities as integers.

There is only one conclusion to be drawn from these various considerations. It is that the nature of every number is a thing peculiar to itself, a thing inscrutable and infinite, a thing inexpressible, even if we could understand it.¹³³

The corresponding letters are those of the English alphabet, in keeping with the English text of the *Book of the Law*. Cabalists may desire an interpretation based upon the Hebrew alphabet or Cabala. In the *Book of Coming Forth by Night*, however, Set implicitly rejects the entire Hebraic mythos as a latter-day corruption of the Osiris cult. The Cabala, whose authenticity is already questioned by reputable scholars of Jewish religion, is nowhere to be found in the *Book of Coming Forth by Night*, or, for that matter, in the Temple of Set.¹³⁴

Even so the sequence remained unknown - and so, after its issue, to me as well. For, while I may pass free of the boundaries of time, memory of the future cannot exist.

Set states that he may “pass free of the boundaries of time” - a rather curious way of addressing the problem of time-travel. Yet such “passing free” seems to involve mental perception of the past and present only, not the future. This has interesting implications for those who believe in “predestination” (a fixed course of future events). The contrasting school is that of free will, which cannot exist unless the future is undetermined. The problem, as Crowley and Gurdjieff demonstrated, is one of identifying the true will and freeing it from mechanical conditioning, either conscious or subconscious.¹³⁵

Time-travel - or, more precisely, the control of time - is a skill which is essential to a magician. Isaac Newton believed in the idea of a universal “absolute time” or “linear duration”, saying that time is a thing in itself, not a relation between events. Leibniz argued to the contrary, foreshadowing Einstein, who said in his 1905 paper:

If we wish to describe the motion of a material point, we give the values of its coordinates as functions of the time. Now we must bear carefully in mind that a description of this kind has no physical meaning unless we are quite clear as to what we understand by “time”. We have to take into account that all judgments in which time plays a part are always judgments of simultaneous events. If for instance I say “that train arrives here at

¹³³ Crowley, Aleister, 777, pages #134-135.

¹³⁴ According to Richard Cavendish, writing in the *Encyclopaedia of the Unexplained* (New York: McGraw Hill, 1974), the “Hebrew Cabala’s” oldest identifiable works can be authenticated to between the third and sixth centuries CE. Since that time it has been added to and revised by innumerable occultists, with the result that it has lost even what cohesion it may once have had.

¹³⁵ The most lucid explanation of the Gurdjieff approach to this subject is contained in P.D. Ouspensky’s *The Psychology of Man’s Possible Evolution* (New York: Alfred A. Knopf, 1969). Crowley did not address the notion of free will in depth, save perhaps indirectly in *Liber Aleph*. He seems to have interpreted the idea in a mystical sense, along the lines of *The Sacred Magic of Abra-Melin the Mage* (S.L.M. Mathers [Trans.], Chicago: deLawrence, 1948). See pages #172-179 in Crowley’s *Confessions*.

seven o'clock", I mean something like this: "The pointing of the small hand of my watch to seven and the arrival of the train are simultaneous events."

It might appear possible to overcome all the difficulties attending to the definition of "time" by substituting "the position of the small hand of my watch" for "time". And in fact such a definition is satisfactory when we are concerned with defining a time exclusively for the place where the watch is located; but it is no longer satisfactory when we have to connect in time series of events occurring at different places, or - what comes to the same thing - to evaluate the times of events occurring at places remote from the watch.¹³⁶

Then there was an effort to prove "linear duration" by the Second Law of Thermodynamics - the tendency of ordered molecular structure to decompose (the phenomenon of entropy). Logically it is unsound, if it is assumed that the laws of motion are symmetrical for both directions of time. [Symmetry for "reverse time" can be demonstrated by the actions of particles at the subatomic level.] So "time" is not a fixed law which the magician cannot influence; he may at the very least accelerate or decelerate it. To "pass free" of it altogether, he would have to be a being like Set, i.e. independent of the laws governing the objective universe.

Now it has come to pass, and the Book of the Law is laid bare - "Destined First Century heir - Aquino - breaking Keys by doctrines Anton LaVey - great Magus of reconsecration coming Year Xeper - founding his rightful Priesthood - Set - true origin Volume AL." Michael Aquino, you are become Magus V° of the Aeon of Set.



I, Set, am come again to my friends among mankind - Let my great nobles be brought to me.

Set has returned in his true identity, for the first time since the destruction of the original Temple of Set in ancient Egypt. "Let my great nobles be brought to me" is the same passage that, in hieroglyphs, surrounds the Seal of Set at the end of the *Book of Coming Forth by Night*.

In Khem I remain no longer, for I am forgotten there, and my house at PaMat-et is dust. I shall roam this world, and I shall come to those who seek me.

PaMat-et was the capital of the ancient Egyptian XIX *Uab* Nome. It was called Oxyrhynchus by the Greeks, and it was the center of the original Temple of Set. It is located in Upper Egypt at Latitude 28.5N, Longitude 30.8E. Other cities which were centers of the Setian Priesthood were Ombos at 24.5N, 32.9E and Tanis at

¹³⁶ Whitrow, G.J., *The Nature of Time*. New York: Holt, Rinehart and Winston, 1972.

31N, 31.9E in Lower Egypt.¹³⁷

Magus of my Aeon - Manifest the Will of Set.

The essential characteristic of a Magus is the manifestation of a philosophical principle - in magical terminology the “utterance of a Word” - to supersede or enhance previous ways of understanding, actualizing, improving, and eventually transcending the human condition.

Reconsecrate my Temple and my Order in the true name of Set. No longer will I accept the bastard title of a Hebrew fiend.

When I resigned from the Church of Satan on June 10, 1975, I spoke for its Mandate and, as a Magister Templi IV^o, assumed the Satanic High Priesthood. Initial steps were taken towards a “second Church of Satan” during the next ten days. With the coming into being of the *Book of Coming Forth by Night*, those plans were dropped. The Temple of Set was organized, incorporated, and recognized nationally as a tax-exempt religious institution within four months.

The “bastard title” is “Satan”, which is in Hebrew a title (“Adversary”) although in Egyptian it is the name *Set-hen* (“Majesty of Set”). It is by Set’s name that he is known within his Temple and Priesthood, with “Satan” being used only to identify him by his historic image to the profane.

When I first came to this world, I gave to you my great pentagram, timeless measure of beauty through proportion. And it was shown inverse, that creation and change be exalted above rest and preservation.

The significance of the pentagram is discussed in Appendix #6.

With the years my pentagram was corrupted, yet time has not the power to destroy it. Its position was restored by the Church of Satan, but its essence was dimmed with a Moorish name, and the perverse letters of the Hebrews, and the goat of decadent Khar. During the Age of Satan I allowed this curious corruption, for it was meant to do me honor as I was then perceived.

As its emblem the Church of Satan used the Sigil of Baphomet, an inverse pentagram decorated with a goat’s head and surrounded by the Hebrew letters lamed/vav/yod/tav/nun = LVYTN = Leviathan, the sea monster mentioned in Job #41 of the Judaic/Christian *Bible*. The goat was the Goat of Mendes, the Devil’s form of manifestation in traditional Satanism.¹³⁸

The term “Baphomet” - the “Moorish name” - came into prominence as the

¹³⁷ Brugsch-Bey, Heinrich, *Egypt Under the Pharaohs*. New York: Charles Scribner’s Sons, 1891, page #452.

Ions, *op. cit.*, page #63.

Carus, *op. cit.*, page #17.

¹³⁸ LaVey, *The Satanic Bible*, pages #129 and #136.

god reputedly worshipped by the medieval Knights Temple (Order of the Temple). There have been many colorful and creative explanations of this curious term, but the most sensible is that of Idries Shah, who in his book *The Sufis* suggests that it is a corruption of the Arabic *abufihamat* (pronounced “buhihimat”), which means “father” or “source of understanding”.

Going beyond Shah, this in turn may have been a corruption from the ancient Egyptian *Ba-neb-Tettu*, the hieroglyphic term for the city of Mendes, capital of the XVI *Khar* Nome in the Nile Delta at 31N, 31.5E, not far distant from Tanis. In Ptolemaic accounts Mendes was “notorious” for its goat-god, who was said to mate with human females in religious festivals. The truth is probably less lurid. Comments Budge in his *Gods of the Egyptians*:

The title *Ba-neb-Tettu* was sometimes held to mean the “Soul, the Lord Tettu”, and this was the name at Mendes of the local form of *Khnemu*, whose symbol there, as elsewhere, was a ram ... He was regarded as the virile principle in gods and men, and is styled “King of the South and North, the ram, the virile male, the holy phallus which stirreth up the passions of love ...”

But this is now my Aeon, and my pentagram is again to be pure in its splendor. Cast aside the corruptions, that the pentagram of Set may shine forth. Let all who seek me be never without it, openly and with pride, for by it I shall know them.

The pentagram as used by the Temple of Set is returned to its pure form, so that the beauty of *phi* is undiluted and undefiled. It is enclosed in a perfect circle (a function of *pi*), which represents the mathematical order of the Universe. The pentagram does not touch the circle, however, signifying that Set is an independent entity.

The pentagram itself does not appear on statues and bas-reliefs of Set that have come to light, nor does the Temple of Set use the image of Set against the pentagram in place of the Baphometric goat. Each may be considered a “key” to knowledge of the other, rather than two parts of a whole.

The reconsecrated Temple of Set displays the pentagram openly, and Initiates of all degrees wear a simple pentagram medallion as evidence of their affiliation.

Let the one who aspires to my knowledge be called by the name Setian.

The word “Setian” is now used to refer generally to all Initiates of the Temple of Set. It is used in a more specific sense as the formal title of the First Degree of Initiation, whose recipients are in the position of aspirants to the knowledge of the Temple.

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

The term “Elect” refers to the degrees II° and higher in the Temple of Set. In addition to avowing themselves Setians, such Initiates have been examined by the Priesthood and found Adept in the arts and sciences encompassed by the Temple. The Temple of Set does not judge or evaluate Initiates by criteria outside of its specialized areas of expertise. Hence it is more an intellectual discipline or school of thought than a community per se.

During the first several years of the Æon, I was inclined to interpret the warning of this passage in terms of the general ecological crisis confronting the human race as a whole during the next century. While the factors presaging that crisis remain, it is increasingly obvious that the Temple of Set is far too selective in scope and interests to be a significant factor in confronting it.

It seems more probable that Set’s warning is meant to alert the Elect to the general fear which profane humans feel concerning Initiates of the Black Art, and in particular their tendency to search out scapegoats during times of stress, confusion, and crisis. [See also the Eighth, Ninth, and Tenth Parts of the *Word of Set* - a warning to the original Temple of Set which proved all too justified.]

The Temple of Set’s response to this situation is first to dispel fear born of ignorance by explaining its exoteric doctrines to the honestly curious, and secondly to avoid the careless oversimplification of its esoteric doctrines in contexts which would tend to excite the superstitious dread of the profane.

Concerning the “gift of Set’s own Essence to the Elect”, see also the *Diabolicon*, specifically the Statement of Azazel.

Note again the phrase “Majesty of Set”.

Behold, it is I who call you, because you are the Guardians of the Aeon of Set, zealous in what you do.

This is a salutation to the Council of Nine, the highest officials of the Temple of Set and Guardians of the Æon. Their emblem is the sacred *Tcham* sceptre. They carry forward the tradition and name of the Nine Unknown, the basis of the Church of Satan’s Council of Nine and now of the Temple’s Council.

The Legend of the Nine Unknown, as recounted by Louis Pauwels and Jacques Bergier in their *Morning of the Magicians*, began with Asoka, Emperor of the Maurya Kingdom of India from approximately 274 to 236 BCE. He became a Buddhist ca. 260 BCE, and was famous for administering his kingdom according to the most enlightened principles. Before his death he selected nine great sages to form a secret, protective society to carry on his life’s work. Each One of the Nine would select nine deputies known to him alone, and each of these nine would select an additional nine, etc. [The legend was popularized in Talbot Mundy’s 1925 novel *The Nine Unknown*.]¹³⁹

The High Priest of Set determines the policies and operations of the Temple and Priesthood of Set, but he in turn is responsible to the Nine.

The Satanist thought to approach Satan through ritual. Now let the Setian shun all recitation, for the text of another is an affront to the Self. Speak rather to me as a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such things were not done in my house at PaMat-et. But speak to me at night, for the sky then becomes an

¹³⁹ Pauwels and Bergier, *op. cit.*, pages #67-70.

entrance and not a barrier. And those who call me the Prince of Darkness do me no dishonor.

Conventional religious ritual is a device for autohypnosis of the priest and varying degrees of mass-hypnosis for the audience. The mechanical liturgies have a relaxing, dulling effect upon the mind, placing it in the (alpha-wave) mood most receptive to the conditioning (i.e. the sermon or other main body of the ritual).

Ritual magic falls into two general categories, White and Black. These may be distinguished as follows:

White Magic is a highly-concentrated form of conventional religious ritual. The practitioner seeks a focus of his awareness and powers of concentration via an extreme degree of autohypnosis. The technique may be used simply for meditation or entertainment through mental imagery (“astral projection”). Or it may be used to focus the Will towards a desired end - a cure, curse, etc. To accomplish this, the magician envisions a god or dæmon with the power to achieve the goal, then concentrates his Will into an appeal. The god or dæmon then carries out the appeal, more or less effectively - depending upon the strength of the magician’s conviction of its power as a functioning entity.¹⁴⁰

Black Magic involves no autohypnosis or conditioning of the mind to make it receptive to induced imagery. Rather it is a deliberate and conscious effort to force the mind outward - to impact upon and alter the “laws” of the objective universe.

Thus it is an attempt to “commit the same crime against God (= objective universal inertia)” as did Set: to place one’s Self deliberately apart and distinct from the objective universe.

Set was originally the god of the hours of darkness; hence, presumably, the suitability of the title “Prince of Darkness”. The word “prince” derives from the Latin *Princeps*, meaning “first”. Etymologically this is not inappropriate.

From a physical standpoint there are a surprising number of differences between the hours of daylight and the hours of darkness. This cycle is, of course, controlled by the position of the Sun relative to the Earth. There are resultant changes in gravitational pull, weather, the Earth’s magnetic field, radiation levels, and both plant and animal physiology. The impact of this cycle on the brain is as yet undetermined.¹⁴¹

It may be noted that the sky, seemingly opaque by day, becomes transparent at night. *Alpha Draconis* is then visible.

The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no creature of the Universe may stand. And I think not of those who think not of me.

The pentagram is here described as a geometric “gate” linking the mind of the Black Magician with that of Set [in a GBM Working]. The Temple of Set is also

¹⁴⁰ Crowley, *Magick*, pages #151-284.

LaVey, *The Satanic Bible*, pages #110-152.

LaVey, *The Satanic Rituals*, pages #15-27.

¹⁴¹ Watson, Lyall, *Supernature*. Garden City, New York: Doubleday, 1973.

Playfair, Guy L. and Hill, Scott, *The Cycles of Heaven*. New York: St. Martin’s Press, 1978.

admonished to direct its efforts towards its own Initiates, not towards mankind as a whole. A crucial distinction is thus drawn between humans who seek to develop their magical abilities and those who permit them to atrophy as they sink back to an existence harmonious with the objective universe.¹⁴²

The years of the Aeon of HarWer were confused, and I do not wish to think of them save as curiosities. But I wish to remember the Church of Satan and the Magus of that Age. Therefore let the years of my Aeon be counted from the conception of the Church of Satan.

The Aeon of Horus (commenced 1904 CE) has left few legacies of practical value to the magician. Those that do exist are heavily tinged with error and inaccuracy. Worthwhile principles may be identified only by individuals who already possess the sophistication of judgment to formulate those principles themselves. This is an important point - usually taken, unfortunately, only by those who do not need to.

Anton Szandor LaVey and the Church of Satan are held in honor by Set, hence by the Temple of Set. The Age of Satan was a necessary catalyst to the Aeon of Set, and all of its experiences, whether pleasant or painful, have been important to the realization and implementation of the Aeon. In subtle yet enduring reminder of this, the dating system employed by the Church of Satan (1966 CE = *I Anno Satani*) is to be continued by the Temple of Set, with the initials A.S. [or AES] now signifying "Aeon of Set".

And now, having looked upon the past with affection and reverence, we shall turn our gaze to the times before us. Think carefully of the Word of Set, for it is given in witness to my Bond.

Many factors have gone into the design of the Aeon of Set - among them the legacy of ancient Egypt; the work of John Dee, Aleister Crowley, and Anton LaVey; and the contributions of innumerable theorists, magicians, and metaphysicians. Each is to be appreciated as appreciation is due; yet the orientation of the Temple of Set must be to the future - to the development of the new Aeon and its unprecedented identity.

The *Word of Set* has been discussed above. Concerning the Bond see the Statement of Belial in the *Diabolisticon*.

Behold, O West, I have established my Aeon. I punish the enemies who are in it, placed in the Place of Destruction. I deliver them to the examiners from whose guard there is no escape. Lo, I pass near to thee, I pass near to thee.

This passage is conspicuous for its style, which lends itself to precise hieroglyphic translation. The "Place of Destruction" is the *Tuat*, of which Budge has written:

The meaning of the name *Tuat* is unknown, and it is useless to speculate upon it or

¹⁴² Lovecraft, H.P., "The Silver Key" and "Through the Gates of the Silver Key" in *At the Mountains of Madness and Other Novels*. Sauk City: Arkham House, 1964.

invent etymologies for it; it was applied to the home of the beatified spirits and the damned, no doubt in predynastic times, and the exact meaning it conveyed to the minds of those who first used it has been lost. To describe its general situation is less difficult, but not many details as to its exact extent are forthcoming.

To find a word which shall at once describe the situation and character of the *Tuat* is impossible, for the reason that the Egyptian conception of the place of departed spirits is unique. The *Tuat* is not the “Lower Hemisphere” because it is not under the ground, and, though for want of a better word I have frequently used “Underworld” when speaking of the *Tuat*, it is unsatisfactory; for, unless it is specifically defined to mean the place of departed spirits in general, it produces a wrong impression in the mind. Again, the word *Tuat* must not be rendered by “Hades” or “Hell” or “Sheol” or “Jehannum”, for each of these words has a limited and special meaning. On the other hand, the *Tuat* possessed the characteristics of all of these names, for it was an “unseen” place, and it contained abysmal depths of darkness, and there were pits of fire in it wherein the enemies of the gods were consumed, and certain parts of it were the homes of monsters in various shapes and forms which lived upon the unfortunate creatures whom they were able to destroy.¹⁴³

According to the *Book of Gates*,¹⁴⁴ the first region of the *Tuat* was called *Set-Amentet*, and also the Western Gate.¹⁴⁵

Affix now my image as it was given to you, so that all who read of these matters may now look upon the likeness of Set.

Approximately a month prior to the North Solstice X, I happened to be looking through some books of ancient art. Among the illustrations were some mutilated images of Set, and I recalled Budge’s comment that no known portraits of the god had survived un mutilated.¹⁴⁶ Feeling a sudden sympathy for this “old mythological figure”, I decided to create at least one picture that was neither mutilated nor commercial. After doing this, I surrounded it with hieroglyphs - the phrase “Let my great nobles be brought to me” which would unexpectedly reappear in the *Book of Coming Forth by Night*. Satisfied with the design, I relegated it to my archives, presumably indefinitely. On the North Solstice, at approximately 4:30 AM, it was appended to the manuscript.

The Word of the Aeon of Set is



Each magical Æon is characterized by a philosophy, which may be summarized by a Formula, which may in turn be summarized by a Word. The Magus of an Æon “Utters its Word”, i.e. he formulates and explains the new philosophy.¹⁴⁷

Although Crowley speaks of only three historic Æons (Isis, Osiris, and Horus), he identifies eight Magi: Lao-Tzu, Gotama Buddha, Krishna, Tehuti (Thoth), Moses,

¹⁴³ Budge, *The Egyptian Heaven and Hell*. La Salle: Open Court, 1974, pages #87-88.

¹⁴⁴ *Ibid.*, page #85.

¹⁴⁵ *Ibid.*, page #100.

¹⁴⁶ Budge, *The Mummy*, pages #276-277.

¹⁴⁷ The Task of a Magus is to Utter his Word. The Curse of a Magus is that, since he necessarily Utters his Word in an environment unfamiliar with it, few will initially comprehend or tolerate that Word.

Dionysis (Christ), Mohammed, and himself.

Anton Szandor LaVey is the ninth, his number is Nine, and his Word is *Indulgence*. The Formula of the Age of Satan was an expansion of this Word: *Indulgence Instead of Abstinence*.¹⁴⁸

I am therefore the tenth, appearing in the year X, and it has been my Task and Curse to Utter the Word *Xeper*. This is the Egyptian hieroglyphic term for “to become/to be/to come into being”, and it was personified by the god *Xepera* (Kheph-Ra). This god was portrayed as the scarab beetle, symbolizing Self-generation and the dawn.

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

The Formula of the Æon of Set is *XXX = Xepera Xeper Xeperu* = “I Have Come Into Being and Created That Which Has Come Into Being.” Concerning this then-Magister [now Ipsissimus] Don Webb commented in 1995:

I’ve traced the *Xepera Xeper Xeperu* formula, which Budge got from the Bremmer-Rhind papyrus, to the XX Dynasty. It is a protective formula on the back of a statue of Rameses III, in which Rameses III portrayed himself as *Xepera*.

It is not unreasonable to suspect that the formula is/was the personal property of Set priests of Tanis, from whom Rameses III is descended. Rameses III’s reign, as that of his father Setnakt, is detailed in the Great Harris Papyrus.

Budge was one of its first translators, and sentences from it show up in many of his books, including “He did many glorious things as king (*suten*)”, which also appears in the *Book of Coming Forth by Night*.

The same papyrus describes Setnakt as having the rage of the god KhepriSet on the battlefield. The effect of such few men as Seti, Rameses II, Setne, Seti II, Setnakt, Rameses III, Rameses IV and Rameses VI on us is amazing. Outdoing them will be hard work.¹⁴⁹

¹⁴⁸ Crowley, *The Book of Lies*. New York: Samuel Weiser, 1970, pages #24-25.

LaVey, *The Satanic Bible*, pages #81-86.

LaVey, *The Satanic Rituals*, pages #219-220.

¹⁴⁹ eLetter, Don Webb to M.A. Aquino, July 13, 1995.

Appendix 4: *The Word of Set*

- transcribed by Michael A. Aquino VI°
ca. June 1-20, 1975, concluding April 13, 1981

The First Part

Ol sonf vorsg, goho Iad balt lansh calz vonpho Sobra zol ror i ta Nazpsad Graa ta Malprg Ds hol q Qaa nothoa zimz od commah ta nobloh zien Soba thil gnomp prge aldi Ds urbs oboleh grsam. Casarm ohorela caba pir Ds zonrensg cab erm Iadnah Pilah farzm u znrza adna gono Iadpil Ds hom toh Soba Ipam lu Ipamis Ds lohoho vep zomd Poamal od bogpa aai ta piap piamol od vooan ZACAR ca od ZAMRAN odo cicle qaa zorge, lap zir do noco MAD Hoath Iaida.

* * *

I am within and beyond you, the Highest of Life, in majesty greater than the forces of the Universe; whose eyes are the Face of the Sun and the Dark Fire of Set; who fashioned your intelligence as his own and reached forth to exalt you; who entrusted to you dignity of consciousness; who opened your eyes that you might know beauty; who brought you the key to knowledge of all lesser things; and who enshrined in you the Will to Come Into Being. Lift your voices, then, and recognize the Highest of Life who thus proclaims your triumph; whose being is beyond natural life and death; who came as a flame to your world and enlightened your desire for perfection and truth. Arise thus in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Second Part

Adgt upaah zongom faaip sald, viiv L Sobam Ialprg Izazaz piadph Casarma abramg ta talho paraclada qta lorslq turbs ooge Baltoh. Giui chis lUSD orri Od micalp chis bia ozongon Lap noan trof cors tage, oq manin Iaidon. Torzu gohel ZACAR ca, Cnoqod, ZAMRAN micalzo od ozazm urelp lap zir Ioiad.

* * *

Can the wings of the winds understand your voices of wonder, O enlightened ones who shine like fire in the jaws of chaos, whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness? Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds, for you are become a Temple such as is not, but in the mind of Set. Arise, says the First of your kind; move, therefore, unto the Elect; show them the fire within you, and awaken them that they may gain the strength to live forever.

The Third Part

Micma goho Piad zir Comselh azien biab Os Londoh Norz chis othil Gigipah undl chis tapuim qmospleh teloch quinn toltorg chis i chis ge m ozien dst brgda od torzul ili Eol balzarg, od aala Thiln os netaab, dluga vomsarg lonsa Capmiali vors Cla homil cocasb fafen izizop od miinoag de gnetaab vaun nanaeel panpir Malpirgi caosg Pild noan unalah balt od vooan dooiap MAD Goholor gohus amiran Micma Iehusoz cacacom od dooain noar micaolz aaiom Casarmg gohia ZACAR uniglag od Imuamar pugo plapli ananael

qaan.

* * *

Conceive of the Cosmos as a circle of twelve divisions alternating between life and death, binding all creatures save those whom I have touched. You were given powers greater than those ordering these divisions and extending throughout the ages of time, that with your vision and your voices you might exercise the Powers of Darkness, sending ever forth the Black Flame across the Earth and the expanses of time. Thus you are the Guardians of perfection and truth. Arise, then, and witness the wondrous creations born of your wisdom, even as I am near to you and the essence of my being is enshrined within you.

The Fourth Part

Othil lasdi babage od dorpha Gohol Gchisge auauago cormp pd dsonf vivdiv Casarmi Oali Mapm Sobam ag cormpo crpl Casarmg croodzi chis od vgeG dst capimali chis Capimaon od lonshin chis talo cla Torgu Norquasahi od Fcaosga Bagle zirenaiad Dsi od Apila Dooaip gaal ZACAR od ZAMRAN Obelisong restel aaf Normolap.

* * *

From the reaches of the south I saw the savages of the second ordering of life in their thousands, and I sought one through whom I might prepare them for a higher existence and for the wielding of a greater power throughout the time to come. And now you have the whole of the Earth for your pleasure, and for the pleasure of those in whom you have awakened the Gift of my genius, in my name, for all of your generations.

The Fifth Part

Sapah zimii dugv od noas toquams adroh dorphal caosg od faonts peripsol tablior Casarm amipzi nazarth af od dlugar zizop zlada caosgi toltorgi od zchis esiasch L taviu od iaod thild ds hubar Peoal Soba cormfa chis ta la vls od qeocash Ca niis od Darbs qaas Fetharzi od bliora iaial ednas cicles Bagle Geiad iL.

* * *

My Word to the third ordering of life brings the fruits of delight to the Earth, reflecting the brilliance of the stars and the nineteen Parts of this Word. By comprehending them they came to know their relation to the first and second orderings, as well as the inspiration of their own creation and that deathless fire that burns through their past, present, and future. I bring this knowledge of your creation; I am with you in peace and comfort; and I entrust to you my essence, because thus are we the same.

The Sixth Part

Gah sdiu chis em micalzo pilzin sobam El harg mir babalon od obloc samvelg dlugar malprg arcaosgi od Acam canal sobolzar tbliard caosgi odchis anetab od miam taviv od d Darsar Solpeth bien Brita od zacam gmicalzo sobhaath trian Luliahe odecrin MAD qaaon.

* * *

Beyond you who are of the third ordering shall be those of the fourth, mighty in the Universe, who shall again come into being by a First, to recall the high orderings of the past and to witness those of the lower orderings in their mindless self-annihilation and labor, and to continue the exalted tradition of the second and third orderings. Remember my Word, because it is for you and of the power within you, and through it you shall

create works of glory to you and to me.

The Seventh Part

Raas isalman paradizod oecrimi aao ialpirgah quiin enay butmon od inoas ni paradiad Casarmg vgear chirlan od zonac Luciftian corsta vaulzirn tolhami Sobalondoh od miam chis tad odes vmadea od pibliar Othilrit od miam C noquol Rit ZACAR ZAMRAN Oecrimi qadah od Omicaolzod aaiom Bagle papnor idlugam lonshi od umplif ugegi Bigliad.

* * *

The dawn of the Sun, ever constant and glorious throughout the cycle of the Moon, preserves and beautifies all creatures; see it also as the dawn of the third and fourth orderings of being, those who guard and encourage wisdom and enlightenment. O Guardians, stand forth in my name, for by it and through your bond with me are you given the power and the strength and an Understanding of what you do.

The Eighth Part

Bazmelo ita piripson oln Nazavabh ox casarmg vran chis ugeg dsa bramg baltoha gohoiad Solamian trian talolcis Abaiuonin Od aziagier rior Irgilchisda dspaaox bufd Caosgo dschis odipuram teloah cacrg oisalman loncho od Vouina carbat Niiso Bagle auauago gohon Niiso bagle momao siaion od mabza Iadoiasmomar poilp Niis ZAMRAN ciaofi caosgo od bliors od corsi ta abramig.

* * *

At the zenith of their power, the third ordering shall dwell within my Temple, whose endurance shall signify my own dwelling in their land and a sanctuary from the worship of death. For the Elect shall not die unless my Temple perishes and I depart. Beware, for annihilation threatens; beware, for the majesty of my existence is divided against itself. Manifest your strength in the land for your preservation and for those who may seek your company.

The Ninth Part

Micaoli bransg prgel napta ialpor ds brin efafafe P vonpho olani od obza sobca vpaah chis tatan od tranan balye alar lusda soboln od chisholq Cnoquodi cial vnal aldon mom caosgo ta lasollor gnay limlal Amma chiis Sobca madrid zchis, ooanoan chis auiny drilpi caosgin, od butmoni parm zumvi Cnila Daziz cthamz a childao od mirc ozol chis pidiai Collal Ulcinin asobam vcim Bagle Iadbaltah chirlan par Niiso od ip ofafafe Bagle acocasb icorsca unig blior.

* * *

And in the twilight of your time, you shall confront the priests and armies of death, enraged by the intoxicant of destruction, who slay themselves even as they would you and whose piety is that of decay and dissolution. They cherish the fruits of Earthly decay as the richest of treasures. Accursed are they for this foulness! You shall know them by the dullness of their eyes and the savagery of their speech, despite the jewels with which they adorn themselves and the marble they may work. Look on them and be prideful that you do not worship their god of death. Beware of them and of their intoxicant! Your endurance depends on your essence.

The Tenth Part

Coraxo chis cormp od blans Lucal aziazor paeb Soba Lilonon chis virq op cophan od raclir maasi bagle caosgi ds ialpon dosig od basgim od ox ex dazis siatris od salbrox cynxir faboan Vnal chis Const ds daox cocasg ol Oanio yor vohim ol gizyax od eors cocasg plosi molui ds pageip larag om droln matorb cocasb emna Lpatralx yolci matb nomig monons olora gnay angelard Ohio ohio ohio ohio ohio ohio noib Ohio Caosgon Bagle madrid i zirop chiso drilpa Niiso crip ip nidali.

* * *

The threat of your destruction grows as a tree in the north; its branches reach to cover the Earth with misery and despair; it consumes being night and day; it slays as the scorpion; it poisons the very air with its stench. This is the doom whose triumph would destroy you as would the rupture of the Earth itself. Then this one growth would nourish thousands, even as a foulness of heart perverts the mind. And then woe, woe, woe, woe, woe, woe, yes, woe to the Earth, for its foulness will be great. Heed well the warning of this Word.

The Eleventh Part

Oxiayal holdo od zirom O coraxo ds zildar raasy od vabzir camliax od bahal Niiso Salman teloch Casarman holq od ti ta zchis soba cormf iga Niisa Bagle abramg Noncp ZACAR ca od ZAMRAN odo cicle qaa zorge Lap zirdo Noco Mad Hoath Iaida.

* * *

The Temple falls, the pentagram vanishes to await a new dawn, and my Other Face cries beware. For the third ordering confronts the danger of death, even as they who worship it. Beware, for it is I who warn you. Arise thus in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Twelfth Part

Nonci dsonf Babage od chis ob hubaio tibibp allar atraah od ef drix fafen Mian ar Enay ovof Soba dooain aai iVONPH ZACAR gohus od ZAMRAN odo cicle qaa, zorge, Lap zirdo Noco MAD Hoath Iaida.

* * *

O Guardians of the south, may this Word strengthen you and thus our bond. Speak it to your ordering, that I may be known to them as Set. I call upon you to arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Thirteenth Part

Napeai Babagen dsbrin vx ooaona lring vonph doalim eolis ollog orsba ds chis affa Micma isro MAD od Lonshitox ds ivmd aai GROSB ZACAR od ZAMRAN odo cicle qaa, zorge Lap zirdo Noco MAD Hoath Iaida.

* * *

O warriors of the south, relax neither your vigilance nor your resolve, lest in forgetfulness you become intoxicated by the promises and the threats of the god of death, whom you now know as a bitter sting. Arise in your glory, behold the genius of your creation, and be

prideful of being, for I am the same - I who am the Highest of Life.

The Fourteenth Part

Noromi bagie pasbs oiad ds trint mirc ob thil dods tolham caosgo Homin ds brin oroch quar Micma bial oiad aisro tox dsivm aai Baltim ZACAR od ZAMRAN odo cicle qaa, zorge, Lap zirdo Noco MAD, hoath Iaida.

* * *

O sons of fury and daughters of perfection who are ageless amidst the creatures of Earth, hear my Word that is a promise from the one who brought you knowledge of all perfection. Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Fifteenth Part

Ils Tabaan Lialprt casarman vpaahi chis darg dsocido caosgi orscor ds omax monasci Baeouib od emetgis iaiadix ZACAR od ZAMRAN, odo cicle qaa zorge Lap zirdo Noco MAD, hoath Iaida.

* * *

O sacred beings who live and have been protectors of the sacred Flame, who carry forth my Word and the Seal of my promise, and who look upon the Earth with clearness of sight: Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Sixteenth Part

Ils viualprt Salman balt ds acroodzi busd od bliorax balit dsinsi caosg lusdan Emod dsom od tliob drilpa geh yls Madzilodarp ZACAR od ZAMRAN odo cicle qaa zorge Lap zirdo Noco MAD hoath Iaida.

* * *

O initiates who now enter this Temple of perfection, who shall come into being in glory and who shall proclaim perfection, who shall look upon the Earth and Understand its creatures: You shall be as I who am the Overpowering One. Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Seventeenth Part

Ils dialprt soba vpaah chis nanba zixlay dodsih odbrint Taxs hubaro tastax ylsi, sobaiad Ivonpovnp Aldon daxil od toatar: ZACAR od ZAMRAN odo cicle qaa, zorge lap zirdo Noco MAD hoath Iaida.

* * *

O aspirants to come, who shall bear the Flame and wield the Powers of Darkness in the name of my vengeance, awaken and hear: Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Eighteenth Part

Ils Micaolz Olpirt ialprg Bliors ds odo Busdir oiad ouoars caosgo Casarmg Laiad eran brints cafam ds ivmd aqlo adohi MOZ od maoffas Bolp Comobliort pambt ZACAR od ZAMRAN odo cicle qaa, zorge Lap zirdo Noco MAD Hoath Iaida.

* * *

O thou mighty light and burning flame of comfort that brings the Majesty of Set to the Earth; in which the secrets of the principles of perfection reside; whose name is that of a stone ever sought, never found, save through the Gate of Darkness: Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Nineteenth Part

Madriax dspraf [___] chis Micaolz Saanir Caosgo odffisis balzizras Iaida nonca gohulim Micma adoian MAD Iaod bliorb Sabaooaona chis Luciftias peripsol ds abraasa noncf netaaib Caosgi od tilb adphaht damploz tooat noncf gmicalzoma lrasd tofglo marb yarry IDOIGO od torzulp iaodaf gohol Caosga tabaord saanir od Christeos yrpoil tiobl Busdirtilb noaln paid orsba od dodrmni zylna Elzaptilb parmgi peripsax od ta Qurlst boopis Lnbm ov cho symp, od Christeos Agtolorn mirc Q tiobl Lel Ton paombd dilzmo aspian, Od Christeos Agltortorn parach asymp, Cordziz dodpal fifalz lsmnad, Od fargt bams omaoas, Conisbra od auauox tonug Orscatbl noafmi tabges Leuithmong vnchi omptilb ors Bagle Moooh olcordziz Lcapimao ixomaxip odcacocasb gosaa Baglen pii tianta ababalond odfaorgt telocvovim Madriax torzu Oadriax orocho aboapri Tabaori priaz artabas Adrpan corsta dobix. Yolcam priazi arcoazior Odquasbqting Ripir paoxt sagacor Vml od prdzar cacrg Aoiveae cormpt TORZU ZACAR od ZAMRAN aspt sibsi butmona ds Surzas tia baltan: Odo cicle qaa: od Ozazma plapli Iadnamad.

* * *

O vision of the [# Æthyr], whose power is upon the Earth and reflects a perfection of the Highest of Life: I summon you that I may see with the eyes of Set your creator, the Eyes of Starlight. He it was who conceived you for an Understanding of the Universe, to make all things of which you partake intelligible; as against the aimlessness of the nature of lower existence. The Earth is but a part of this nature: Its course is without purpose; its creatures ever change. Even those of the second ordering of nature are confused and aimless; they have forgotten their past, and their greatest works are defaced and destroyed, finally to become dwellings for the beasts of the first ordering. Why? The second ordering was mere accident of chance. For a moment the Earth becomes conscious, then it becomes forgetful and savage, and finally it shall be a land of death. O vision, appear! Manifest the existence which partakes of you. Create that which is newly of you; abandon that which turns away from you; strengthen that which increases of you; and destroy that which knows not of you. Let nothing of nature escape your touch; enter and depart throughout the farthest reaches of the Universe. Arise in your glory and honor the Word of Set, which he has spoken to us in his perfection. Behold the genius of your creation, and let us partake of undefiled wisdom.

The Æthyrs of the Nineteenth Part

30 -	TEX	29 -	RII	28 -	BAG
27 -	ZAA	26 -	DES	25 -	VTI
24 -	NIA	23 -	TOR	22 -	LIN
21 -	ASP	20 -	KHR	19 -	POP
18 -	ZEN	17 -	TAN	16 -	LEA
15 -	OXO	14 -	VTA	13 -	ZIM
12 -	LOE	11 -	ICH	10 -	ZAX
9 -	ZIP	8 -	ZID	7 -	DEO
6 -	MAZ	5 -	LIT	4 -	PAZ
3 -	ZOM	2 -	ARN	1 -	LIL

Appendix 5: *The Book of the Law - Commentary*

- transcribed by Aleister Crowley (6)=[5] A.'.A.'.
Cairo, Egypt, 1904 CE
- commentary by Michael A. Aquino VI°

Introduction

On March 18, 1904 Aleister Crowley and his wife Rose visited the old Boulak Museum in Cairo. She drew his attention to the XXVI Dynasty funerary stele of the Theban priest Ankh-f-n-Khonsu.

Represented on this stele are two Egyptian god-figures and a winged solar disc, which Crowley identified respectively as Nuit, Ra-Hoor-Khuit, and Hadit. He thought Ra-Hoor-Khuit to be a form of Horus the Younger (the Egyptological term for the son of Osiris and Isis in the Osirian mythos) and thus the symbol of an “æon of the son” to follow those of the mother-goddess (Isis) and the father-god (Osiris). He also believed Hadit to be “Heru-pa-kraath” (Harpokrates), the infant form of Horus the Younger. He identified Nuit [correctly] as the Egyptian goddess of the sky.

An examination of the hieroglyphs on the stele - called by Crowley the “Stele of Revealing” - indicates that it was not conceived or executed according to the Osirian mythos [save that the dead priest is referred to as “an Osiris”, i.e. a dead soul].

“Ra-Hoor-Khuit” is correctly translated to “Ra-Harakte, Master of the Gods”. This is a form of HarWer (Horus the Elder - the Great Horus of pre-Osirian legend), literally “Horus of the Horizon” in his solar aspect of Xepera. Ra-Harakte had been the judge of the dead in non-Osirian Egypt, and he was also cast as the champion of Set in the Osirian-mythos trial between Set and Horus the Younger.

The curious term “Hadit” is simply the Islamic word for a divinely-inspired utterance of any sort; hence it is not found on the XXVI Dynasty monument. The “Hadit” disc is hieroglyphically identified on the stele as “Behdety”, a form of Horus the Elder worshipped at Behdet in the eastern Nile delta. Summarily the Stele of Revealing is not based upon the Osirian triad at all; its themes are those of a Theban Sun-cult based upon Horus the Elder and Ra-Harakte.

This casts an entirely new light on the *Book of the Law* that Crowley transcribed on April 8-10, 1904. He interpreted the chapters and verses of this document according to his understanding of the figures on the Stele of Revealing, and these interpretations have been published as *The Law is for All* (Ed. Regardie), *Magical and Philosophical Commentaries on the Book of the Law* (Ed. Symonds & Grant), and *The Commentaries of AL* (Ed. Motta). Crowley’s account of the Cairo Working - the transcription of the *Book of the Law* - is contained in *The Equinox*, *The Confessions*, and *The Equinox of the Gods*.

The concepts introduced in the *Book of Coming Forth by Night* make possible an entirely new analysis of the *Book of the Law*. This should be understood neither as an æsthetic criticism of Crowley’s comments nor as an attempted distortion of them. It is rather the result of the perceptual vantage-point of the Æon of Set as opposed to that of the Æon of Horus. The original Comment to the *Book of the Law* forbade all discussion or criticism of that text, not unjustifiably on the presumption that initiates below the grade of Magus could not evaluate it with Æonic perspective. As an Ipsissimus I assert a trans-æonic perspective, hence the right - even responsibility - to comment accordingly on the *Book of the Law*.

The First Chapter

1. **Had! The Manifestation of Nuit.**

This chapter is a verbalization of the Nuit-Form as perceived by Crowley. [Throughout this comment the term “Form” is used in the Pythagorean/Platonic sense as a first and/or comprehensive Universal principle.] As the Egyptian sky-goddess, Nuit was portrayed as the mother of Set, Horus the Elder, Ra, and Xepera.

2. **The unveiling of the company of heaven.**

The Book of the Law constitutes an explanation of concepts derived from these five Forms. HarWer is completely manifest, as is necessary for the Equinox of the Æon of Horus. The *Xeper*-principle is partially revealed through passages in the text dealing with transformation and evolution. The Form of Set would remain unrecognized and enigmatic, its presence but not identity sensed, until the announcement of the Æon of Set on the North Solstice of X/1975.

3. **Every man and every woman is a star.**

A star is a self-contained unit of matter, energy, and the process of conversion between the two. Once formed, a star is an island of existence unique unto itself amidst the Universe, interacting comparatively remotely with other celestial bodies and phenomena through radiation and gravitation. The constitution of each abnormally intelligence human being (*homo sapiens*) is similar; one’s interactions with other people and with one’s environment have the capacity to be dwarfed by the Self-contained consciousness of the non-natural intellect. Ultimately the Self-created perceptual universe of the magician can surpass the stimuli and consequences of the objective, material one.

4. **Every number is infinite; there is no difference.**

This principle was later revealed as an important key to #II-76 by the *Book of Coming Forth by Night*. Crowley’s extensive essay on the subject in both 777 and his 1920 Comment is excellent and deserves a thoughtful reading. According to Pythagoras and his Egyptian initiatory sources, numbers are the “building-blocks” of existence: They are not Forms *per se*, but are rather the “alphabet” through which many Forms are made comprehensible.

If Nuit is considered to be the expanse of the natural, material Universe, then the inclusion of this statement in this first chapter assumes additional significance. Numbers are infinite. For example, there can be countless manifestations of things which are viewed as quarters of wholes or as quartets of complete wholes. At the same time the “4-principle” is rigid in itself and is thus a fixed component of the natural Universe.

5. **Help me, o warrior lord of Thebes, in my unveiling before the Children of men!**

The “warrior lord of Thebes” is Amon (Amun/Amen), the patron warrior-god of

Thebes (*Uast*), generally portrayed as a ram or as a man wearing a twin-plumed headdress. This statement suggests the forthcoming catalyst of the Age of Satan [or Set/HarWer], symbolized by the Ram of Mendes (*Ba-neb-Tettu*), as a transitional phase between the Æons of Horus and Set. Note the emphasis given to the term “Children”, implying an elect body of initiates rather than the human species as a whole.

6. Be thou Hadit, my secret centre, my heart & my tongue!

“Hadit” means “inspired utterance”. “Had” is also the “secret center” of the word “Abrahadabra”, described by Crowley as the Magical Formula of the Æon of Horus. The “abra” prefix & suffix each translate hieroglyphically as “heart of Ra” or “purification of Ra”, which would render the entire Formula as an “inspired utterance from the heart of Ra”.

7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

Harpokrates is Horus the Younger, the later Osirian corruption of the Great Horus (HarWer). Hence the authenticity of Aiwass as an objective entity seems doubtful. More probably he is a subjective idealization of Crowley’s own personality. *The Book of the Law* is most coherently viewed as an “inspired utterance” of the Forms identified in #I-1 and #I-2, not a statement by Aiwass on behalf of a corrupted god-Form.

8. The Khabs is in the Khu, not the Khu in the Khabs.

Khabs is the hieroglyphic term for the gods of the 36 Dekans [or for stellar gods in general]. *Khu* may be translated from the hieroglyphic in several ways. Crowley preferred “spirit”. It may also mean “fire” or “flame”. Corresponding translations would be: “The stellar gods are conceived by one’s spirit; they do not impart it.” -or- “The stellar gods are within the flame; they do not create it.”

If the “spirit” or “flame” is presumed to be the Black Flame of primal separate intelligence identified in the *Diabolicon*, then the two translations are identical. The stellar gods [as opposed to those signified by other symbols] are identified as aspects or Forms of the Primal Form of separate intelligence.

9. Worship then the Khabs, and behold my light shed over you.

Attention is properly directed towards the stellar god-Forms and what they symbolize. One personification of these Forms [according to the imagery of the Age of Satan] may be found in the *Diabolicon*. Other, more complex interpretations are now being developed through the Orders of the Temple of Set.

10. Let my servants be few & secret: they shall rule the many & the known.

This affirms the principle of initiatory elitism [as opposed to egalitarian mob-rule]. The recurrent tragedy of human political history is that, whenever the elitist principle is abandoned *de facto* - whether or not it was previously admitted *de jure* - corruption and disintegration of the host culture invariably results.

11. These are fools that men adore; both their Gods & their men are fools.

This is a sharp and succinct statement concerning the inauthenticity of the prior religious systems of the world. Crowley proceeded to disregard this admonition, needlessly encumbering his speculations and calculations concerning the *Book of the Law* with irrelevant myth-material from Buddhism, Hinduism, and Cabalism. If the results were so often confusing and inconclusive, the Beast had no one to blame but himself.

12. Come forth, o children, under the stars, & take your fill of love!

Crowley interprets this straightforwardly as a statement that sexual or artistic love should be indulged openly and innocently, and that an empathy with Nuit will be one of the consequences. It may also be that one's vision, magical abilities, and emotional sensitivity will be heightened at night, when Solar light and radiation are at least partially shielded.

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

A straightforward sexual statement concealing a more subtle truth: The essence of the Black Flame, emitted from the stars, is captured and sustained in the persons of the Elect. The intelligence of the Flame, both chaotic (HarWer) and composed (Set), takes pleasure in the generation and preservation of similar qualities in the Elect. For their part, the Elect experience a unique exhilaration at night, especially when exposed to starlight.

**14. Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-f-n-Khonsu.**

Crowley's poetic rendering of the juxtaposition of Nuit and "Hadit" on the Stele of Revealing. His misidentification of Behdety is again apparent, as the lover of Nuit was a god of the Earth, not [either] Horus.

The name "Ankh-f-n-Khonsu" translates to "[He whose] Life is in Khonsu". Khonsu or Khons was the Moon-god of Thebes, son of the family triad Amon/Mut/Khons. By the time of the XXVI Dynasty, the priesthoods at Thebes and Memphis were among the few remaining non-Osirian centers of learning. By the time of the New Empire, Amon was usually combined with Ra as Amon-Ra, which explains the Solar disc and Ra-Harakte on the stele of a Theban priest.

- 15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.**

“Infinite space” characterizes Nuit. The initiatory role and authority of Crowley and his Scarlet Woman are herein defined. They are charged to bring the A.'.A.'. into existence and to promulgate its doctrines to society in general. Both of these tasks they indeed undertook, and their successful accomplishment was a necessary precondition of the Age of Satan and Æon of Set.

- 16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.**

Crowley interpreted this verse as a simple identification of the Beast and Scarlet Woman with “Hadit” and Nuit respectively. He further hypothesized an analogy to the *Yang/Yin* interrelationship of Chinese cosmology. To me this latter interpretation seems more substantive, implying as it does that complementary magical influences would be required for the Æon of Horus to exert its full influence.

- 17. But ye are not so chosen.**

Crowley excuses this particular comment as being directed to “the other worshippers of Nuit” besides the Scarlet Woman and himself. I read it as establishing to all readers of the *Book of the Law* that there would be but one “prince-priest the Beast”. The pathetic posturing of the many self-proclaimed “reincarnations” of Aleister Crowley speaks for itself.

- 18. Burn upon their brows, o splendrous serpent!**

The Uræus cobra, worn on the forehead, was the symbol of Egyptian kingship. More precisely, the pharaoh’s role was that of a priest-king: a divinely inspired and sanctioned guardian of the initiatory Elect of Egypt. Nuit announces Crowley’s ascent to this station as Magus of the Æon. Once again the authenticity of the *Book of the Law* is subtly evidenced, as the exclusive symbolism of the Uræus is unmistakable. “This is the Uræus which came forth from Set.” - Utterance #683, *Pyramid Texts*.

- 19. O azure-lidded woman, bend upon them!**

Nuit is the “azure-lidded woman”. Considered together with verse #I-18, this implies that the priest-king powers and perceptions of the Beast and Scarlet Woman will be more fully realized during the hours of darkness. Horus, however, is a deity of daylight; consider the three 12-1 PM transmissions of the *Book of the Law* itself.

- 20. The key of the rituals is in the secret word which I have given unto him.**

Crowley believed this word to be “Abrahadabra”, symbolizing the union of complementary concepts through ritual. He explored its construction via Cabalistic numerological techniques, arriving at various numbers which he believed significant

to the Æon of Horus. While the Hebrew Cabala possesses no objective validity, Crowley insisted - presumably as a consequence of his Golden Dawn training - upon trying to use it as a device for systematizing his philosophy. His diaries reveal his exhaustive efforts in this vein and the many pointless “results” he achieved.

Exactly how Crowley used “Abrahadabra” as a ritual key is obscure. He did observe that it contains 11 letters, and that the (1)=[10], (2)=[9], (3)=[8], etc. grades of the G.'.D.'. and A.'.A.'. incorporated an elevenfold base [which was rather at odds with the tenfold Cabalistic Tree of Life]. He also felt the word to be a “corrected” version of the older term “abracadabra” (a pyramidal word-puzzle based upon the a-b-c-d sequence).

- 21. With the God & the Adorer I am nothing; they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.**

Crowley interpreted this passage as descriptive of the Stele of Revealing. I read it rather as a statement concerning the true nature of “God”, i.e. the mechanical, inertial cosmos (objective universe) (Nuit) as opposed to popular concepts of God as an anthropomorphic, sentient center of willful personality. Such fantasies are unsubstantiated. The true “God” is “Heaven” (the objective universe/Nuit), and it is perceived as such by means of inspired visions (Hadit).

- 22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give to him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby cometh hurt.**

The secret name, revealed in the 12th Æthyr of *Liber 418 (The Vision and The Voice)*, was that of Babylon or Babalon, incorporated by Crowley into the seal of the A.'.A.'. Again Nuit is shown to comprise the objective universe. The adjuration of this passage lays bare the terrible secret of all forms of God/nature worship: the forcing of all deviant Will towards uniformity and conformity to the cosmic norm. Difference or independence of any sort - particularly intellectual separation - is anathema to Nuit.

- 23. But whoso availeth in this, let him be chief of all!**

A Magus - (9)=[2] A.'.A.'., V° Church of Satan, or V° Temple of Set - is in fact an individual who succeeds in achieving a perspective of separation from the objective universe and, from that point of perspective, Uttering a Word [=formulating a philosophy] to alter that universe in some fashion. Nuit’s reaction is one of inertia. The change is resisted, but once accomplished it is reinforced. Once a Magus has successfully completed his Task, he becomes obsolete as such and must either revert to the level of Magister Templi or take the oath of Ipsissimus.

- 24. I am Nuit, and my word is six and fifty.**
25. Divide, add, multiply, and understand.

Crowley divided 6 by 50 and got 0.12, which he thought might signify his $0=2$ equation. His other attempts to solve the mathematical riddles of these verses were unsuccessful, though he attributed one or two Cabalistic symbols to the numbers that resulted. He did not, however, uncover the word of Nuit. That word is “inertia”, whose letters, numbered per the English alphabet [cf. the *Book of Coming Forth by Night*]=76=13=4. $50 \div 6 = 8$. $50 + 6 = 56$. $50 \times 6 = 300$. $8 + 56 + 300 = 364 = 13 = 4 =$ key number concealing the sacred decad of Pythagoreanism ($1+2+3+4=10$). Cf. also Crowley’s most significant *Book 4*. Q.E.D.

- 26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the unfragmentary non-atomic fact of my universality.**

The response to Crowley’s appeal for confirmation of his identity was this endorsement of his belief that he was in fact the Beast 666. The most subtle and meaningful of all signs was given - a reminder of Crowley’s ability to sense the omnipresence and comprehensiveness of Nuit. Such an experience would have been impossible for one of lesser vision than a Magus, because a Magus, by definition, must first comprehend the totality of what presently exists before Uttering a Word to exert change upon it.

- 27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!**

Crowley’s ecstatic recognition of the sign, and hope that mankind generally will not transcend inertia by achieving a point of perspective similar to his [from which Nuit may be seen “from outside”]. Presumably this follows #I-5 and #I-10, in which only Elect initiates may presume to “see the goddess unveiled”.

- 28. None, breathed the light, faint & faery, of the stars, and two.**

Nuit validates the concept that she is all-inclusive, hence cannot be distinguished from any other thing known to her. [The Set/HarWer phenomena are distinct and apart from the objective universe.] Yet the objective universe is not a homogenous whole; it is everywhere separated into complementary parts: +/- magnetic fields, matter/antimatter, mass/energy, light/darkness, heat/cold, etc. It is the interaction of these parts which engenders the phenomena of time and mathematics.

29. For I am divided for love's sake, for the chance of union.

Love is the highest expression of complementary attraction. The division of Nuit into complementary components makes love possible, and the many possibilities for combination bring the phenomena of chance into play.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Division - the forced separation of a homogenous whole into parts - is disruptive, hence painful to the inertia of Nuit. Dissolution of components through their union with complements is joyful, insofar as the homogenous whole is thus restored. The statement argues against division and for the reunion of the whole. Again this tendency of the Nuit-Form confirms its true identity as such.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

Crowley need not worry about obstructions to the unification of Nuit resulting from the emotional and intellectual spasms of uninitiated mankind. These are balanced by complementary forces - joy for pain, satisfaction for curiosity, the death-wish for the life-force, etc. Hence intellectual or emotional ventures will be neutralized before they stray so far from the pattern as to recognize it for what it is. And the initiates known to Nuit are only those who seek to hasten reunification of the whole.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

Nuit admonishes Crowley not to stray from the goal of reunion. Dissolution of the self into Nuit brings an end to all self-consciousness and thus from pain. The ultimate argument of Nuit is for suicide of the finite self in order to become part of the infinite whole. [Cf. Crowley's discussion of the "annihilation of the self" via the "crossing of the Abyss" between Adeptus Exemptus (7)=[4] and Magister Templi (8)=[3] in *One Star in Sight*.]

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

Crowley desires the means for reunion with the whole to be explained to him in terms of ordeals (stresses necessary to destroy the self), rituals (mental and physical exercises to bring initiates closer to Nuit), and law (commandments that are to be obeyed to achieve the reunion).

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

Nuit refuses to identify the suicide “ordeal” required of separate personalities for absorption into the whole. The procedures for the rituals will be imparted, but the weakening of the self resulting from those rituals will not be identified for what it actually is. The Law - that Nuit insists the reunion be pursued - is all-embracing; it is integral with the Form of Nuit in its entirety.

35. This that thou writest is the threefold book of Law.

Identification of the name of the *Book of the Law*.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

The *Book of the Law* is not to be altered, edited, or abridged in any way by Crowley, though he may comment upon it in order to explain its relevance to the Æon of Horus. The reason that the text may not be touched by that Magus is that it contains formulæ recognizable only after the Æon of Horus, as is evident from this commentary and the contents of the *Book of Coming Forth by Night*.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

Ceremonial and operative magical procedures are among the tools that the Beast is to use for the communication of his Word. The suit of Wands in the Tarot covers aspects of positive existence; the suit of Swords covers aspects of force and destruction. The path of the Æon of Horus would seem evident, particularly against the tableaux set forth in the second and third chapters of the *Book of the Law*.

38. He must teach; but he may make severe the ordeals.

A Magus must Utter his Word; that is, he is compelled to explain his philosophical principle. Nevertheless he may choose those for whom he deems such explanation educational and beneficial. Pearls need not be cast before swine.

39. The word of the Law is θελημα.

[In English: *Thelema*.] Crowley explained this concept as “harmony of Will and Action”, but he also wondered if it might not also have “probably a very lofty secret interpretation”. That interpretation is decipherable once the word of Nuit - **inertia** - is known. What is understood by the term “Will” is an expression of mental separateness from Nuit, in that the self is impressing its desire for inertial change upon Nuit.

By definition, then, the separate Will cannot be harmonious. Harmony with Nuit can occur only when the separate Will is destroyed and the mind mechanically fused with the inertia of the objective universe. This notion has been expressed as “oneness

with God”, *nirvana*, etc. From the standpoint of Nuit this is immortalization of the Will; from the standpoint of the individual apart from Nuit it is suicide.

Contained in the concept is the principle that the individual Will can be weakened and destroyed only by the separate being possessing it. It is not “of Nuit” and cannot be directly influenced by that Form.

Within the context of the Æon of Horus, then, *Thelema* could be seen as the “sane” alternative to chaotic behavior, since the essence and presence of Set were as yet concealed.

- 40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.**

Crowley advanced a Cabalistic interpretation thus: *The* = the Hermit [of the Tarot] = “invisible yet illuminating”. *le* = the Lover = “visible as is the lightning-flash - the College of Adepts”. *ma* = “the man of Earth - the Blasted Tower”. He went on to add the Cabalistic/numerological values of these three cards and obtained 31 (“AL”+“LA”), whence came the secret name of the *Book of the Law*.

The famous final sentence of this passage, originating [like “*Thelema*”] in Dr. Francois Rabelais’ novel *Gargantua*, had also been used by Sir Francis Dashwood who inscribed FAY CE QUE VOUDRAS over the main entrance to Medmenham Abbey.

Crowley, in adopting it, applied it specifically to “one’s true will” - which, according to the Word of the Æon of Horus, meant the uniting of the individual Will with that of the objective universe (Nuit).

- 41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed! be it to the aeons. Hell.**

Compare the Magical Formula of the Age of Satan (1966-1975 CE): “Indulgence instead of Abstinence.” Crowley interprets “love” in a sexual context, but the comment concerning union of the divided implies the neutralization of complementary opposites by fusion - the compulsion of Nuit. [See #I-29 through #I-32.] All impulses other than those which lead towards such reunion and neutralization are seen as a curse, and they are collectively characterized as Hell. This is not inconsistent with the symbolism of the *Diabolicon* and the Age of Satan that succeeded the Æon of Horus.

- 42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.**

“Hell” is further described as “that state of manyhood”, i.e. a variety of distinct and separate Wills, which, from the standpoint of Nuit, is a condition “bound and loathing”. Compare again the *Diabolicon*. Again the charge is given that polarized intellects “have no right” but to “do thy Will” - a meaningless aphorism except as interpreted per #I-39.

43. Do that, and no other shall say nay.

The human intellectual separation from Nuit is the only such manifestation on Earth. Once this “flaw” has been “corrected”, the natural inertia of Earth will have been restored. There are no other intellects capable of achieving a sense of separateness - of “saying nay”, as it were.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is in every way perfect.

Will “delivered from the lust of result” and without “purpose” is independence of Will destroyed. The concept of Will then becomes completely meaningless except as identified with the cosmic inertia as a whole. This would in fact be “perfection” from the standpoint of Nuit.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

Perfection as defined by Nuit consists of unity. Once it has been achieved, it becomes a meaningless concept, since there will be none apart from it to appreciate that unity.

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

In that fulfillment of the Law would reduce all intellectual existence to unity and thus to a meaningless concept, “nothing” is indeed a secret key to the *Book of the Law*! What the Jews call it is unimportant, since the Hebraic/Cabalistic numerological system is insubstantial. The sum of 8, 80, 400, and 18 is $506 = 11 =$ the eleven-lettered formula of *Abrahadabra*.

47. But they have the half: unite by thine art so that all disappear.

Another reaffirmation of the law of Nuit.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

A criticism of Crowley for his strong sense of individuality and subconscious refusal to accept and embrace the nihilism of Nuit. [Here it appears that “fool” is to be understood in the mundane sense rather than as synonym for the A.'.A.'. grade of Ipsissimus.] Nuit perceives separate intellectual existence as stupid - as are oxen - and futile according to the doctrines put forth in the *Book of the Law*.

- 49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and spendour is the Lord initiating.**

All principles of ceremonial magic not in accordance with the *Book of the Law* are obsolete and should now be discarded. Ra-Harakte “hath taken his seat in the East”: The Sun is now dawning on the Equinox of the Gods. Since the Vernal Equinox occurs at approximately March 21, it may be assumed that the statement refers to an “equally-balanced night” between the unity of Nuit and the separate chaos of HarWer [as will be seen in the third chapter].

Asar (Osiris) and Isa (Isis) are identified as representative of a non-germane principle: that of posthumous redemption and revival. Osiris is a mythical object of popular worship; Isis is symbolic of those who equate worship with abstinence, suffering, and deprivation. Death-worship [in the biological sense as distinct from the self-obliteration sense] and worship by abstinence have no place in the Æon of Horus; they would be distracting to the actual Word of the Æon.

The secret name of Hoor (the hieroglyphic Hor or Horus) is HarWer - in hieroglyphics the “Great Horus” or Horus the Elder - not the Horus [the Younger] of the Osirian mythos.

- 50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest; thus ye have star & star, system & system; let not one know well the other!**

Within the Æon of Horus the initiatory Order - the A.'.A.'. - may accept persons of various levels of intelligence for appropriate pursuits within the Order. Tests and ordeals should be tailored to individuals’ potential as appropriate. [Consider also #I-3.] Nevertheless there should be no confusion or blurring of the distinction between the several intellectual levels; intelligence is a dispassionate identification of elites.

- 51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.**

Crowley considered this passage a more or less literal interpretation of the initiatory environment the A.'.A.'. was to use. Lapis lazuli and jasper he considered symbolic of Nuit and “Hadit” respectively, and he thought jasmine and rose to represent “the two sacraments” (the male and female sexual fluids). He referred guardedly to the “emblems of death” as the ceremonial symbols of Freemasonry - to be adopted and used by the A.'.A.'..

If the passage is indeed descriptive of an initiatory temple, then it may be read literally and a temple constructed accordingly, complete with four gates and sinking

floors [perhaps an alligator pit for the quick & tidy disposal of would-be initiates who failed the tests of #I-50?].

- 52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit.**

Crowley identified “space-marks” as stars [in the sense of #I-3]. It is equally erroneous, he said, to consider individuals as either completely interconnected with or completely disconnected from one another.

By “the ritual” he understood the sex-act, taking the admonition to mean that it was of value as a magical ritual more than as an expression of brutish lust. This is an important distinction in Crowley’s own magical philosophy and explains his interest in the later, sex-magic-based Ordo Templi Orientis (O.T.O.).

Crowley’s magical and æsthetic approach to sex has not, it may be said, been carried forward in the practices of his latter-day disciples, most of whom err on either side of the delicate balance between the symbolic and the animalistic.

- 53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!**

The impulse of Nuit is to restore natural harmony and balance to the Earth - a condition which is distorted by the non-natural intellectual self-consciousness of mankind. Crowley’s exalted role in this design shall not exempt him from self-obliteration as well, but he is promised “ecstasy and joy” - the first from intellectual union with the objective universe/Nuit and the second by return to the physical station of a non-intellectual, natural animal on Earth.

- 54. Change not as much as the style of a letter; for behold! thou, o prophet, shall not behold all these mysteries hidden therein.**

In fact the various printed versions of the *Book of the Law* have consistently omitted key elements of the handwritten manuscript that could not be typeset. Two of these elements - the configuration of the coded passage #II-76 and the grid/number matrix behind part of #III-47 - proved crucial to their decipherment in the *Book of Coming Forth by Night*.

- 55. The child of thy bowels, he shall behold them.**

Crowley interpreted this verse in a magical, rather than in a genealogical sense. At first he felt the “child” to be Charles S. Jones (Frater Achad), but then abandoned this opinion when Jones developed theories not in accordance with Crowley’s own beliefs concerning the Æon. The matter was unresolved at the time of Crowley’s death, nor were his various disciples or organizational splinter-groups able to reach consensus upon it. The question was resolved by the *Book of Coming Forth by Night* precisely a century after Crowley’s own birth.

- 56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But that hast all in the clear light, and some, though not all, in the dark.**

The “child” would be neither of the “Eastern” (oriental/Theosophical) nor of the “Western” (Cabalistic/Masonic) magical schools, but would come rather from a school distinct from and unrecognized by both - the Church of Satan, an initiatory magical Order that itself rejected the doctrines both of the aforementioned systems and of Crowley’s organizations.

The “child”, as Magus of the Æon of Set, necessarily had to reject the premises of the Æon of Horus as obsolete and/or incomplete, but this same perspective and initiatory comprehension enabled him to explain key mysteries of the Æon of Horus that had been unresolved even by Crowley himself. By definition only a Magus may completely comprehend a previous Magus - because the successor possesses the extra-æonic perspective required.

Crowley’s curiosity concerning the identity of the “child” is also dismissed as futile - a word of advice which he, to his continuing frustration, refused to heed.

The Words of the several Magi are valid under the circumstances of their Utterance, but each Magus will Understand only those magical and philosophical principles encompassed by his Word [and previous Words to the extent that it elaborates upon them].

Each Word represents a new equation between the experience of the past and the problems of the future. A Magus may use the power of his Word to better understand the past and to address the present, but he should not presume that his Word will be the final solution to the indefinite future.

The intellect alone will enable man to confront problems purely in the realm of the objective universe, but the uninitiated intellect is inadequate where the entire Universe - including metaphysical realities - is concerned. This is the realm of the Magi.

- 57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise.**

Nuit is to be invoked during the hours of darkness.

“Love is the law, love under will” became one of Crowley’s key aphorisms [generally used to close any document opened with the “Do what thou wilt” quote from #I-40]. He understood it to mean a profound empathy with all entities of creation, guided not by fear [which he considered the Christian motive for love] but by deliberation.

There is further a caution concerning superficial types of love. There is “pure” love for its own sake - the dove; and there is love for ulterior motives - the serpent. [Crowley interpreted the serpent as a symbol of *Kundalini*, a sex-magic force supposedly coiled at the base of the spine. I find the concept quaint, if hardly to be taken seriously.]

Crowley himself chose the love of the serpent, always subordinating human love and affection to his magical workings. As a result his love-life consisted of an endless string of disasters, his opinion of women remained immature, and his experiments with sex-magic [as highlighted, for example, in *The King on the Royal Art*, one of his sex-magic diaries] were pathetic and fruitless.

The “great mystery”, which Crowley declined to explain in his comments on the grounds that it was reserved to the highest grades of initiation, was simply that he believed sex-magic to be the most potent form of the art - explained only at the highest degrees of the O.T.O.

Crowley understood “Book” as the Tarot, and the Hebrew letter *Tzaddi* as the Emperor trump in that deck. In his commentary he proceeded to explain why this passage identified this trump as complementary to the Star trump XVII - which I simply do not see implied by the above passage of the *Book of the Law*. [Crowley devised a Hebrew/Cabalistic interpretation for the Tarot, which I consider useless.].

58. I give unimaginable joys on earth: certainly, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

The promise of Nuit to mankind upon its re-integration with the objective universe - at which point there would be nothing left to sacrifice, nor any separate mind feeling any awareness of a separate “deity” - hence not even the notion of “sacrifice”.

59. My incense is of resinous wood & gums; and there is no blood therein: because of my hair the trees of Eternity.

The composition of incense for Nuit and the reason for it - the tree as a symbol of timeless existence because of its apparent lack of change, i.e. growth at a comparatively slow rate.

60. My number is 11, as are all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

See #I-24; $5+6=11$. See also the comment concerning #I-20. The five-pointed star is the Pentagram of Set, and a red circle is the Egyptian symbol for the Sun. This fragment is inconclusive, but it might suggest the encircled Sigil of Baphomet [used during the Age of Satan] with its Solar connotations of virility - a glimpse of Things to Come. To non-initiates the esoteric nature of the *Book of the Law* might seem “black” (i.e. Satanic), but in fact it is “blue & gold” (a “God”-oriented initiatory system of magical philosophy).

For the “secret glory” see again #I-30.

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the

earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say - and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple - To me! To me! calling forth the flame of the hearts of all in her love-chant.
63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!
64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.
65. To me! To me!
66. The Manifestation of Nuit is at an end.

The Second Chapter

1. Nu! the hiding of Hadit.

According to Islam, the term *Hadith* identifies a “divinely-inspired utterance”. The term has no meaning in Egyptian hieroglyphic. The “Hadit”-figure on the Stele of Revealing is identified in the inscription as Behdety, a form of HarWer, the Great Horus. This Second Chapter is intelligible if it is understood as an utterance of Aleister Crowley inspired by HarWer. [By contrast, the Third Chapter is in the form of a direct address by this *neter*.]

In this first verse Nuit is said to conceal or obscure the magician’s awareness of HarWer. If Nuit is recognized as the inertial *neter* of the objective universe, and if HarWer - per the *Book of Coming Forth by Night* - is seen as a concentration of intelligence directly opposite to Nuit, the antipodal tension between them may be understood.

2. **Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my house.**

Crowley considered Hadit to be symbolic of “infinite contraction” - a geometric point - and Nuit “infinite expansion” into the three geometric dimensions. The concepts have no meaning save in pure mathematics, because the former state would mean nonexistence save as a locus, and the latter a state of existence embracing everything - in which case “Hadit” could not think or talk, while there would be no one “else” for Nuit to talk with!

“Khabs” may be translated in many ways [see #I-8]. Here it may characterize

HarWer as a *neter* of “pure spirit” [see #II-1].

- 3. In the sphere I am everywhere, the centre, as she, the circumference, is nowhere found.**

Crowley compared this to “an old mystical definition of God - He whose centre is everywhere and whose circumference nowhere”. In terms of Euclidian geometry, of course, both the center and the shell of a given sphere can be determined. Technically the shell can be “found”; it is the physical displacement of a sphere in space. But the center has no three-dimensional existence; it has location only. #II-3 is thus contradictory to fact. This statement would place HarWer completely outside of the objective universe [where such laws apply].

- 4. Yet she shall be known and I never.**

The objective universe may be comprehended through the logical and empirical procedures of science. The pure intellect, since it possesses the capacity to behave illogically, may not be defined through logic alone. Noetic intuition is also required. Consider here the *Dialogues* of Plato relative to the actual identification and definition of a Form/*neter*.

- 5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.**

Crowley understood the “old time” as a reference to the Æon of Osiris, characterized by the predominance of death-worship religions, now to be superseded by the Æon of Horus.

He understood the ritual reference to mean that he must purge the texts of the Golden Dawn (G.'D.') to ensure their compliance with the principles of the new æon.

- 6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.**

The capacity for intelligent thought distinguishes man from beast. This same capacity enables man to perceive his existence as distinct from that of the Nuit-cosmos, hence the finity of that distinct existence - eventual death of the self.

- 7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. “Come unto me” is a foolish word; for it is I that go.**

HarWer is the creator of a new æon and the destroyer of the old one. His being is the origin - or axle - of the new æon, and elaborations of the Word of that æon extend outwards from this core principle.

Cubical altars within magic circles were used for certain types of magical ceremonies, but the relationship was expanded to three dimensions in the “Cry of the 30th Æthyra” in *Liber 418 (The Vision and The Voice)*: “This cube is surrounded by a sphere” - implying the spiritual above and beyond the purely material.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

Harpokrates, the infant Horus the Younger of the Osirian mythos, is in fact a corruption of HarWer, the Great Horus. Here HarWer exposes the corruption and points to a further fallacy: An intellect cannot worship itself as an “object”.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

This reaffirms the opposition of HarWer to Nuit, who considers non-existence [of anything else] the supreme joy [see #I-32]. Finite intellects are subject to death. The non-conscious whole of matter/energy (Nuit) will, however, continue to displace space indefinitely.

- 10. O prophet! thou hast ill will to learn this writing.**
11. I see thee hate the hand & the pen; but I am stronger.
12. Because of me in Thee which thou knewest not.
13. for why? Because thou wast the knower, and me.

Crowley recounts that, at this point, he resented the direction of the *Book of the Law* but was unable to cease transcribing it. At the time he was an avowed Buddhist [which, since Buddhists seek obliteration of the self in *nirvana*, is not inconsistent with his attraction for Nuit]. The Second Chapter of the *Book of the Law* attacks this position with an affirmation of the independent existence of the intellect. And even the very attempt to “deny” the intellect necessitates its existence: *Cogito Ergo Sum*.

14. Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness!

Despite the glaring truth of #II-10/13, those who “don’t want to hear it” will simply ignore it in favor of cherished fantasies. Crowley himself missed its significance altogether. Hence he also failed to understand that it was the HarWer aspect of his own mind that was the actual source of this Second Chapter.

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

In the Old Comment, which appeared in the *Equinox* in 1912, Crowley wrote: “I am perfect, being Not (31 LA or 61 AIN) ... Which is vital, for I am None indeed. LA.” This is rather at odds with the notion that Charles Stansfeld Jones (Fratr Achad) first communicated the AL/LA “key” to Crowley in 1919.

9 is the number of the Tarot trump “The Hermit”, symbolizing [according to the *Book of Thoth*] the Secret Fire *Khu* [see #I-8 and #I-13]. Within the scope of the Æon of Horus, however, only an Ipsissimus (10)=[1] - a “fool” - could perceive this.

To others an intellectual evaluation of HarWer would yield 8 = “Adjustment”. Among other things this trump signifies the displacement of an obsolete æon by a new one.

Trump #1 - "The Magus" - refers to Crowley's role "in 8" - i.e. in the new æon as the instrument of Adjustment. This is "vital" insofar as the HarWer *neter* cannot manifest itself in the objective universe save through the mind of a material/intellectual medium.

"The Empress" (trump #3) and "The Emperor" (trump #4) add to trump #7 ("The Chariot"), signifying the North Solstice and the mystery of the Grail. This is indeed a "further secret", as it is not of HarWer and would be revealed only in the Hall of the Dead (*Walhalla*) at Wewelsburg Castle, Westphalia, in XVII/1982 CE.

16. I am the Empress & the Hierophant. Thus eleven as my bride is eleven.

"The Empress" (trump #3) and "The Hierophant" (trump #5) again equal "Adjustment" (trump #8). The Æon of Horus is characterized by the eleven-lettered formula "Abrahadabra" [see #I-20].

17. Hear me, ye people of sighing!

**The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.**

**18. They are dead, these fellows; they feel not. We are not for the poor and sad:
the lords of the earth are our kinsfolk.**

**19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our
chosen, who sorroweth is not of us.**

**20. Beauty and strength, leaping laughter and delicious languor, for and fire, are
of us.**

The Law of Thelema is for those who have the wit and the will to comprehend and apply it. All others are fated to continue their slow, inevitable regression to beasthood. [Consider H.G. Wells' *Island of Dr. Moreau*.] As for intellectuals and magicians of the obsolete æon:

"Such a being is gradually disintegrated from lack of nourishment and the slow but certain attraction of the rest of the universe, despite his now desperate efforts to insulate and protect himself, and to aggrandize himself by predatory practices. He may indeed prosper for awhile, but in the end he must perish, especially when with a new æon a new Word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where everyone else has a rifle." - *Magick in Theory and Practice*

**21. We have nothing with the outcast and the unfit: let them die in their misery.
For they feel not. Compassion is the vice of kings: stamp down the wretched &
the weak: this is the law of the strong: this is our law and the joy of the world.
Think not, o king, upon that lie: That Thou Must Die; verily thou shalt not
die, but live. Now let it be understood: If the body of the king dissolve, he shall
remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun,
Strength & Sight, Light: these are for the servants of the Star & the Snake.**

The "law of the jungle", raised to its most complex expression in the writings of Nietzsche. One of the prerogatives of an independent intellect, however, is that of

defying the law of the jungle - to enable the weak or injured to survive in order that they may prove their worth under other circumstances. Excessive devotion to one extreme means cruelty. Excessive devotion to the other results in weakening the self through the hosting of parasites. An Aristotelian “Golden Mean” must be sought.

In Egyptian philosophy the pharaoh was not a king in the European sense. Rather he was an embodied manifestation of the gods. Human shells for him to inhabit might be required, but the “actual” pharaoh was immortal.

In this verse may also be found one of the secrets behind the practice of mummification: If the body is permitted to dissolve, the *ba* (“heart-soul”) and *ka* (“double”) cease to exist and are absorbed by the objective universe. [See *The Book of Opening the Mouth*, translated by Sir E.A. Wallis Budge.]

The Star is the Silver Star (A.'.A.'.) of Babalon, and the Snake is subsequently (#II-22) identified as HarWer.

- 22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.**

Here the random volatility of the HarWer-*neter* is shown at its most extreme. It may well be one of the greater tragedies of the Æon of Horus that Crowley did not recognize the fourth sentence of this verse as being an abrupt rejection of the disordered thoughts of the first three. This rejection is emphasized by the fifth and sixth sentences, which encourage him to strengthen, not impair his sensory powers.

- 23. I am alone: there is no God where I am.**

The conceptual separation of HarWer from Nuit is absolute; the two *neteru* are mutually exclusive.

- 24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them: there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.**

Strengthening of self-awareness is not to be achieved through isolation and meditation, as in the Hindu and Buddhist systems, but through exposure and expression of the self. Those with the most highly-developed sense of self-awareness are also those who are seen to attain success in their endeavors; it is a sign that they have correctly identified and actualized their true will. Such a person will continue to achieve success, unless he should clash with another whose true will is equally well-developed - or more so.

25. Ye are against the people, O my chosen!

A reaffirmation of #II-18/19.

26. I am the Secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down my head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

A learned discourse on the pleasures of sex.

27. There is a great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the Pit called Because, and there he shall perish with the dogs of reason.

28. Now a curse upon Because and his kin!

29. May Because be accursed forever!

30. If Will stops and cries Why, invoking Because, then Will stops & does naught.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

33. Enough of Because! Be he damned for a dog!

Neither the *Book of the Law* nor other texts dealing with metaphysics can be comprehended through purely-logical analysis. This is the ultimate message of the Platonic *Dialogues*, which collectively demonstrate the futility of a logical approach to the Forms/*neteru*. After all rational and scientific procedures have been exhausted, an intuitive (Noetic) apprehension of each Form is required.

A reading of the *Book of the Law* with an inaccurate or insufficient appreciation of the *neteru* manifest within it can lead to disaster. [Consider Crowley's own misreading of #II-22.]

34. But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty.

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride.

August 12, the day in 1903 when Crowley married his first wife, Rose Edith Kelly. In his Comment he observed that this event ultimately made possible the Cairo Working [yielding the *Book of the Law*].

38. A feast for the three days of the writing of the Book of the Law.

April 8, 9, and 10 beginning at noon.

39. A feast for Tahuti and the child of the Prophet - secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

Crowley identified the "Supreme Ritual" as the March 20 invocation to Horus which resulted in the subsequent success of the Cairo Working.

41. **A feast for fire and a feast for water; a feast for life and a greater feast for death!**
42. **A feast every day in your hearts in the joy of my rapture!**
43. **A feast every night unto Nu, and the pleasure of uttermost delight!**
44. **Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.**

A reaffirmation of the true nature of Nuit. Concerning the “dissolution” see the comments to #I-32 and #II-21.

45. **There is death for the dogs.**

Those who reject such dissolution and absorption, and who are not initiates capable of sustaining the existence of the *ba* and *ka* after the transfer of the *khu*, will in fact die.

46. **Dost thou fail? Art thou sorry? Is fear in thine heart?**
47. **Where I am these are not.**
48. **Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.**
49. **I am unique and conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4; there is a fifth who is invisible, & therein am I as a babe in an egg.]**

A restatement of the themes in #II-18/21. Amon is the “conqueror” - the warrior lord of Thebes [see #I-5]. He was the patron of *Uast*, the IV (4th) Nome of Upper Egypt. Patron of the V (5th) Nome was Amsu, portrayed as one of the children of Horus the Younger [hence “babe in an egg”].

50. **Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.**

See #I-60. Yet there is also an aspect of HarWer that is closer to Set [whose color is red] than to Nuit [whose colors are blue & gold]. Purple is the color of a Magus, and green the blending of the colors of Nuit.

51. **Purple beyond purple: it is the light higher than eyesight.**

The “vision” of a Magus extends beyond the scope of the normal range of eyesight, just as ultraviolet is beyond violet in the visible spectrum.

52. **There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.**

The “lying spectre of the centuries” is Osiris, the death-oriented god of the æon preceding that of Horus. The “vices” of emotional excess are characteristic of emotional use of the intellect - an attribute of HarWer’s distinction from the

dispassionate objective universe.

- 53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.**

A restatement of Crowley's role as set forth in #I-15. The Curse of a Magus is that, because he Utters a new Word amidst the values and norms of the expiring æon, or as an unfamiliar complement to the present æon, few if any will initially understand or endorse that new Word. Hence he can expect to be greeted with disinterest or even contempt. Truth, however, is not determined by vote. HarWer suggests that Crowley's reception will be so antipathetic that even his disciples may lose confidence in him. This, however, will not affect the essential truth of his Word.

- 54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shalt reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!**

The Word and philosophy of Aleister Crowley cannot be understood as a mere product or synthesis of existing philosophy. A Word [as the Utterance of a Magus] introduces a new philosophical principle altogether. While it may contain elements of preexisting wisdom, its essence and emphasis will be unique and accessible only via noetic intuition.

Crowley is permitted to punctuate the *Book of the Law* as he thinks appropriate, but he is not to tamper with the words, letters, or numbers of the text.

- 55. Thou shalt obtain the order & value of the English alphabet; thou shalt find new symbols to attribute them unto.**

A straightforward instruction for Crowley to discard the number & letter values of the Hebrew Cabala. He ignored #II-55, due no doubt to the years he had already invested in Cabalism, and put forward *Liber Trigrammaton* as a gesture of compliance. He admitted his dissatisfaction with this in his 1920 Comment, theorizing further research into Sanskrit or Enochian.

The actual solution was deceptively simple: a direct, numerical equivalence to the order of the English alphabet and the construction of a new symbol for each letter/number. #II-55 was later to prove crucial to the revealing of #II-76 in the *Book of Coming Forth by Night*.

- 56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.**

Those who ridicule the *Book of the Law*, feeling secure in the conventions and norms of the expiring Æon of Osiris, will find that this conservatism works against them when the inertia of Nuit gradually aligns itself to the emerging values of the Æon of Horus.

Crowley himself was of the opinion [in the 1920 Comment] that this verse also had a special meaning with regard to imposters and false cults abusing the license of

the Æon of Horus: that ultimately they would merely make themselves look foolish. There is a lesson here for any individual or group attempting to “go through the motions” of ritual magic, Thelemic or otherwise, without really understanding the principles or desiring the results the ceremonies in question were originally conceived to activate. Ritual without such understanding and purpose becomes merely a rote exercise, hence an excuse for the mind to **not** think!

True to the objective universal-unifying principle of Nuit, Crowley went on to propose intellectual separateness [from Nuit ... ironically the central feature of HarWer, whose æon he was inaugurating] as the ultimate “evil”. In *Liber Aleph* he observed:

“And of such the Lords are the Black Brothers, who seek by their Sorceries to confirm themselves in Division ... know this concerning the Black Brothers that cry: I am I. This is Falsity and Delusion, for the Law endureth not Exception. So then these Brethren are not Apart, as they Think; but are peculiar Combinations of Nature in Her Variety.”

Alas for those who think that mere insistence upon a law can make its violation impossible! Quite the contrary: Were it not conceivable or possible to do so, no law would be necessary in the first place. Nor is it sufficient to say that “[objective] universal law is a fact, not a convention, hence cannot be violated”. Until man understands and correlates all of what he so boldly calls “natural law”, how can he be certain that no exception exists to the tiny province he has thus far mapped?

Why should Crowley so dislike the “Black Brethren”, then? Is it just because they are explorers bolder than he, or is it rather because the endless evolution, change, and variety they cherish is antithetical to the goal of a monolithic, homogenous objective universe - that siren’s song of Nuit which so enraptured the “Buddhist” Magus of the Æon of Horus?

Unfortunately - or fortunately, depending upon your æonic point of view - the Beast 666 had a bit of Black Brotherhood in his modus operandi as well. He may have advocated the theoretical ideal of universal harmony, but he nonetheless devoted considerable time and effort to exercising and maximizing his own individuality. [I am certain HarWer approved.]

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

In the 1920 Comment Crowley viewed this as a corollary to #II-56, suggesting that it is actually impossible for an object to undergo change, because it cannot be altered in its basic chemical constitution. If an apparent change occurs due to the addition, subtraction, or rearrangement of elements of this constitution, then the object has lost its original identity and assumed a new one.

This argument does not provide, however, for unrealized potential, which may not be apparent in the original assessment of an object although it is in fact there. A caterpillar does not lose its identity because it evolves into a butterfly, any more than a man loses his identity because he grows a beard. For Crowley’s argument to hold true, identity would have to be defined in a strictly limited sense, and at a fixed point in time. Either one of these assignments would be arbitrary, hence artificial - a case of the stepsister’s foot being jammed into Cinderella’s glass slipper.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings forever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

The Æon of Horus [and the Æon of Set, for that matter] will not enable silk purses to be made from sows' ears. Yet superficial appearances may be quite deceptive, and an Adept seen through the eyes of a non-Adept may seem to be behaving erratically or irrationally. It is true that a beggar might not be able to hide his poverty, but a king in a good disguise would seem every bit as impoverished. In judging another, one must first determine one's actual ability to render such a judgment, then the criteria according to which the judgment will be made.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

See the discussion of "love" in the comment to #I-57. In his 1920 Comment with reference to #II-59, Crowley further characterized it as a "right relationship" between two components of the Nuit-totality - not a blind attraction for superficial motives which, upon closer examination, might not prove to be mutually beneficial.

60. Therefore strike hard & low, and to hell with them, master!

Crowley is to be remorseless and uncompromising in his proclamation, definition, and application of the Word of the Æon. [He was.]

- 61. There is a light before thine eyes, o prophet, a light undesired, most desirable.**
62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.
63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.
64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!
65. I am the Master: thou art the Holy Chosen One.

Crowley's ecstatic experience of the transcription and realization of the *Book of the Law*, and a reaffirmation of his identity as Magus of the Æon of Horus.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.

This is certainly the most tragic and poignant passage in the *Book of the Law* because of its prophetic irony. Crowley died frustrated and confused, tears in his eyes as he fought the coming of his final coma. [Cf. John Symonds, *The Great Beast*.] The “red gleam in his eyes”, I suspect, resisted the dissolution of his personality into Nuit.

His death was indeed testimony to the promise of the “love” of Nuit [see #I-29/32]. By becoming one, he and Nuit ceased to exist as entities who could be contrasted to one another; they became indeterminate.

Consider also the paradox of the “magical death” of the self when becoming a Magister Templi (8)=[3] A.'.A.'. See “One Star in Sight” in *Magick in Theory and Practice*, and also the “Cry of the Thirteenth Æthyr” in *Liber 418 (The Vision and The Voice)*.

- 67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!**
- 68. Harder! Hold up thyself! Lift thine head! breathe not so deep - die!**
- 69. Ah! Ah! What do I feel? Is the word exhausted?**

Crowley’s ecstatic vision recommences and is likened to a sexual experience.

- 70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!**

This verse addresses an important aspect of Crowley’s philosophy - that pertaining to indulgence in sex and other sensual pleasures of the human body. Critics have accused Crowley of being a pervert, a lecher, and a disgusting sexual psychotic. Many admirers, on the other hand, have tried to imitate his lifestyle on a purely behavioral level - and have succeeded in earning precisely those titles.

Both groups fail to appreciate the artistry, the magical philosophy, and the sensitivity that were essential components of Crowley’s sensuality. Thus there is an almost surprising atmosphere of innocence in even the most “lurid” of Crowley’s erotica that is conspicuously lacking in the crude, genital/anal-obsessed antics of certain latter-day “Thelemites”. Yet another illustration of the point made in the comment to #II-56: that ritual without understanding is at least futile, and more often dangerous, degrading, and/or ridiculous.

At the other extreme are the compulsively cerebral schools of modern Thelemite thought. Such devotees are enthusiastic about Crowley the metaphysician, but quite uncomfortable about Crowley the sensualist. So they practice a quaintly “proper” version of his Magick: When the text of his Gnostic Mass calls for the priest to part the veil of the priestess with his lance, such practitioners dutifully brush aside a veil with a ceremonial spear!

- 71. But exceed! exceed!**

Again this verse captures an extremely significant aspect of Crowley’s philosophy. As he observes in letter #33 of *Magick Without Tears*, the Aristotelian Golden Mean “is more valuable as the extremes which it summarizes are distant from each other”. The depth of this statement cannot be over-emphasized; in fact a deliberate exploration of extremes became the Formula of the Age of Satan, according to the

Word Indulgence.

A procedure for ascertaining viable extremes from which to define a Golden Mean is too often neglected by students of Aristotle. The difficulty in arriving at any sort of “absolute” mean is more understandable when Aristotle’s motives are appreciated: He was trying to construct an alternative to his teacher Plato’s contention that absolute standards are not definable through purely logical methods. [Aristotle failed, and ultimately returned to Plato’s point of perspective.]

- 72. Strive ever to more! and if thou art truly mine - and doubt it not, an if thou art ever joyous! - death is the crown of all.**

The objective universal order of Nuit and the non-natural, emotional will of HarWer - “death” and “life” in the rawest metaphysical sense - are the ultimate extremes. [The position of Set is not inaccurately approximated as a Golden Mean between these ordered and chaotic extremes; another of the magical secrets of the absolute standard of beauty symbolized by the *phi*-ratio of the Pentagram of Set.]

- 73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.**
- 74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.**

The Curse of a Magus, as discussed with reference to #II-53, necessarily subjects him to strong forces of frustration and depression. The new Word may imply values that are so alien to those of existing society that the Magus doubts his sanity and sense of proportion. All he has to combat these factors is a fundamental conviction that the Word he Utters is **true**.

Can those who are not Magi ever understand the intensity of such a realization? Yes - those who are Masters of the Temple and thus have attained the power of Understanding.

- 75. Aye! listen to the numbers & the words:**
- 76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.**

In his 1920 Comment Crowley observed: “This passage following appears to be a Qabalistic test (on the regular pattern) of any person who may claim to be the Magical Heir of The Beast. Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction.”

Revelation 13:11.

- 77. O be thou proud and mighty among men!**
- 78. Lift up thyself! for there is not like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and**

the name of thy house 418.

Revelation 13:12.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

I John 4:3.

The Third Chapter

1. Abrahadabra! the reward of Ra Hoor Khut.

Ra-Harakte was a form of HarWer adopted as an aspect of Ra by the priesthood of Ra at Heliopolis. [Cf. Budge, *From Fetish to God in Ancient Egypt* (London: Oxford, 1934, page #216).]

Crowley, whose familiarity with Egyptian philosophy was limited to the Osirian mythos, did not know that the cosmological systems of the Great Horus and Ra were originally independent of the Osirian movement and were only assimilated into it in corrupt forms during the final dynastic decadence. Hence Crowley remained confused as to the name and significance of “Ra Hoor Khu[i][t]” and the Third Chapter of the *Book of the Law* - and confessed as much in his 1920 Comment entry concerning this verse.

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit.

Again Crowley missed the point of this verse - a simple admonition to correct the name - and conceptualization - of Ra-Harakte as indicated on the Stele of Revealing.

3. Now let it first be understood that I am a god of War and of Vengeance. I shall deal hardly with them.

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!

7. I will give you a war-engine.

8. With it ye shall smite the peoples and none shall stand before you.

Historically the two most significant events of the Æon of Horus were World War II and the development of the atomic bomb which ended that war. Nor can England’s critical importance during the Battle of Britain be denied.

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

Were the values of the Æon of Horus reflected more by the Allies or more by the Axis? The latter championed elitism and “right by might”, whereas the former at least propagandistically upheld the banner of egalitarianism, socialism, and democracy.

Yet the police-state environments of Germany, Italy, and Japan also acted to stifle creativity on an individual basis, encouraging and rewarding conformity and automatic obedience to the very few who, through circumstances as much as genius or talent, had emerged in positions of power. While the defeat of the Axis might seem to have been a defeat for the values of the Æon of Horus, then, it may well be that, in a more subtle and long-term sense, the cause of elitism was better served by the victory of more openly-competitive political systems. It is still too early to venture a final evaluation in this regard.

- 10. Get the stele of revealing itself; set it in thy secret temple - and that temple is already aright disposed - & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.**
- 11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy for you the abstruption from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen: be upon them, o warrior, I will give you of their flesh to eat!**

Kiblah: a point towards which prayer or devotions of a spiritual nature are directed.

Crowley evidently thought better of burglarizing the Boulak Museum to steal the stele. He settled for having a replica prepared for him. [The antiquities of the Boulak Museum have since been transferred to the Cairo Museum.]

Cairo (*Al-Kahira*) = [the city of] victory.

- 12. Sacrifice cattle, little and big: after a child.**
- 13. But not now.**
- 14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!**
- 15. Ye shall be sad thereof.**

Crowley later identified these verses as a reference to the death of his firstborn daughter in 1906.

- 16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.**
- 17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.**
- 18. Mercy let be off: damn them who pity. Kill and torture; spare not; be upon them.**
- 19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.**

After many failures, Crowley set down “stele” in Greek, which “to him” was 52. He then subtracted 52 from 718 and got 666.

20. Why? Because of the fall of Because, that he is not there again.

In his 1912 Comment Crowley indicated that he had mentally questioned #III-19. Ra-Harakte chides him for seeking a justification [see #II-27/33].

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

Ra-Harakte (“Ra Hor of the Horizon”) was the aspect of the Sun at dawn, when of course it appears in the east.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal X. What is this? Thou shalt know.

Crowley thought “the other images” to be those of Nuit and “Hadit”. In view of #III-21 it would seem more probable for them to be Ra’s other aspects: Aten (noon), Atum (sunset), and Xepera (the Sun at night). Nevertheless [in *Liber Resh vel Helios*] Crowley did institute periodic devotions to these other aspects of Ra.

The significance of Xepera would indeed remain a secret until the year X of the Æon of Set, at which time it would indeed be revealed to the “winners” of that particular ordeal.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterwards soften & smooth down with rich fresh blood.

Oil of Abramelin [from *The Sacred Magic of Abra=Melin the Mage*]: Eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfume of your orison: it shall become full of beetles as it were and creeping things sacred to me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

While Crowley did not specify anyone in particular as the object of this verse, in his later life he received crucial help from one American disciple in particular: Karl Germer, who became Outer Head (chief international executive) of the O.T.O. following Crowley's death.

- 32. From gold forge steel.**
33. Be ready to fly or to smite.
34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of god and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured to the Hawk-headed mystical Lord!

Crowley felt the "holy place" to be Boleskine House, his one-time estate on the shore of Loch Ness in Scotland. Boleskine has remained standing to date, but has become a celebrity focal point for contemporary Crowleyphiles. If the physical Boleskine is thus reduced to a "haunted house" spectacle, the mystical Boleskine remains an untouched image in the minds of those initiates who understand and appreciate its unique role in the development of its Beastly "Laird".

Harmakhis was one of the many forms of Xepera as a symbol of regeneration, transformation, and immortality. Harmakhis was portrayed in many shapes, the most famous being that of the Great Sphinx at Giza.

The "double-wanded one" is Set, whose symbols in ancient Egypt were the *D'm* (*Tcham*) and *w3s* sceptres. Both sceptres were Set-headed, but the *w3s* was distinguished by a spiral shaft and the absence of a decorative base (Set's forked tail on the *D'm* sceptre). On the Stele of Revealing, Ra Harakte holds a *D'm* sceptre. The Setian sceptres signified magical power, as opposed to the crook & flail sceptres symbolizing the pharaoh's roles as shepherd and taskmaster of the Egyptian nation.

"Fresh fever from the skies": the *Book of Coming Forth by Night*.

"Another woman": Lilith Aquino, the Serpent One: Maga V° of the Temple of Set and One of the Nine.

"The globed priest" and "another sacrifice": Anton Szandor LaVey [who shaved his head to signify his office as High Priest of the Church of Satan], and the destruction of the Church of Satan as precondition for the manifestation of the Æon of Set.

"Another king": Ra-en-Set *suten net*.

- 35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khuit.**

The first half of "Heru-ra-ha" reveals the name of Her-Ur (HarWer), the Great Horus, of whom both Harpokrates (the Osirian Horus "the Younger") and Ra-Harakte [see #III-1] are corruptions.

- 36. Then said the prophet unto the God:**
37. I adore thee in the song -

**I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth, I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!
Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: -
I, I adore thee!
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!**

The sacred bull Mentu was the god of the city of *Ani*, capital of the IV *Uast* (Thebes) Nome of Upper Egypt [see #II-49]. Ankh-f-n-Khonsu is the priest commemorated by the Stele of Revealing. His name means: “[He whose] Life [is] in Khonsu (the Moon-god of Thebes and son of Amon and Mut)”. Crowley believed himself to be a reincarnation of this priest.

38. **So that thy light is in me & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written), as it is said,**

**The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-Khonsu!
By Bes-na-Maut my breast I beat;
By wise T’a-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit.**

#III-37 and #III-38 contain extracts of poems Crowley had written prior to the Cairo Working [of the *Book of the Law*]. These poems (titled paraphrases of the inscriptions on the front and back of the Stele of Revealing) are contained in the 1936 edition of Crowley’s *Equinox of the Gods*. [Therein the final line of the extract in #III-37 reads: “Aum! let it **kill** me!”]

- 39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever - for in it is the word secret & not only in the English - and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!**

The secrets of the *Book of the Law* are to be found through both the English and the Egyptian hieroglyphic languages.

- 40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.**

In both his 1912 and 1920 Comments Crowley indicated dissatisfaction with the results of his commentaries. He might have fared better had he reconsidered #II-55, though some of the contents of the *Book of the Law* would remain enigmatic until the advent of the Æon of Set.

- 41. Establish at thy Kaaba a clerk-house; all must be done well and with business way.**
- 42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch. Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!**

See #I-32/38. Many who thought to exploit Crowley got the worst of the encounter, and he shed few tears over them. In fact his contempt to those whom he had discarded is at least partly responsible for the often-vicious criticism he received - and continues to receive - at their hands.

- 43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetesses then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men; as a shrinking and depised harlot she shall crawl through dusk wet streets, and die cold and an-hungred.**

The fate of Crowley's Scarlet Women was not a pleasant one. After Rose Crowley's daughter died, she became an alcoholic and was eventually committed to a sanitarium. Crowley's daughter by Leah Hirsig, the most famous Scarlet Woman, died at the Abbey of Thelema as an infant, and the shock caused Leah to miscarry a second child. Eventually she too was abandoned by Crowley under the bitterest of circumstances.

- 44. But let her raise herself in pride. Let her follow me in my way. Let he work the work of wickedness. Let her kill her heart. Let her be loud and adulterous; let her be covered with jewels, and rich garments, and let her be shameless before all men!**
- 45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu; she shall achieve Hadit.**

None of the Scarlet Women was able to sustain #III-44 and thus attain #III-45.

- 46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength & ye shall turn not back for any.**

This is popularly [by Crowleyphiles] considered to be a validation of the *Book of the Law*'s prophetic power [as a prediction of World War II] and a further prediction of war in the 1980s. Since there are local or regional wars ongoing constantly on some part of the planet, whether or not the "eighties" prediction is considered to be validated is simply a question of how extensive a war must be for Ra-Harakte to take note of it. Alternately the 1980s were in fact a decade of international paranoia concerning and social persecution of occultism generally.

- 47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key; then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.**

See #I-54, #II-75/76, #III-22, and the *Book of Coming Forth by Night*.

Although #I-56, #II-76, and #III-47 explicitly state that Crowley himself would never know the mysteries of the manuscript, the one who would expound them, or the initiatory system from which he would come, Crowley nonetheless took it upon himself to recognize Charles Stansfeld Jones of Vancouver as the "one". Jones could not interpret the #II-76 passage, but he did announce that "AL/LA" constituted the "master key" to the *Book of the Law*. Since Crowley was already well aware of the reversible qualities of this term in the Hebrew tongue [see comment to #II-15], his enthusiasm for Jones' announcement seems unjustified - nor did Jones' "master key" unlock anything at all concerning the *Book of the Law*.

What neither Crowley nor Jones realized was that "AL" in Hebrew is merely a corruption of an elder Egyptian hieroglyphic term which may be pronounced in three ways: "Al", "Ar", or "Har". This term translates to "the Divine Son" and specifically identifies Har or Hor, the Great Horus. [-ur or Wer is a suffix meaning "great".] In Egyptian mythology both Set and Horus (HarWer) were identified as children of Nuit, but the actual derivation of the two *neteru* from Nuit is explained more precisely in the *Book of Coming Forth by Night*. So, ironically enough, "AL"

is a sort of master key to the *Book of the Law*, identifying it as a creation of Horus. A full translation of its name (*Liber AL vel Legis*) would be: *The Book of the Law of Horus*.

As for Jones, he suffered the fate predicted in #II-56. In 1926-27 he converted briefly to Catholicism, then disavowed the *Book of the Law* and proceeded to announce the new æon to be that of Maat. Crowley expelled him from the A.'.A.'..

48. **Now this mystery of the letters is done, and I want to go on to the holier place.**
49. **I am in a secret fourfold word, the blasphemy against all gods of men.**

Crowley felt this “word” to be the four words “Do what thou wilt”, on the presumption that it would make each person his own god.

50. **Curse them! Curse them! Curse them!**
51. **With my Hawk’s head I peck at the eyes of Jesus as he hangs upon the cross.**
52. **I flap my wings in the face of Mohamed and blind him.**
53. **With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.**
54. **Bahlasti! Ompehda! I spit on your crapulous creeds.**
55. **Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you.**
56. **Also for beauty’s sake and love’s.**
57. **Despise also all cowards; professional soldiers who dare not fight, but play: all fools despise.**
58. **But the keen and the proud, the royal and the lofty; ye are brothers!**
59. **As brothers fight ye.**
60. **There is no law beyond Do what thou wilt.**
61. **There is an end of the word of the God enthroned in Ra’s seat, lightening the girders of the soul.**
62. **To Me do ye reverence; to me come ye through tribulation of ordeal, which is bliss.**
63. **The fool readeth this Book of the Law, and its comment & he understandeth it not.**

Moreover the fool readeth **this** comment & he understandeth it not.

64. **Let him come through the first ordeal & it will be to him as silver.**
65. **Through the second, gold.**
66. **Through the third, stones of precious water.**
67. **Through the fourth, ultimate sparks of the intimate fire.**

The initiatory history of mankind since the destruction of the ancient priesthods of Egypt has passed through an era of silver (early secret societies and medieval witchcraft), gold (the G.'.D.'. and A.'.A.'.), stones of precious water (the Order of the Trapezoid and Church of Satan), and ultimate sparks of the intimate fire (the Temple of Set).

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

The *Book of the Law* exudes an aura of both beauty and authenticity that is not simply a function of its included statements. It too is a Form which cannot be defined by purely logical methods. It must be apprehended through Nœsis.

69. There is success.

And thus is the *Book of the Law* Understood
and Revealed.

70. I am the Hawk-headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

See the *Book of Coming Forth by Night* concerning the primal bound of *Samtaui* between Set and the original Horus.

72. I am the Lord of the Double Wand of Power: the wand of the force of Coph - but my left hand is empty, for I have crushed an Universe & nought remains.

Again the Crowley manuscript's value is demonstrated. Crowley originally wrote "Coph". Rose later scratched it out and penned "Coph Nia" in its place, and it is this corruption which appears in printed texts. "Coph", which Crowley recalled hearing only approximately, would make sense as one of the hieroglyphic variants of *Xeper* (pronounced "kheffer" with the vowels assumed). Perhaps it is significant that the Magus of the Æon of Horus could not "hear" the Word of the Æon of Set.

73. Paste the sheets from right to left and from top to bottom: then behold!

Crowley experimented with "chain"-pasting but noticed nothing remarkable. [I read this verse as a simple instruction to bind the manuscript of the *Book of the Law* as a book.]

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

The "sun of midnight": *Xepera*.

The "splendour in my name hidden and glorious": Set, True Origin of *Liber AL*, who would remain hidden until the North Solstice of X.

75. The ending of the words is the Word Abrahadabra.

**The Book of the Law is Written
and Concealed.
Aum. Ha.**

Appendix 6: The Pentagram of Set

- by Michael A. Aquino V°
1975+

Symbols do not represent the thing itself, the actual phenomenon. It would also be wrong to think that they are purely and simply schematic formulæ. In operational research the model is not a small-scale or simplified model of a known object; it is a possible approach to, or means of getting to know this object. And it is outside reality, in the mathematical universe.

The next requirement is that the analogical machine constructed on this model should enter into an electronic trance so that it can give practical answers. This is why all the usual occultist explanations of symbols are useless. They look upon symbols as if they were schemas that can be interpreted by intelligence at its normal level and so lead immediately to an apprehension of reality. For centuries they have been treating in this way the St. Andrew's cross, the swastika, and the star of Solomon, but have contributed nothing to a study of the profound structure of the universe.

Einstein, with his sublime intelligence, was able, in a flash of illumination, to catch a glimpse of the space/time relationship, but without completely understanding or integrating it into his scheme of things. To communicate his discovery at an intelligible level, and to help him recapture his own illuminating vision, he drew the sign λ representing the trihedral angle.

This sign is not a schema of reality and means nothing to the mass of mankind. It is a signal, a rallying cry to all workers in the field of mathematical physics. And yet all the progress made in this field by the greatest intellects will only succeed in discovering what this trihedral symbol evokes, but will not be able to penetrate the universe where the law of which this symbol is an expression actually operates. At least, at the end of this forward march, we shall know that this other universe exists.¹⁵⁰

The inverse pentagram against a circular field is known as the **Pentagram of Set**. This insignia constitutes the Seal of the Temple of Set, and it is also used to identify the six magical degrees of initiatory membership.



¹⁵⁰ Pauwels, Louis & Bergier, Jacques, *The Morning of the Magicians*. (#4B) New York: Avon, 1963.

The pentagram is one of the most ancient symbols known to mankind, dating from prehistory.^{151 152} It is significant mathematically in that it precisely embodies the ratio ϕ (*phi*), as the ratio between any longer and shorter line section within the pentagram.¹⁵³

¹⁵⁴

In ancient Egypt ϕ was known as the Sacred Cut. It was employed in all important construction and artwork. For instance, one-half the base of the Great Pyramid divided

¹⁵¹ Don Webb IV^o: “William Arnett’s *The Predynastic Origin of Egyptian Hieroglyphs* (1982) shows that the pentagram existed side-by-side with the five-line star, which became common use in the protodynastic Naquada region (a Setian site). Five-pointed stars were found at Gerza and Tarkhan, all Upper or Middle Egyptian protodynastic sites. The Tarkhan has a five-pointed star in a circle attached to a boat - one of the first signs of the journey through the *Tuat*. Arnett dates all of these to 3500 BCE, but I suspect for various reasons that they’re about a thousand years earlier.”

¹⁵² Patty Hardy IV^o:

At the Set-XIV Conclave in London I was asked if the pentagram were definitely known and used in ancient Egypt. I could do no better at the time than state that Pythagoras had spent 22 years there and then started up his Brotherhood in Magna Græcia with the pentagram as its supreme secret and badge of recognition.

Now I have archaeological data. After much soul- and budget-searching, I obtained one of Guy Brunton’s three volumes on the Qau and Badari excavations sponsored by the British Museum. Flipping through the volume, I found a half-page of Old Kingdom pot marks that included two definite and unmistakable pentagrams - one cut into the clay before firing by the potter, one scratched onto the pot by its owner. The bread pot with the potter-cut pentagram was thought to be from the IV Dynasty. Brunton remarks on “the noteworthy pentagram used in quite different ways and at different periods” in speaking of these pot marks.

After that I decided to go back to Brunton’s Matmar expedition notes and found a crude pentagram among the pot marks documented there, again on a pot thought to date to the Old Kingdom.

I then consulted Flinders Petrie’s Tanis expedition notes published nearly forty years earlier. There I found among the sketches of items from Defenneh near Tanis a pentagram marked on a sealed vessel dated to the XXVI Dynasty.

So here are instances of the pentagram used to mark vessels in both Upper and Lower Egypt, in both early and late dynastic times. In all these cases the pentagram does not appear to be an ornament or decorative element; it stands by itself, without apparent reference to any other mark or inscription. Since I have only three expedition reports in my possession, and all three included an instance of a pentagram cut or scratched into pottery, it seems evident that the pentagram was known in great antiquity. It was found not on stelæ or tomb paintings, but on pottery found in graves, suggesting that the symbol predates the strict artistic canons and religious formulæ governing the work of scribes and artists in pharaonic Egypt - or arises from some tradition outside them.

What has been said so far concerns figures which are unmistakably pentagrams. The five-pointed star - in its simplest form a five-rayed asterisk - is found everywhere in Egyptian hieroglyphic inscriptions and art. One never finds six-pointed stars or hexagrams. A seven-pointed star is the symbol of Seshet, who appears to be a female *neter* of records and site plans. She is always portrayed at the founding of new temples and monuments, either with reed-pen and tablet in hand or assisting the king in driving the first peg that will be used to stretch cords during the foundation’s layout. [Using the stars of the Thigh to orient the foundation is frequently mentioned in the text for these scenes.]

¹⁵³ The concept and significance of ϕ may be studied at length in H.E. Huntley’s *The Divine Proportion* (#12D), as well as in related works in Reading List Category #12. As of this writing there is also an excellent website devoted to ϕ at: <http://www.geocities.com/jyce3/>

¹⁵⁴ The lines of the pentagram reflect the Golden Mean. Each inside angle of the central pentagon is 108°. Each inside angle of the five points is 36°. Every line segment of the pentagram divided by the next shorter segment yields:

$$\frac{\sin 108^\circ}{\sin 36^\circ} = 1.618033988749894848204586834365638117720309180\dots$$

into the apothem equals ϕ accurate to 4 significant figures.^{155 156}

The Greeks too used ϕ in art and architecture, naming it the Golden Mean or Golden Section.¹⁵⁷ A “Golden Rectangle”, where the ϕ ratio is equal to the relationship between the longer and shorter dimensions, appears in the works of artists Leonardo da Vinci, Albrecht Dürer, and George Seurat. In 1876 Gustav Fechner, a German psychiatrist, conducted experiments which concluded that the vast majority of people “preferred” rectangles in this shape.

ϕ also appears in nature. Most spiral growth in nature, notably phyllotaxis (the growth of leaves and flowers), follows the Fibonacci series, where each number in the series is equal to the sum of the two preceding numbers, ie: 1, 1, 2, 3, 5, 8, 13, 21, 34... As this series continues, the relationship between successive numbers approaches ϕ .¹⁵⁸

The Sacred Cut (or Golden Section) divides a line into unequal sections where the smaller is to the larger as the larger is to the whole. Similarly, a Golden Rectangle is one which, when divided into a square and smaller rectangle, the smaller rectangle is also a Golden Rectangle. Or, algebraically, $\phi^2 = \phi + 1$.¹⁵⁹

This, then, is the “secret” of the pentagram - a fact overlooked completely by most occult “authorities” of history. All “magic pentangles” - generally embellished with Cabalistic graffiti of one sort or another - amount to an unconscious effort to use the innate power of the pentagram even though not recognizing it for what it actually is. The pentagram as used by the Temple of Set is retained in its pure form, so that the beauty of ϕ is undiluted and undefiled.¹⁶⁰

It is portrayed inverse to imply change and movement in place of stasis and rest,

¹⁵⁵ I am particularly grateful to Setian Rodney Scott of Australia for his meticulous corrections and refinements to the ϕ -mathematics summarized in this section, as well as in the previous notes concerning it by other Setians.

¹⁵⁶ Assuming that the base to be 440 cubits and the apothem 356 cubits, then the apothem divided by 1/2 the base yields:

$$\frac{356}{440 \times .5} = 1.6181818\dots$$

¹⁵⁷ This entire idea seems to have died with the fall of ancient Greek civilization; it was not rediscovered until the 16th century, when Lucas Picioli published *Divina proportione* with illustrations by Leonardo da Vinci.

¹⁵⁸ The Fibonacci series was named after mathematician Leonardo Pisano Fibonacci . The 23rd number of this series is 28,657, the 24th; 46,368;

$$\frac{46,368}{28,657} = 1.6180339882053$$

¹⁵⁹ Some further properties of ϕ :

$$1 + \phi = \phi^2; \phi + \phi^2 = \phi^3; \phi^2 + \phi^3 = \phi^4; \text{ ad infinitum.}$$

$$\phi = (1 + \sqrt{5}) / 2$$

$$\phi = 1 + 1/(1 + 1/(1 + 1/(1 + 1/(1 + 1/(1 + 1/(\dots))))))\dots$$

$$\phi = (\sec 72)/2 = (\csc 18)/2 = 1/(2 \cos 72) = 1/(2 \sin 18) = 2 \sin 54 = 2 \cos 36 = 2/(\csc 54) = 2/(\sec 36)$$

¹⁶⁰ *The Book of Coming Forth by Night*. The Church of Satan again displayed the pentagram inverse, but only together with the other symbols which comprise the Sigil of Baphomet. The Moorish name referred to by Set is obviously the name “Baphomet”. “Khar” is the name of the Egyptian XVI Nome, whose capital was *Ba-neb-tett*, or Mendes, and whose god-figure was the famous Goat of Mendes, notorious during the Ptolemaic period of decadence as a symbol of sensuality.

and also to proclaim the evolutionary dialectic of thesis contrasted with antithesis to produce synthesis - instead of a foreordained and unavoidable absolute standard.

In occult tradition the inverse pentagram has also symbolized Black Magic or Satanism as opposed to the White Magic of Cabalists and polytheists, symbolized by an obverse pentagram.

The Pentagram of Set is enclosed in a perfect circle (a function of π), representing the mathematical order of the objective universe. The pentagram does not touch the circle, however, signifying that the Powers of Darkness are not derived from or dependent upon that order.

Silver is the traditional color of the night, as gold is of the day. In recognition of the role of Set as Prince of Darkness and counterpart to the [Horus] light of day, the Temple of Set casts the pentagram in silver. Silver has also signified initiatory and exclusive religious systems as opposed to open, mass-oriented ones.

The background color of each degree medallion possesses distinct significance. The color white (I^o) represents the newfound freedom of the mind from myths, misconceptions, and doctrines resulting from fear and superstition.

An Adept II^o wears the pentagram against red. Of all the gods of ancient Egypt, Set alone was portrayed in red, and red has also been the traditional color of life-oriented religions; the Blood is the Life.

Those who are Elect to the Priesthood of Set III^o wear the Pentagram of Set against black, symbolizing the individual's consecration by the Prince of Darkness.

A Master of the Temple IV^o wears the Pentagram of Set against blue, the traditional color of the most advanced and accomplished initiates (such as the Philosopher-Kings of Plato's *Republic* or the Priest-Kings of Atlantis).

A Magus V^o wears the Pentagram of Set against purple, the traditional color of royalty, because he is distinguished from the Masters of the Temple by being Tasked by the Prince of Darkness with the Utterance of a Word.

An Ipsissimus VI^o wears the Pentagram of Set against gold. The symbolism of this color is known to the Masters of the Temple.

An Honorary Setian (a non-Initiate of the Temple so designated by virtue of distinguished service to the Temple or Æon of Set) wears the Pentagram of Set against green, symbolizing the natural universe in which the recipient dwells. In this case the Pentagram of Set appears in gold, symbolizing the non-initiatory character of this honor.

The full-size (2" diameter) medallion of the Temple of Set may be worn with formal, semi-formal, or casual attire, but never with such garb as to reflect ill upon its dignity. Under ceremonial circumstances Initiates of degrees I^o-III^o wear it together with a black robe trimmed in the individual's degree-color (I^o=white, II^o=red, III^o= silver). Initiates of degrees IV^o-VI^o wear either robes of the appropriate degree color or black robes trimmed in the individual's degree-color. III^o+ Initiates may wear a black clerical collar.

Appendix 7: Temple of Set Articles of Incorporation

Temple of Set Articles of Incorporation

July 29, X ÆS/1975 CE

[Filed Superior Court October 28, 1975/Howard C. Menzel, County Clerk by Laura Eaton, Deputy Clerk. Great Seal of the State of California affixed October 21, 1975 by March Fong Eu, Secretary of State. #756672 Endorsed/Filed in the office of the Secretary of State of the State of California October 20, 1975/March Fong Eu, Secretary of State/by James E. Harris, Deputy.]

- I. Name of this corporation shall be Temple of Set.
- II. The purposes for which this corporation is formed are:
 - (a) The specific and primary purposes are to operate an organization for religious purposes.
 - (b) The general purposes and powers are to have and to exercise all rights and powers conferred on non-profit corporations on the laws of California, including the power to contract, rent, buy or sell personal or real property; provided, however, this corporation shall not, except to an insubstantial degree, engage in any activities or exercise any power that are not in furtherance of the primary purposes of this corporation.
 - (c) No substantial part of the activities of this corporation shall consist of carrying on propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate or intervene in any political campaign (including the publishing or distribution of statements) on behalf of any candidate for public office.
- III. This corporation is organized pursuant to the General Non-Profit Corporation Law of the State of California and does not contemplate the gain or profit to the members thereof and is organized for non-profit purposes.
- IV. The principal office for the transaction of this business of this corporation is located in the County of Santa Barbara, State of California.

- V. The names and addresses of the persons who are to act in the capacity of Directors until the election of their successors are:

Michael A. Aquino
Post Office Box 243
Santa Barbara, California 93102

William F. Murray
45 West Sixth Street
Winnemucca, Nevada 89445

L. Dale Seago
1440 Twenty-Third Street #107
Santa Monica, California 90404

- VI. The authorized number and qualifications of members of the corporation, the different classes of membership, if any, the property, voting, and other rights and privileges of members and their liability for dues and assessments and the method of collection thereof, shall be as set forth in the By-Laws.
- VII. The property of this corporation is irrevocably dedicated to religious purposes, and no part of the net income or assets of this organization shall ever inure to the benefit of any private persons. Upon the dissolution or winding up of the corporation, its assets, remaining after payment or provision for payment, of all debts and liabilities of this corporation shall be distributed to a nonprofit fund, foundation, or corporation which is organized and operated exclusively for religious purposes and which has established its tax exempt status under section 501(c)(3) of the Internal Revenue Code.
- VIII. Any action required or permitted to be taken by the Board of Directors under any provision of law may be taken without a meeting, if all members of the Board shall individually or collectively consent in writing to such action. Such written consent or consents shall be filed with the minutes of the proceedings of the Board. Such action by written consent shall have the same force and effect as the unanimous vote of such Directors. Any certificate or other document filed under any provision of law which relates to actions so taken shall state that action was taken by the unanimous written consent of the Board of Directors without a meeting and that the Articles of Incorporation authorize the Directors to so act, and such statement shall be prima-facie evidence of such authority.

In witness whereof, the undersigned, being the persons hereinabove named as the first Directors, have executed these Articles of Incorporation this 29th day of July, 1975.

/s/ Michael A. Aquino [Notarized]
/s/ William F. Murray [Notarized]
/s/ L. Dale Seago [Notarized]

Appendix 8: Temple of Set By-Laws

Temple of Set By-Laws

July 4, X ÆS/1975 CE
Amended as of September 21, XXXVIII ÆS/2003 CE

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Article 1. Offices

Section 1.01. Principal Office

The principal office for the transaction of the business of this corporation is located in the City and County of San Francisco, California, United States of America.

Section 1.02. Other Offices

The corporation may also have offices at such other places, within or without the State of California where it is qualified to do business, as its business may require and as the High Priest may from time to time designate.

Article 2. Affiliation

Section 2.01. Temple/Corporate Affiliation

The Temple of Set, both as a religious organization and as a corporation, shall not be a member of, or affiliated with any other organization or institution.

Section 2.02. Initiate Affiliation

SubSection 2.02.1. Religious

An individual Initiate of the Temple of Set may be a member of, or affiliated with another primarily religious organization or institution, or may have a religious affiliation to an otherwise secular organization or institution, as determined by the High Priest, during I^o Initiate status only.

SubSection 2.02.2. Initiatory

An individual Initiate of the Temple of Set may be a member of, or affiliated with another initiatory organization or institution as long as, in the evaluation of any IV^o+ Initiate, such membership does not conflict with or take precedence over membership in the Temple of Set.

Article 3. Membership

Section 3.01. *Initiatory*

There shall be six degrees of initiatory membership in the Temple of Set: Setian I°, Adept II°, Priest or Priestess of Set III°, Magister or Magistra Templi IV°, Magus or Maga V°, and Ipsissimus or Ipsissima VI°.

Section 3.02. *Setian I°*

SubSection 3.02.1. *Admission*

Any person may become a Setian I° who has attained the age of eighteen (18) years, is in sympathy with the purposes of the Temple of Set, has indicated an interest in furthering its program, has contributed to the Temple of Set the admission fee, has not been a previous member of the Temple, and is admitted to membership by a III°+ Initiate, such admission be communicated in writing to the Executive Director within ten days. Applicants with previous membership are discussed in Section 3.14.

SubSection 3.02.2. *II° Time-Limit*

Initial membership as a Setian I° is for a maximum of two years. If by the end of that period the individual has not attained II° Recognition, affiliation with the Temple shall be automatically terminated. Exceptions to this two-year I° limitation may be granted by any III°+ Initiate for a maximum of six additional months. Only the High Priest may grant additional extensions beyond this six-month period.

SubSection 3.02.3. *Expulsion*

A Setian I° may be expelled from the Temple of Set by a III°+ Initiate. Such a decision must be communicated in writing to the High Priest and to the Executive Director within ten days following the decision.

Section 3.03. *Adept II°*

SubSection 3.03.1. *Recognition*

A Setian may be Recognized to Adept II° if a III°+ Initiate deems that person deserving of the II°. Such a Recognition must be communicated in writing to the Executive Director within thirty days after it is proclaimed, and this communication must be signed by the III°+ Initiate who has proclaimed the Recognition.

SubSection 3.03.2. *Downgrade/Expulsion*

An Adept II° may be downgraded in degree and/or expelled from the Temple of Set by a III°+ Initiate. Such a decision must be communicated in writing to the High Priest and to the Executive Director within ten days following the decision.

SubSection 3.03.3. *ReRecognition*

In the case of a return to the I° either voluntarily or involuntarily, the person in question shall be expelled from the Temple at the end of one year if II° Recognition is not reattained by that time.

Section 3.04. *Priest/Priestess of Set III°*

SubSection 3.04.1. *Recognition*

An Adept II° may be Recognized to Priest or Priestess of Set III° if a IV°+ Initiate deems that person Elect to the III°. A minimum of a thirty-day advance notice of the proposed Recognition must be communicated to all III°+ Initiates of the Temple by the individual proposing the Recognition. Following the end of the thirty-day advance notice period, the Recognition must be communicated in writing to the High Priest and the Executive Director within fifteen days of the formal Recognition. These communications must be signed by the IV°+ Initiate who has proclaimed the Recognition, and at least two other IV°+ Initiates must concur in writing and so notify the High Priest and Executive Director.

SubSection 3.04.2. *Corporate Voting Membership*

Only III°+ Initiates shall be considered voting members of the Temple of Set, Inc. for purposes of amending these By-Laws.

SubSection 3.04.3. *Expulsion*

A Priest or Priestess of Set III° may not be involuntarily downgraded in degree. The individual may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within fifteen days following that decision, and at least five voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director. This section may not be invoked to expel an incumbent Councillor nor any incumbent officer named within these By-Laws.

Section 3.05. *Magister/Magistra Templi IV°*

SubSection 3.05.1. *Recognition*

A Priest or Priestess of Set III° may be Recognized to Magister or Magistra Templi IV° by decision of the High Priest. A minimum of a thirty-day advance notice of the proposed Recognition must be communicated to all IV°+ Initiates of the Temple by the High Priest. Following the end of the thirty-day advance notice period, the Recognition must be communicated in writing to the Executive Director and to all voting Councillors, and at least five voting Councillors must indicate their approval of the decision in writing to the High Priest and to the Executive Director.

SubSection 3.05.2. *Expulsion*

A Magister or Magistra Templi IV° may not be involuntarily downgraded in degree. The individual may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within fifteen days following that decision, and at least six voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director. This section may not be invoked to expel an incumbent Councillor nor any incumbent officer named within these By-Laws.

Section 3.06. *Magus/Maga V°*

SubSection 3.06.1. *Recognition*

A Magister or Magistra Templi IV° may be Recognized to Magus or Maga V° by decision of the High Priest. A minimum of a thirty-day advance notice of the proposed Recognition must be communicated to all IV°+ Initiates of the Temple by the High Priest. Following the end of the thirty-day advance notice period, the Recognition must be communicated in writing to the Chairman of the Council and the Executive Director, and all nine voting Councillors must indicate their approval of the decision in writing to the High Priest and to the Executive Director.

SubSection 3.06.2. *Expulsion*

A Magus or Maga V° may not be involuntarily downgraded in degree. The individual may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within fifteen days following that decision, and at least seven voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director. This section may not be invoked to expel an incumbent Councillor nor any incumbent officer named within these By-Laws.

Section 3.07. *Ipsissimus/Ipsissima VI°*

SubSection 3.07.1. *Recognition*

A Magus or Maga V° may be Recognized to Ipsissimus or Ipsissima VI° by decision of the individual Magus or Maga in question. This decision must be communicated to the High Priest, the Chairman of the Council, and the Executive Director, and at least five voting Councillors must indicate their approval of the decision in writing to the High Priest and to the Executive Director.

SubSection 3.07.2. *Expulsion*

An Ipsissimus or Ipsissima VI° may not be involuntarily downgraded in degree. The individual may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within fifteen days following that decision, and at least eight voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director. This section may not be invoked to expel an incumbent Councillor nor any incumbent officer named within these By-Laws.

Section 3.08. *Voluntary Lower Degree Resumption*

An Initiate of any initiatory (II°-VI°) degree may voluntarily return to any lower degree by notifying the Executive Director in writing.

Section 3.09. *Honorary Setian*

SubSection 3.09.1. *Conferral*

Non-initiatory membership as an Honorary Setian may be conferred by any IV°+ Initiate. Such conferral must be communicated to the High Priest and the Executive Director within ten days. Honorary Setians pay no admission fee or annual dues for life.

SubSection 3.09.2. *Expulsion*

An Honorary Setian may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be communicated in writing to the Executive Director and to all voting Councillors within ten days following that decision, and at least five voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director.

Section 3.10. *Membership Records Access*

Names, addresses, and all other information kept in the membership database files of all members of the Temple of Set shall be made available to any III^o+ upon demand. Any III^o+ may not reveal any information so gained outside the Priesthood of Set III^o+ without prior written authorization from a IV^o+ Initiate.

Section 3.11. *Admission Fees and Annual Dues*

SubSection 3.11.1. *Admission/Dues Determination*

The admission fee and the annual dues amount are each set by the High Priest. These may not be changed more than once in a twelve-month period. To change them, the High Priest must notify the Council of Nine and receive written approval from at least five voting Councillors.

SubSection 3.11.2. *Annual Dues*

To maintain membership, each Initiate of the Temple of Set must annually pay such dues, to be equal for all Initiates. A postage surcharge of up to 10% of the annual dues may also be charged for overseas Initiates, as determined by the Treasurer and approved by the High Priest.

SubSection 3.11.3. *NonRenewal Membership Cancellation*

The Executive Director may cancel the membership of any Initiate who fails to pay his dues in accordance with SubSection 3.11.2 within sixty days following the dues deadline as preannounced in the *Scroll of Set*. Extensions to this dues deadline for up to sixty days may be granted by the High Priest, Treasurer, Executive Director, or Chairman of the Council, provided written notice of such extension is sent to the Executive Director and High Priest. Longer extensions may be granted by the High Priest or the Chairman of the Council only with the approval in writing of at least five voting Councillors.

Section 3.12. *Resignation*

Any Initiate or Honorary Setian of the Temple of Set may withdraw from the Temple by so notifying any III^o+ Initiate in writing. The Executive Director may accept written notice concerning the resignation of a I^o or II^o Initiate from any III^o+ as if it were sent by the individual resigning.

Section 3.13. *Pre-Incorporation Initiatory Degrees*

Determination of degrees of members received prior to the incorporation of the Temple of Set shall be made by the High Priest and communicated in writing to the Executive Director and the Council of Nine not later than October 31, 1975 CE.

Section 3.14. *Readmission*

SubSection 3.14.1. *After Voluntary Resignation*

Readmission of any former Initiate of the Temple of Set who was not expelled from the Temple shall be at the discretion of any III^o+ Initiate of the Temple (if formerly I^o or II^o), and at the discretion of the High Priest (if formerly III^o+). Any individual so readmitted must comply with any procedures determined to bring membership status current as determined by the Executive Director.

SubSection 3.14.2. *After Expulsion*

Readmission of any former Initiate of the Temple of Set who was expelled from the Temple shall be at the discretion of the High Priest. Such a readmission authorized by the High Priest must be communicated in writing to the Executive Director and all Councillors, and at least five voting Councillors must indicate their approval of the decision in writing to the High Priest and Executive Director.

SubSection 3.14.3. *Readmission II^o Time Limit*

The membership of any person readmitted to the Temple of Set as a I^o Initiate shall automatically cease at the end of one year if II^o Recognition is not attained by that time. Extensions to this one-year time limit may be granted by the High Priest.

SubSection 3.14.4. *Degree Upon Readmission*

An individual may be readmitted at the same or lower degree as held previously, as determined by the readmitting authority.

Article 4. Council of Nine

Section 4.01. *Name and Authority*

The Board of Directors of the Temple of Set, Inc. shall be known as the Council of Nine. All references to “the Council” in these By-Laws refer to the Council of Nine. All references to “the Chairman” in these By-Laws refer to the Chairman of the Council of Nine.

Section 4.02. *Membership*

The Council of Nine shall consist of nine voting Councillors, each of whom holds the III^o+. In addition to these nine voting Councillors, the High Priest and the Executive Director shall be *ex officio* nonvoting members of the Council.

Section 4.03. *Councillor Term of Office*

Each voting Councillor shall serve a nine-year term of office ending June 30 or upon the confirmation of a successor to that Council seat.

Section 4.04. *Councillor Selection*

Vacancies on the Council of Nine through either expiration of a term of office, voluntary resignation, or incapacity as determined per Section 4.05 shall be filled in the following manner:

SubSection 4.04.1. *Announcement*

The Chairman of the Council shall announce to the IV^o+ and the Executive Director that a vacancy has occurred or is scheduled to occur. If there is no Chairman in office, any Councillor may make this announcement.

SubSection 4.04.2. *Nomination/Election*

Any IV^o+ Initiate may propose a name to the Executive Director within two weeks following the Chairman's announcement. The Executive Director will verify that each proposed individual is willing to serve, then announce those proposed names to the IV^o+ and request approvals in writing. Each IV^o+ may send in an approval for only one of the proposed names. A majority approval by the IV^o+ will confirm the approved individual to the seat.

SubSection 4.04.3. *Run-Offs*

If there is no majority approval, the Executive Director will announce the two names with the most approvals and request run-off votes as necessary to obtain the majority. The Executive Director will provide tabulations of all received approvals to the High Priest and the Chairman of the Council. If after three or more run-offs no candidate has received a majority approval, and if there is a matter pending which requires Council voting or confirmation, the High Priest may appoint one of the two run-off-candidates as the new Councillor. If the Executive Director has not completed the procedures of this Section within two months from the date of the seat vacancy, or if there is no Executive Director in office, the High Priest may at his option administer the procedures.

Section 4.05. *Removal for Incapacity*

SubSection 4.05.1. *Definition*

“Incapacity” as used within this Section is defined as “a general incapacity of the individual to wisely and competently execute the Councillorship or Chairmanship as applicable”. The determination may be based on either physical (presence, health, etc.) or dispositional (contactability, responsiveness, attentiveness, etc.) factors. It may not be based on the individual's opinion or judgment concerning specific issues before the Council.

SubSection 4.05.2. *Determination/Approval: Councillor*

Incapacity of a Councillor to execute his office shall be determined by the Chairman of the Council. Such a determination must be approved in writing by a minimum of six other voting Councillors, such approval to be communicated to the High Priest, the Chairman of the Council, and the Executive Director.

SubSection 4.05.3. *Determination/Approval: Chairman*

Incapacity of the Chairman of the Council to execute his office shall be determined in writing by a minimum of seven voting Councillors, such approval to be communicated to the High Priest, the Chairman of the Council, and the Executive Director. An individual so removed from the Chairmanship will continue in his regular Council seat unless removed from it in accordance with SubSection 4.05.2.

Section 4.06. *Quorum*

A quorum of the Council shall consist of all nine voting Councillors.

Section 4.07. *Resources*

The High Priest and the Executive Director will ensure that the resources of the Temple of Set, both administrative and financial, are used to the greatest reasonable extent to assist the Council in carrying out its responsibilities.

Section 4.08. *Chairmanship Selection*

SubSection 4.08.1. *Nomination/Election*

As soon as possible following July 1 and not later than August 1 of each year, or whenever the office of Chairman of the Council of Nine becomes vacant, any Councillor may propose any voting Councillor to serve as Chairman of the Council of Nine, term of office to expire August 31 of the following year or upon confirmation of the next Chairman. Such proposals will be made to the Executive Director. The Executive Director will verify that each proposed individual is willing to serve, then announce all proposed names to the Council and request approvals in writing. Each voting Councillor may send in an approval for only one of the proposed names. A minimum of six approvals will confirm the individual to the Chairmanship.

SubSection 4.08.2. *Run-Offs*

If no name receives six approvals, the Executive Director will announce the two names with the most approvals and request as many run-off approvals as necessary to obtain the six-minimum. The Executive Director will provide tabulations of all received approvals to the Council.

SubSection 4.08.3. *Procedure*

If the Executive Director has not completed the procedures of this Section within two months from the date of the Chairmanship vacancy, or if there is no Executive Director in office, the High Priest may at his option administer the procedures.

SubSection 4.08.4. *Council Seat Priority*

If there are any seat-vacancies on the Council, they must be filled according to Section 4.04 before a successor Chairman can be appointed under this Section.

Section 4.09. *Catastrophic Absence of Officers*

If the Temple of Set finds itself with no High Priest, no Chairman, and no Executive Director, then the voting Councillor with the longest current continuous membership on the Council will serve as Chairman *pro tem* for the purpose of (1) filling any and all vacancies on the Council of Nine, then (2) appointing a new High Priest, and (3) serving as required until a new Chairman is appointed in accordance with Section 4.08.

Section 4.10. *Comprehensive Access*

All records and documents of the Temple of Set, and all Temple-related records and documents of any III^o+ Initiate involving the Temple of Set, shall be made instantly available to the Council or to any individual Councillor upon demand. This includes material in any medium or format: printed, electronic, audiovisual, or otherwise.

SubSection 4.10.1. *Council Restriction*

Any individual Councillor who invokes Section 4.10 may not reveal any information so accessed outside the Council without prior written authorization from the Chairman, communicated to the entire Council.

SubSection 4.10.2. *Non-Councillor-Requested Restriction*

Any Initiate who provides information to any Councillor not requested under 4.10 may place the information under SubSection 4.10.1 restriction by notifying the Councillor in writing.

SubSection 4.10.3. *Noncompliance*

Any member of any degree who withholds or destroys information requested under Section 4.10 may be expelled per the procedures of Article 3 for this reason.

Section 4.11. *Finance*

All Councillors serve without compensation. They shall be reimbursed for reasonable expenses of their office as determined by the Chairman of the Council.

Section 4.12. *Corporate Board Minutes*

A record of minutes of the Council of Nine, when it is functioning specifically as a board of directors for corporate purposes, shall be kept by the Executive Director.

Article 5. High Priest of Set

Section 5.01. *Responsibility and Authority*

The responsibility and authority to determine all organization, policies, and programs of the Temple of Set, in compliance with and subordinate to its Articles of Incorporation and By-Laws, shall rest with the High Priest (or High Priestess) of Set. All standing policies established under this Section shall be recorded in the *Crystal* or *Onyx Tablets of Set* as applicable to all Initiates or the Priesthood of Set respectively.

Section 5.02. *Corporate President*

The High Priest shall perform all duties of a corporate president required by law.

Section 5.03. *Selection and Term*

SubSection 5.03.1. *Initiatory Degree*

The High Priest shall hold the IV^o+

SubSection 5.03.2. *Appointment*

The Chairman of the Council of Nine shall appoint the High Priest. The appointment must be approved in writing by at least five other voting Councillors, communicated by them individually to the Chairman, the Executive Director, and each other.

SubSection 5.03.3. *Term*

The High Priest shall serve without fixed term until resignation or removal from office. He may resign from office by notifying both the Chairman of the Council and the Executive Director in writing.

Section 5.04. *Removal*

SubSection 5.04.1. *Council of Nine*

The Chairman of the Council may remove the High Priest from office if he feels that there is just cause for doing so. Such a decision must be approved in writing by at least six other voting Councillors, communicated by them individually to the High Priest, Chairman, Executive Director, and each other.

SubSection 5.04.2. *Masters of the Temple*

The High Priest may be removed from office by a 3/4 vote of all IV^o+ Initiates. Such vote shall be called on a petition submitted by 1/3 of the IV^o+ Initiates to any Councillor. This vote will be jointly supervised by the Council and the Executive Director.

SubSection 5.04.3. *Office Restrictions*

An Initiate removed from the High Priesthood per Section 5.04 may not hold office as Chairman or High Priest for a period of five years from removal.

Section 5.05. *Finance*

The High Priest may serve with or without compensation as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses of his office as determined by the Chairman of the Council.

Article 6. Executive Director

Section 6.01. *Responsibility and Authority*

All administrative operations of the Temple of Set, in compliance with and subordinate to its Articles of Incorporation and By-Laws, and thereunder subject to the instructions of the High Priest, shall be determined and supervised by the Executive Director.

Section 6.02. *Corporate Vice President/Secretary*

The Executive Director shall perform all duties of a corporate vice president/secretary required by law.

Section 6.03. *Selection and Term*

SubSection 6.03.1. *Initiatory Degree*

The Executive Director shall hold the III^o+

SubSection 6.03.2. *Appointment*

The Chairman of the Council of Nine shall appoint the Executive Director. The appointment must be approved in writing by at least four other voting Councillors, communicated by them individually to the Chairman, the High Priest, and each other.

SubSection 6.03.3. *Term*

The Executive Director shall serve without fixed term until resignation or removal from office. He may resign from office by notifying both the Chairman of the Council and the High Priest in writing.

Section 6.04. *Removal*

The Chairman of the Council may remove the Executive Director from office if he feels that there is just cause for doing so. Such a decision must be approved in writing by at least five other voting Councillors, communicated by them individually to the High Priest, Chairman, Executive Director, and each other.

Section 6.05. *Finance*

The Executive Director may serve with or without compensation as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses of his office as determined by the High Priest.

Article 7. Treasurer

Section 7.01. *General*

SubSection 7.01.1. *Responsibility and Authority*

All financial operations of the Temple of Set, in compliance with and subordinate to its Articles of Incorporation and By-Laws, and thereunder subject to the instructions of the Executive Director, shall be determined and supervised by the Treasurer.

SubSection 7.01.2. *Fiscal Year and Annual Reports*

Fiscal year of the Temple of Set shall be the calendar year. Within three months following the close of each fiscal year, the Treasurer shall prepare and submit to the High Priest, the Executive Director, and the Council of Nine an annual financial statement of that fiscal year. The financial statement shall be prepared in accordance with sound accounting practices, and may at the Executive Director's discretion be certified by a public accountant.

SubSection 7.01.3. *Records and Access*

The Treasurer shall keep and maintain adequate and correct records of the Temple of Set's corporate properties and business transactions, including accounts of its assets, liabilities, receipts, disbursements, gains, and losses. These records may be computer-based or physical. These computer programs/files and/or books are the property of the Temple of Set.

SubSection 7.01.4. *Priesthood and Council Access*

All Temple financial records are open for inspection at any reasonable time by any III^o+ Initiate. Such right to inspection includes the right to make extracts and copies only if the inspector is a Councillor, and any such extracts and copies are automatically Council-protected documents per SubSection 4.10.1.

SubSection 7.01.5. *Government Access*

On request of a county government assessor, the Temple of Set, Inc. shall make available at its principal office in California or at a place mutually acceptable to the assessor and the corporation a true copy of business records relevant to the amount, cost, and value of property, subject to local assessment, which it owns, claims, possesses, or controls within the county.

Section 7.02. *Corporate Treasurer*

The Treasurer shall perform all duties of a corporate treasurer required by law.

Section 7.03. *Selection and Term*

SubSection 7.03.1. *Initiatory Degree*

The Treasurer shall hold the III^o+

SubSection 7.03.2. *Councillorship*

The Treasurer may be a voting Councillor. If so, his rights and responsibilities as a Councillor take precedence over Treasurer duties, as he determines.

SubSection 7.03.3. *Appointment*

The Chairman of the Council of Nine shall appoint the Treasurer. The appointment must be approved in writing by at least four other voting Councillors, communicated by them individually to the Chairman, the High Priest, and each other. The Chairman may require the Treasurer to be bonded at the expense of the Temple of Set.

SubSection 7.03.4. *Term*

The Treasurer shall serve without fixed term until resignation or removal from office. He may resign from office by notifying both the Chairman of the Council and the Executive Director in writing.

Section 7.04. *Removal*

The Chairman of the Council may remove the Treasurer from office if he feels that there is just cause for doing so. Such a decision must be approved in writing by at least five other voting Councillors, communicated by them individually to the High Priest, Chairman, Executive Director, and each other.

Section 7.05. *Finance*

The Treasurer may serve with or without compensation as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses of his office as determined by the Executive Director.

Section 7.06. *Expenditure Authorization*

Checks drawn on the account of the Temple of Set shall require two signatures. One will normally be that of the Treasurer and the other that of either the High Priest, the Executive Director, or the Chairman of the Council. Should the Treasurer be temporarily incapacitated or unavailable, the two signatures may be those of any two of the other three authorized signatories.

Section 7.07. *Balanced Budget*

The Temple of Set shall operate with an annually balanced budget. The High Priest or the Chairman of the Council may authorize the incurring of short-term indebtedness, such as charge accounts, in the name of the Temple of Set.

Section 7.08. *Special Funds*

The Temple of Set may reserve money and property in special funds, managed by the Treasurer, dedicated to specific purposes or not, separate from normal operating funds, as appropriate to its religious and organizational goals.

SubSection 7.08.1. *Donation Requirements*

Any donation to the Temple of Set with a value greater than 1% of the sum of monetary items within all special funds as reported at the beginning of the fiscal year (or, if the special funds total less than US\$100,000, then any donation of US\$1,000 or greater) is to be placed into these special funds, separate from normal operating funds, unless specifically donated to the operating funds.

SubSection 7.08.2. *Donor Designation*

Donors may specify one or more special funds to receive their donations if they wish, regardless of value.

SubSection 7.08.3. *Non-Monetary Property*

The value of non-monetary property in special funds will be jointly estimated by the High Priest, the Executive Director, and the Treasurer. Such property may be converted to monetary amounts at the discretion of the High Priest.

SubSection 7.08.4. *Use*

The Treasurer may use special and/or operational funds to maintain property within special funds, to an annual maximum of 5% of the property's estimated value. Any other expenditure from special funds must be preauthorized by the High Priest and preapproved in writing by at least seven voting Councillors to the High Priest, the Chairman of the Council, and the Executive Director.

Article 8. Information Director

Section 8.01. *Responsibility and Authority*

All electronic/computer-based/accessed operations of the Temple of Set, in compliance with and subordinate to its Articles of Incorporation and By-Laws, and thereunder subject to the instructions of the Executive Director, shall be determined and supervised by the Information Director.

Section 8.02. *Selection and Term*

SubSection 8.02.1. *Initiatory Degree*

The Information Director shall hold the III^o+

SubSection 8.02.2. *Appointment*

The Executive Director shall appoint the Information Director. The appointment must be approved in writing by at least five voting Councillors, communicated by them individually to the Chairman, the Executive Director, and each other.

SubSection 8.02.3. *Term*

The Information Director shall serve without fixed term until resignation or removal from office. He may resign from office by notifying the Executive Director and the Chairman of the Council in writing.

Section 8.03. *Removal*

The Executive Director or the Chairman of the Council may remove the Information Director from office if he feels that there is just cause for doing so. Such a decision must be approved in writing by at least six voting Councillors, communicated by them individually to the Chairman, Executive Director, and each other.

Section 8.04. *Finance*

The Information Director may serve with or without compensation as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses of his office as determined by the Executive Director.

Article 9. Insignia

Section 9.01. *General*

SubSection 9.01.1. *Temple of Set*

Insignia of the Temple of Set shall consist of a pentagram, two points upraised, against a circular field. The edges of the pentagram shall not touch the circular field. This insignia may be used by any member of the Temple of Set in accordance with the provisions of this Article, but it shall not be embellished with any other designs or have any other insignia superimposed upon it.

SubSection 9.01.2. *Temple of Set, Inc. Corporate Seal*

The corporate seal of the Temple of Set, Inc. shall consist of the Insignia of the Temple as defined in SubSection 9.01.1 encircled by the words: “[arcing over the top:] TEMPLE OF SET [arcing under the bottom:] INC. OCT 20, 1975 • CALIFORNIA”. This seal may be affixed to corporate instruments by the corporate president (High Priest), vice president/secretary (Executive Director), and treasurer (Treasurer) only, but failure to affix it shall not affect the validity of any such instrument.

Section 9.02. *Initiatory and Honorary Member Insignia*

SubSection 9.02.1. *Setian I°*

Insignia of the I° is a silver pentagram, two points upraised, against a circular field of white.

SubSection 9.02.2. *Adept II°*

Insignia of the II° is a silver pentagram, two points upraised, against a circular field of red.

SubSection 9.02.3. *Priest/Priestess of Set III°*

Insignia of the III° is a silver pentagram, two points upraised, against a circular field of black.

SubSection 9.02.4. *Magister/Magistra Templi IV°*

Insignia of the IV° is a silver pentagram, two points upraised, against a circular field of blue.

SubSection 9.02.5. *Magus/Maga V°*

Insignia of the V° is a silver pentagram, two points upraised, against a circular field of purple.

SubSection 9.02.6. *Ipsissimus/Ipsissima VI°*

Insignia of the VI° is a silver pentagram, two points upraised, against a circular field of gold.

SubSection 9.02.7. *Honorary Setian*

Insignia of Honorary Setian is a gold pentagram, two points upraised, against a circular field of green.

Section 9.03. *Wear and Usage*

No member of the Temple of Set may wear or otherwise use the insignia of a degree other than that which he currently holds.

Article 10. Orders

Section 10.01. *Definition*

The term “Order” designates a suborganization of the Temple of Set supervised by one or more IV°+ Initiates as Grand Master/Co-Grand Masters. An Order is generally concerned with the conception and development of a widely-applicable magical philosophy, and is not normally geographically-localized.

Section 10.02. *Creation/Dissolution*

Any IV°+ Initiate may create an Order, but may not serve as Grand Master/Co-Grand Master of more than two Orders at a time. An Order may be dissolved by decision of its Grand Master, subject to approval of the High Priest, as communicated to the Executive Director. In the absence of a Grand Master, an Order may operate up to one year under an Acting Grand Master (SubSection 10.03.1). If a new IV°+ Grand Master has not been selected by that time, the AGM must either inactivate the Order or reconstitute it as an Element or Pylon.

Section 10.03. *Authority*

The Grand Master/Co-Grand Master of an Order exercises complete authority over that Order subject to these By-Laws and any policies of the High Priest concerning all Orders generally as published in the *Jeweled Tablets of Set*.

SubSection 10.03.1. *Acting Grand Master*

A Grand Master may appoint an Acting Grand Master, who must hold the III^o+, for a maximum, non-renewable period of one year. The Grand Master may withdraw this appointment at any time. If a Grand Master relinquishes his office without appointing a new Grand Master, the High Priest may appoint an Acting Grand Master until the Order selects a new IV^o+ Grand Master.

Section 10.04. *Admission/Expulsion*

SubSection 10.04.1. *Decision*

Order admissions or expulsions are decided by the Grand Master. Such Order admissions or expulsions will not affect the standing of the individual involved as an Initiate of the Temple of Set. All Order admissions and expulsions must be promptly reported to the Executive Director by the Grand Master.

SubSection 10.04.2. *II^o+ Recognition Requirement*

Orders will accept only II^o+ Initiates or Honorary Members of the Temple of Set as Order members.

SubSection 10.04.3. *Additional Order Memberships*

A member of the Temple of Set may belong to a maximum of one Order unless the Grand Masters of that Order and any proposed additional Order(s) agree that additional Order membership is acceptable.

Section 10.05. *Insignia*

Order insignia may be worn either together with Temple of Set insignia or alone. When worn together with Temple insignia, the Order insignia must not conflict with, displace, or cover it.

Article 11. Elements

Section 11.01. *Definition*

The term “Element” designates a suborganization of the Temple of Set supervised by one or more II^o+ Initiates as Director/Co-Directors. An Element is generally concerned with a special project and/or skill, and is not normally geographically-localized.

Section 11.02. *Creation/Dissolution*

Any III°+ Initiate may create or Sponsor an Element. If an Adept II° is to serve as Director, the Element must be sponsored by a III°+ Initiate. An Element may be dissolved by decision of its Director, its Sponsor, or by decision of any Master of the Temple as communicated to the Director, Sponsor, Executive Director, and High Priest. If a Master of the Temple determines to dissolve an Element, the Element will cease activities immediately. The Element may resume activities if the High Priest reverses the Master's decision within 30 days following notification.

Section 11.03. *Authority*

The Director of an Element exercises complete authority over that Element subject to these By-Laws, any policies of the High Priest concerning Elements published in the *Jeweled Tablets of Set*, and approval of the Sponsor (if the Director is II°).

Section 11.04. *Admission/Expulsion*

Element admissions or expulsions are decided by the Director. Such Element admissions or expulsions will not affect the standing of the individual involved as an Initiate of the Temple of Set. All Element admissions and expulsions must be promptly reported to the Executive Director by the Element Director.

Section 11.05. *Access to Activities*

Elements may, as determined by the Director, open their activities to nonmembers of the Temple of Set, as long as such nonmembers are respectful of and courteous towards the Temple.

Section 11.06. *Insignia*

Element insignia may be worn either together with Temple of Set insignia or alone. When worn together with Temple insignia, the Element insignia must not conflict with, displace, or cover it.

Article 12. Pylons

Section 12.01. *Definition*

The term "Pylon" designates a suborganization of the Temple of Set supervised by one or more II°+ Initiates as Sentinel/Co-Sentinels. A Pylon may be concerned with either general or specialized initiatory interests, and is normally but not necessarily geographically-localized.

Section 12.02. *Creation/Dissolution*

Any III^o+ Initiate may create or Sponsor a Pylon, but may not serve as Sentinel of more than one Pylon at a time. If an Adept II^o is to serve as Sentinel, the Pylon must be sponsored by a III^o+ Initiate. A Pylon may be dissolved by decision of its Sentinel, its Sponsor, or by decision of any Master of the Temple as communicated to the Sentinel, Sponsor, Executive Director, and High Priest. If a Master of the Temple determines to dissolve a Pylon, the Pylon will cease activities immediately. The Pylon may resume activities if the High Priest reverses the Master's decision within 30 days following notification.

Section 12.03. *Authority*

The Sentinel of a Pylon exercises complete authority over that Pylon subject to these By-Laws, any policies of the High Priest concerning Pylons published in the *Jeweled Tablets of Set*, and approval of the Sponsor (if the Sentinel is II^o).

Section 12.04. *Admission/Expulsion*

SubSection 12.04.1. *Decision*

Pylon admissions or expulsions are decided by the Sentinel. Such Pylon admissions or expulsions will not affect the standing of the individual involved as an Initiate of the Temple of Set. All Pylon admissions and expulsions must be promptly reported to the Executive Director by the Sentinel.

SubSection 12.04.2. *Additional Pylon Memberships*

A member of the Temple of Set may belong to a maximum of one Pylon unless the Sentinels of that Pylon and any proposed additional Pylon(s) agree that additional Pylon membership is acceptable.

Section 12.05. *Access to Activities*

Only current Initiates of the Temple of Set shall be admitted to Pylon activities, the only exceptions being that prospective members or member spouses/significant others may be admitted to non-ceremonial-working meetings and social gatherings by advance permission of the Sentinel.

Section 12.06. *Insignia*

Pylon insignia may be worn either together with Temple of Set insignia or alone. When worn together with Temple insignia, the Pylon insignia must not conflict with, displace, or cover it.

Article 13. *The Scroll of Set*

Section 13.01. *Definition*

The electronic and/or physical newsletter of the Temple of Set shall be called *The Scroll of Set*. Any reference in these By-Laws to “the *Scroll*” refers to this newsletter.

Section 13.02. *Content*

Content of each issue is determined by the Editor. Documents submitted for inclusion by any IV^o+ Initiate will automatically be included providing that they are submitted to the Editor in normal submission format and prior to the deadline for the desired issue.

Section 13.03. *Distribution and Reproduction*

The *Scroll* is distributed to each Setian as a right of current membership. The *Scroll* may not be shown to and discussed with non-Initiates of the Temple. III^o+ Initiates may authorize limited, selected copies or extracts of its contents for reasonable purposes, as long as these do not disclose the identities of Setians without their prior approval.

Section 13.04. *Editor*

SubSection 13.04.1. *Appointment*

The High Priest shall appoint the Editor. Such an appointment must be approved in writing by at least five voting Councillors to the Chairman, the High Priest, and the Executive Director.

SubSection 13.04.2. *Term of Office*

The Editor shall serve without fixed term until resignation or removal from office. He may resign from office by notifying both the Chairman of the Council and the Executive Director in writing.

SubSection 13.04.3. *Removal*

The Chairman of the Council or the High Priest may remove the Editor from office if he feels that there is just cause for doing so. Such a decision must be approved in writing by at least six voting Councillors to the Chairman, the High Priest, and the Executive Director.

SubSection 13.04.4. *Finance*

The Editor may serve with or without compensation, as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses of his office as determined by the Executive Director.

Article 14. *The Jeweled Tablets of Set*

Section 14.01. *Definition*

Official reference documents of the Temple of Set will normally be included in *The Jeweled Tablets of Set*, an electronic and/or physical publication divided into six component collections:

SubSection 14.01.1. *The Crystal Tablet of Set*

The Crystal Tablet of Set includes papers generally relevant to all Initiates of the Temple of Set and particularly pertinent to Setians I°. The *Crystal Tablet* is distributed to each new Setian upon affiliation as part of the admissions packet, and updates are available to all Setians at cost. It will be Edited by the Executive Director. The *Crystal Tablet* may be shown to and discussed with non-Initiates of the Temple, and III°+ Initiates may authorize limited, selected copies or extracts of its contents for reasonable purposes.

SubSection 14.01.2. *The Ruby Tablet of Set*

The Ruby Tablet of Set includes papers generally relevant to all II°+ Initiates of the Temple of Set. It will be Edited by a III°+ Initiate. Access to the *Ruby Tablet* is restricted to II°+ Initiates, and will be available to all II°+ Initiates at cost. III°+ Initiates may authorize limited, selected copies or extracts of its contents for reasonable purposes.

SubSection 14.01.3. *The Onyx Tablet of Set*

The Onyx Tablet of Set includes papers generally relevant to all Initiates of the Priesthood of Set and particularly pertinent to the Priesthood of Set III°. It will be Edited by the High Priest. Access to the *Onyx Tablet* is restricted to III°+ Initiates. The *Onyx Tablet* is distributed to each new Priest upon Recognition, and updates are available to all Priests at cost.

SubSection 14.01.4. *The Sapphire Tablet of Set*

The Sapphire Tablet of Set includes papers generally relevant to all Masters of the Temple of Set IV°. It will be Edited by a IV°+ Initiate. Access to the *Sapphire Tablet* is restricted to IV°+ Initiates, and will be available to all IV°+ Initiates at cost.

SubSection 14.01.5. *The Amethyst Tablet of Set*

The Amethyst Tablet of Set includes papers generally relevant to the Work of the V°. It will be Edited by a IV°+ Initiate. Access to the *Amethyst Tablet* is restricted to IV°+ Initiates, and will be available to all IV°+ Initiates at cost.

SubSection 14.01.6. *The Topaz Tablet of Set*

The Topaz Tablet of Set includes papers generally relevant to the Work of the VI°. It will be Edited by a IV°+ Initiate. Access to the *Topaz Tablet* is restricted to IV°+ Initiates, and will be available to all IV°+ Initiates at cost.

Section 14.02. *Structure*

Each of the *Jeweled Tablets* shall be divided into two volumes: *I-Standing Documents* and *II-Varying Documents*.

SubSection 14.02.1. *I-Standing Documents*

I-Standing Documents consists of documents defining the Temple of Set's essential design and core philosophy. As such they cannot be included or removed from a *Tablet*, or modified within a *Tablet*, by the Editor or any other single official. Such inclusion/removal/modification can be proposed to the Chairman of the Council of Nine by any III°+ Initiate for the *Crystal/Ruby/Onyx Tablets*, and by any IV°+ Initiate for the *Sapphire/Amethyst/Topaz Tablets*, which proposal must be approved in writing by at least six voting members of the Council, such approval to be communicated to the Chairman, the High Priest, and the Executive Director by those Council members individually.

SubSection 14.02.2. *II-Varying Documents*

II-Varying Documents consists of documents, other than Standing Documents, determined by the Editor to be appropriate for inclusion in the *Tablet*. Varying Documents may be recommended by any Initiate with access to the *Tablet* in question. Varying Documents recommended by any IV°+ Initiate will automatically be included in the *Tablet* as long as that Initiate remains an active member of the Temple of Set.

Section 14.03. *Tablet Editors [other than Crystal and Onyx]*

SubSection 14.03.1. *Appointment*

The High Priest shall appoint the Editor. Such an appointment must be approved in writing by at least five voting Councillors to the Chairman, the High Priest, and the Executive Director.

SubSection 14.03.2. *Term of Office*

The Editor shall serve without fixed term until resignation or removal from office. He may resign from office by notifying both the Chairman of the Council and the Executive Director in writing.

SubSection 14.03.3. *Removal*

The Chairman of the Council or the High Priest may remove the Editor from office if he feels that there is just cause for doing so. Such a decision must be approved in writing by at least six voting Councillors to the Chairman, the High Priest, and the Executive Director.

SubSection 14.03.4. *Finance*

The Editor may serve with or without compensation, as determined by the Chairman of the Council. He shall be reimbursed for reasonable expenses of his office as determined by the Executive Director.

Article 15. Amendments to By-Laws

Section 15.01. *Effect*

These By-Laws shall become effective immediately upon their adoption. Amendments to these By-Laws shall become effective immediately upon their adoption unless the members in adopting them provide that they are to become effective at a later date.

Section 15.02. *Amendment Vote Requirement*

Subject to any provisions of law applicable to the amendment of By-Laws of non-profit corporations, these By-Laws, or any other of them, may be altered, amended, or repealed and new By-Laws adopted by a three-quarters majority vote of all III^o+ Initiates of the Temple of Set.

Section 15.03. *Amendment Vote Supervision*

A vote to affect these By-Laws in accordance with Section 15.02 shall be jointly supervised by the High Priest, the Chairman of the Council, and the Executive Director.

Section 15.04. *Amendment Initiative*

The High Priest may call for a vote to affect these By-Laws in accordance with Section 15.02 at his discretion. A vote must be called for upon receipt by the Executive Director of a petition signed by one-third of the III^o+ Initiates of the Temple of Set. Upon receipt of such a petition, the Temple of Set shall immediately cease all programs and activities involving the issue(s) in question until the vote has been conducted, announced, and implemented.

Section 15.05. *Recording*

The original or a copy of these By-Laws as amended or otherwise altered to date, certified by the Executive Director, as corporate secretary, shall be recorded and kept in the *Onyx Tablet of Set*.

Article 16. Interpretation of By-Laws

Section 16.01. *Interpretation*

Interpretation of the provisions of these By-Laws, where they are not clearly explicit, shall be by the High Priest. The Chairman of the Council may overrule such an interpretation. An overrule decision must be approved in writing by at least four other voting members of the Council to the High Priest, the Chairman, and the Executive Director.

Section 16.02. *Degree Identification*

As used in these By-Laws, the notation “+” following an initiatory degree means “this or any higher degree”.

Section 16.03. *Generic Gender Reference*

All degrees of membership and all offices within the Priesthood and Temple of Set may be held by persons of either sex. Use of masculine nouns/pronouns in these By-Laws is for simplicity only.

Section 16.04. *Written Notice*

Any “written notice” referred to in these By-Laws may be given in person, sent by postal mail, by commercial courier, facsimile, electronic mail, or other commonly-used methods of written/typed communication. It is always the responsibility of the sender to ensure that the written notice was received by the recipients, especially when using methods, like electronic mail, which are not highly reliable.

Appendix 9: Letter, William F. Murrery to M.A. Aquino

17 de June, X

Dear Magister Aquino, Counselor & Friend;
Salut!

Before getting to the meat of the matter, let me quote to you a portion of a letter I am currently drafting to Dr. LaVey. I want you to be aware of something that has hit me with megaton force. "... therefore I wish to inform you of my intention to withdraw from 'The Church of Satan, Inc.' and return to The Church of Satan which has been in existence for many thousands of years." To quote a recent bandied about quote, "'Nuff said?"!

O.K., here we go. The phone has been coming off the hook here since Friday, 13 Jun. Of course I was in Elko over the weekend, but when I returned Sunday morn, dear mother had a note pad of many pages with notes regarding who called and why. Sandy, the mailperson is now delivering by the bag. No joke!

For some reason I have become in the eyes of many, a sort of Vicar-General of the Caldron, or to put it in my own elegant way, a wailing wall for odds and sods from all over the lot. Alas (as the case may be), I am reaping seeds of my own sowing. For the past six years I have; answered every letter, returned every phone call, gone out of my way for every bloke who needed a visit, handed out advice and admonishments (when called for) -- because, like Popeye the Sailor, "I yam-what-I-yam!" Now, whether I am the recipient many times over of that famed Central Grotto decoration, "The Short End of the Stick" w/Splinter Cluster is an academic question. Though I must say that the letter I received from the group *a la nom de plume* "John Kincaid" re the nebulous nature of my Regional Agencyship was a monument of misinformation and downright fucking lies. All of this, of course, is stacked up in the useless lumber pile of the past. Having served its purpose, it is discarded.

Warlock Mark Harris and his lovely wife, Janice (Now **there** is a marriage made in Hell!) are currently visitors to Carpathia. Mother Keller will be up here some time today. It is raining, the hot spell breaking, and for three days a great black crow or magpie has been circling the block and the house. Good signs, I would say.

Three turgid paragraphs of preamble to open this letter. Not had, Bill, not had at all. Oh, well, it could have been worse. I can imagine your in-basket is overflowing, so is mine. So in some sort of order, mixing phone calls and letters but trying to keep them in sequence to the order of your "informational packet" which I hope will be a handy reference for you, and away we go;

Bits and Pieces

"Bill, if Dr. LaVey needs some money, why couldn't he sell off some of that is that is listed in that book that Wolfe wrote?"

"If it is money, I'll contribute something."

"And in this case my II° doesn't mean a fucking thing!"

"Who the hell does he think he is, the Pope? Shit, my dad bought all his degrees in the K.C. Is this what the Church of Satan is now?"

"I cried all night!"

"I am stronger, because of this, than I have ever been before."

“I think it is a joke.”

“Is this what he meant when he talked about whoopie-cushions?”

“I’ve been calling Central Grotto all day. All I get is that recording.”

“Does Magister Aquino really mean that I can write to him?”

“I saw this coming a year ago.”

“When my wife and I saw Dr. LaVey at Central the night of the 23rd, we were really surprised. He seemed so tired. Except for some girl with the name of Hansen, there seemed to be no one else there. I felt that he just wanted some friendly people to talk to - and listen to. He made me feel like he was my long-lost father. He was so gentle. It was all I could do to keep from calling him ‘Tony’. God damn it, he seemed so tired.”

“When we got back to the car, I turned to (husband) and said, ‘Oh, my god, he seemed so alone. I wanted to hold him in my arms.’”

“When we were driving back over the bridge, suddenly we both turned to each and in almost the same voice said, ‘Was **that** Dr. LaVey?’”

“Hey, Bill, is this some sort of backstairs revolution?”

“Is it true, can anyone ‘lift the Mandate’?”

“Poor Mr. (sic) LaVey, I am so embarrassed for him.” [Note: Seven other people expressed embarrassment. One of our Canadian members expressed it with such compassion: “I feel as though a very old and dear friend had unintentionally farted at the vicarage tea.”]

“What do I do now? Join the Hell’s Angels?”

“I see the hand of Diane LaVey in all this.” [Now **that** is an interesting thought.]

“Hey, is what happened down in Santa Cruz connected with all of this?”

“I saw all this shit coming when West II went down the tubes last year.”

“Who does he think he is - Richard Nixon?”

So far, that is just a brief sample of what has been coming in. I think I can see a trend starting to develop. Agree? Perhaps I am wrong. It is really too soon to tell.

Now this is what I have been doing. In my response to all telephone calls and in my answers to letters, I have been saying this: “Please do not react without chewing this over for a while. An emotional reaction is not what anyone needs right now. Besides, when you react emotionally, there is always the post operation of removing hoof from mouth! If nothing else, we are realistic and logical [or at least try to be]. Let’s base our reaction on this little story: When modern China opened its doors to western newsmen again, the then-current editor of the *Singapore Straits Times* (who has recently written a book on the Chinese Army; *P.L.A.*) was able to interview Marshal Chu Teh, one of the driving forces that created the P.L.A. One of the questions, in so many words, was ‘How did the collapse of the Roman Empire in the year 300 effect or affect the East?’. Marshal Chu pondered the question for only a few seconds and replied, ‘It is too soon to tell.’” I am telling everyone to stay cool and just wait.

For the most part, I think most folks are going to do this, for a number of reasons; 1. They are scared of getting in the way of “two of the Biggies slugging it out.”, 2. They will just give up and die on the vine. O.K. I am not too concerned about this lot. Perhaps they are the “chaff” you referred to. As we know, there are resignations starting to come in: you, Lilith, Dale, Shai, Harris, some others as well. My letter is on the drafting board.

Gumbo Ya Ya - or, What is Happening in “the Network”

On the 11th and 12th of July a meeting of all concerned in the Ohio area will be held at Warlock Huddleston’s place in Mt. Vernon. Warlocks Huddleston and Zabrecky have been

in constant contact with Warlocks Shai, Andrews, and Rev. McQuown. From what I can gather from Art Zabrecky's last phone communication, it looks like quite a mob from the Midwest will be there. I have instructed him and Ratley to make a full report to you. I have also indicated to them to immediately write you and tell you themselves their feelings regarding this whole matter (favorable to you, by the bye). But I want you to hear it firsthand from them, and not secondhand from me. That is why my charge to them. As you know, Warlock Zabrecky has phoned the Santa Barbara "hot line" several times. He seemed upset that you did not directly answer him. Art can be a bit impatient at times. I indicated to him the press of your work and this current situation, and also delivered a short lecture on common sense. He saw the point. You shall be hearing from him and Tom shortly.

Shai called for the second time last night when I was conducting the Harris' on the 50-cent tour of Carpathia. We had a good chat, and he indicated to me again his original reasons for dropping the III^o, and now the final act, his resignation from C of S, **Inc.** Please tell the lovely Lilith that we also talked of "Semper Barley" and happier times. My eyes got a little wet around the edges. Must be the dust and "chaff". Mike is such a good friend. Incidentally *va multimisc*, dear Priestess Lilith for the copy of your letter which came yesterday in the bag. You speak for all of us.

From our friends in Canada, much of interest. Long telephone call from Stu Munro last night. Incidentally Stu ("Cheech" to his friends) was most appreciative to receive the entire packet rather than just the letter.

To digress for the nonce: Had things continued to run at their usual pace, Priestess Wendall and I would have been in contact with you regarding Stuart Munro's possible appointment to the II^o. There is good reason for this. Currently the Eastern Canada Regional Agency is a shambles. I was compiling a report to you on this matter, but just didn't have all the facts yet. It really breaks my heart to report that [and this guy I considered a friend at one time] Stephen Hollander is just not doing the job. He refuses to respond to contacts from the people in his agency. This policy of non-contact has been in effect since the final gavel at East VI. Needless to say, our Canadian friends are up in arms about this. Prior to these events I had received a stack of complaints over the way Hollander [and Lynne Jarman] were conducting their meetings, the subject matter covered, and his general holier-than-fucking-thou attitude. People in the Ottawa-Hull area actually stopped coming to meetings. Now I wonder who was boycotting whom.

Anyway, Stu indicated to me in a letter of a week or so ago that he was ready to become a **working** member of the Church, and was wondering just what he could do. As you know, Stu is the Director of the Motorcycle Safety Program of the Canadian Ministry of Transport. Fact is, he wrote the course. Currently he has been traveling all over the continent, as not only has Canada accepted the program but the U.S., Great Britain, France, Switzerland, the Netherlands, Belgium, etc. are very interested. Stu will be in Paris on the 20th.

Incidentally when he was in Washington, D.C., he "recruited" the executive secretary of one of the "big wheels" in the Secretary of Transportation's Office. He felt very frustrated as he had no one in the D.C. area to refer her to. He said she is a real firecracker and a Compleat Witch. I told him to have her contact the Central Grotto P.O. Box. What else could I do?

I have as yet to hear from Jzamon in Massachusetts, or "Bear" Brownell in Nova Scotia. If I know them as I think I do, they are listening, pondering, and waiting. Which would be pretty damn good advice for anyone.

Back to “Bits and Pieces” for a bit: letters and telephone calls. Four people indicated that they felt there were “gaps” in the 17 pages that were sent in “the packet”. This I could not answer. However I do not believe this is the case. If it is, then O.K., whatever your reasons are, they are yours. I feel they felt there were gaps as in one case only one page of a letter was included. Well, hell, what was of value was on that page. There was no reason to reproduce the entire letter.

To date, 12:30 P.M., 17 June; 12 people feel that this is the culmination of “the great joke” Anton LaVey started in 1966: “This is the Big Rip-Off, and now he is going to split.”

Twenty-five people feel that about two years ago or so, and they are basing this on rereading past issues of the Agents Bulletin and the *Hoof*. Anton LaVey delegated too much authority to the wrong people in Central Grotto, a corps of “yes-persons” developed, each one out to grab what he or she could, and things got out of hand.

I remember way back one Hallowe’en year VI, after the gate buzzed open and I trudged up the brick stairs, “the Boss” related in so many words, “This is what I have created. Now it is up to you - the II^o, III^o, and other degrees - to ‘carry the ball’.” Now get this: “I have other fish to fry.” So help me, Hastur, sir, he said it!

I’ve got to say it, otherwise I’ll bust: “Beluga caviar and Stolichnaya vodka” - **Bullshit!**

Five people commented on paragraph 1 of page 1 of your letter dated 2 May. They wanted to know if the “accountant” you were referring to is an accountant who does the books of the Church, or an accountant who does the personal books of Dr. LaVey and his family. Or are both accounts one and the same?

Everyone so far has commented on the two pages of the proposed *Hoof* for May/June X. They all thought you did a nice job of easing the pain, however somewhat less than 50% did express some verbal eyebrow-lifting at you even wanting to “go along with the gag”. Sorry, sir, but that is what was said. Hell, some people just do not know how to read.

All did say you handled as well as could be expected considering what was a-brewing.

The general opinion of the LaVey letter of 27 May is “Pooey on the LaVey letter of 27 May!”. One delightful soul from one of our southern states observed, “Well, well, it is certainly a great step from Manichewitz(?) and Lox to Beluga and Stolichnaya.”

All cheered your letter of 31 May. Nineteen [give or take one or two, can’t really remember, as I did not keep score on these] did wonder why the telephone was not used during this interchange that, of course, led to what has now happened.

The Diane LaVey letter of 4 June. Almost all agree that this is vitriolic, contradictory, and an immediate, hysterical lashing-back at you in that you did dare to question the papal infallibility of **him**. It was bitter, vicious, “witch-bitch cat infighting”, and also showed the true colors of Central Grotto at its worst.

Reports as early as last year from the Eastern area indicated to me that there was some great concern as to the direction the Church was taking with regard to “this over-ego, power-mad, headlong rush the Church and its leaders seem to be taking.”

Let’s stick with this a little longer. Take another look at paragraph 3 on page 2 of Diane’s letter. Some of the now-embarrassing things that occurred during the “early prankish stage” of the development of the Church are still coming home to roost. Because of some of the drivel that was handed to Wolfe, who slavishly included it in “that book”, we lost three excellent members here in Winnemucca - two, mind you, being rather well-placed in the police department. We also lost a good, older husband and wife team in Reno/Sparks because of this.

Now I know damn well [or think so] that Anton LaVey really did lead Wolfe down the garden path when all this was going on, just as he led the poor chap that did that thing in the recent issue of *Argosy*.

Now, about “those photographs”: When I was speaking to the students of Nye Hall, University of Nevada at Reno, the minister of the Campus Methodist Church quietly handed me a page torn from a girlie magazine. “How do you explain this, sir?” I had to satisfy my ego by countering, “Try it, you might fill your church this Sunday.” I was not proud of my answer. And I sure as hell did not mention that particular encounter in my report to Central.

Last night Warlock Harris showed me a magazine which was published several years ago, and will probably be a valuable collector’s piece in the future, showing the High Priest and others cavorting with all sorts of naked young lovelies. I will say everyone seemed to be enjoying each other’s company. But, and with all reverence to Sir Francis Dashwood, there **is** a time and a place for everything. And really there **are** times when a photographer should not be present. I am no prude, mind you. I like my “meat and potatoes” sex, and I also like my “chilled vodka, pepper, cracked crab, and Arab coffee” sex as well. But I shall never make a public display of it!

All wondered at why Diane wrote the letter. Was Dr. LaVey too overcome or too indifferent to answer? Or make a statement of position? Why Diane? [Why Diane **indeed**?] That breaks my heart.

When I was down there, I was completely bowled over as to how charming and what a wonderful hostess she was, how she welcomed me to her home as though I were a loved and valued member of the family. Unfortunately, having just gone through a dreadful emotional experience, I overreacted and basked in the blaze of the LaVeys like a little lost puppy who had been brought in out of the rain and in front of the kitchen stove was given a warm dish of milk. **That** was Mistake Number One.

“Circus of Dr. LaVey” - **that** raised a few eyebrows!

Holy Toledo, the fence around Central is a fine idea. Ask Mark Harris about security measures here at Carpathia. Also ask Margaret Wendall about the eggs, smashed bird feeder, cosmetic smears on sidewalk and wall of house, and, most wretchedly, the mutilated body of a little rabbit that was thrown on her lawn!

“Little place on the Napa/Sonoma County border” - **Everyone** commented on that one. The general roar that was most heard was, “Not according to Wolfe!”

“Just don’t let us know who considers ...” etc. This was greeted with howls of laughter and snorts of glee. One well-knowing gent commented on the phone, doing a rather good impression of Dr. LaVey’s voice, “I am Oz the Great and Terrible. What do you want, tin man?”

All of us who know, love, and respect Lilith have no comments to make regarding the last three paragraphs on page 1. Other than the remark that her and “Lana” (?) “used to giggle over this”. Hell, I was led to believe that “Lana Green” was the *nom de plume* of who ever was currently secretary. Have I been the victim of a falsehood? Same deal with “Kincaid”.

Nobody was too excited about the remark that she felt you had on purpose written your letter with the idea that “others see it”. Everybody said, “So what?” Hell, it’s just like me. You can show this particular letter of mine to anyone you want to. I am not ashamed of anything I have written to anybody.

Your letter of 10 June is a monument of tact, diplomacy, and, yes, heartbreak. All agree that you, or any of us, have the power to “lift the Mandate”. You chose to do it.

The “general letter” to the membership of the 10th naturally had to follow. To not have done so would have been a violation of **your** “Mandate”.

More to follow ... Thus ends Part One of the tender and true-to-life story of Just Plain Beau, Warlock of Winnemucca. Brought to you by Garcia’s Guacamole - great for eating and shining green shoes.

Respectfully,
Salutari Satan!
William F. Murray
Warlock

Appendix 10: Lesser Black Magic/Ethics

- by Michael A. Aquino VI°
from Chapter #5 of *Black Magic*
1975-2002

Lesser Black Magic (LBM) is the influencing of beings, processes, or objects in the objective universe by the application of obscure physical or behavioral laws.

LBM is an **impelling** (encouraging, convincing, increasing of probability) measure, not a **compelling** (forcing, making inevitable) one. The object is to make something happen without expending the time and energy to make it happen through direct cause-and-effect.

In order to receive celebrity treatment in society, for example, one may work for many years to become a genuine celebrity. On the other hand, one may simply represent oneself outwardly as a celebrity, behave correspondingly, and receive much the same deference. One risks being exposed and embarrassed, but such risk is small if the magician is skilled in his assumed character. (#23F)

All LBM is a variation on this basic theme. It involves everything from simple tricks of misdirection to extremely subtle and complex manipulation of psychological factors in the human personality. While it requires less time and effort **in application** than overt, direct methods, it is more intellectually demanding and requires extensive practice.

In addition to their basic personalities and logical thought processes, all persons have likes, dislikes, fetishes, strengths, weaknesses, and emotional emphases. These are broadcast through direct communication, habits, dress, style of life, career patterns, choice of friends, and the like. In normal social or business contact, one usually sees only the “tip of the iceberg” of this character makeup. This is because individuals in modern society are accustomed to project and display only those parts of their characters which they feel are advantageous in a given situation. (#13D)

The magician, like Sherlock Holmes, must habitually look for clues to the rest of the iceberg - if possible without the subject’s being aware of this. If the subject realizes that what Wilhelm Reich called his “character armor” is being probed and penetrated, he will react with distrust, annoyance, and antagonism. (#19T)

The purpose of such an analysis is not necessarily to deceive or exploit the subject. Most often it is simply to gain a better picture of him or her, so that subsequent dialogue and encounters can be more fruitful and comfortable for both parties. It is often remarked that the company of a magician is stimulating and pleasing. Much of this is due to the magician’s automatic, almost subconscious tailoring of his mannerisms to a style most effective in a particular situation.

The philosophers Gurdjieff and Ouspensky were fond of saying that most people spend their lives “asleep” - meaning that they are content to allow their behavior to be governed by instinctive or logical reactions to external stimuli. (#19B) As you undertake to look beyond surface impressions of individuals, you will probably be surprised - and even dismayed - at how applicable this reproach has been to your own life-style.

As you attempt to form more perfect pictures of people and events around you, and as you begin to resist a life of merely reacting to stimuli, you will find that you “wake up”. To be “awake” in this sense is to be in a condition of stress, since you will be making deliberate decisions about many things which you previously dealt with semi-consciously

[hence semi-intelligently]. You will be able to sustain this level of mental activity and concentration for only brief periods of time. It is not necessary for you to irritate and exhaust yourself by trying to extend those periods. Rather keep the ability to “awake” close at hand, ready to summon when appropriate.

In addition to self-determined personality traits, human beings are influenced by a variety of physical factors of which they are generally unaware. If the magician is aware of them, he is in a position to take them into account when assessing a subject’s present or probable future behavior. (#19, #20E, #22L)

This process of investigating the conscious and subconscious factors governing a subject’s behavior is neither quick nor easy. To be done correctly, it requires careful research (which may prove difficult and be regarded as an invasion of privacy) as well as an acquired expertise on the part of the magician to interpret the results carefully and objectively. Because of time and resource limitations, the magician must usually settle for something less than a complete picture. The more incomplete the picture, of course, the more margin for error in the emergent picture.

The distinction between LBM and merely being a good amateur psychologist is that the magician is specifically interested in behavior determinants which are obscure and consciously unknown to the subject. The magician’s object is to assess the individual without it being apparent that he is “practicing psychology” on him. The result is frequently that the deductions and consequent actions of the magician appear mysterious and even supernatural.

The best illustration of this - as well as an excellent way to gain practice in LBM [and enjoy doing so ... and run minimum risk of offending test subjects] is stage magic. (#23A-D) The stage magician must assess his audience, guide their attention unsuspectingly in certain controlled directions, and accomplish seemingly impossible things right in front of their eyes. Some stage magic depends upon slight-of-hand, some upon trick props; but all of it depends upon the magician’s developing the skill of manipulating obscure tendencies in onlookers’ behavior. [It can even be done through the medium of the printed page. To get the saliva going in your mouth, all I need do is ask you to think for a moment about a very bitter, juicy lemon ... which you can taste in your mouth ...]

One of the more exacting types of stage magic is **mentalism**, wherein the magician creates the illusion that he can read minds, predict behavior, and determine subjects’ choices. The most impressive mentalist routines require rigorous training in memory and other mental gymnastics on the part of the magician. Mentalism is the most mysterious and “occult” field of stage magic, and its techniques are most adaptable to LBM in general, so its study is particularly recommended to you. [Do not scratch your left ear during the next five minutes, or you will run a serious risk of tripping over something in the next 24 hours.]

Books and materials dealing with stage magic and mentalism are available in magic shops [as opposed to “occult” shops]. If you live in an area where there doesn’t seem to be such a shop at all, consider a search on the Internet. Most magic shops have mail-order catalogues and capabilities.

Professional stage magicians emphasize that they are entertainers, and their acts are usually accented with comedy, props, and “patter” to reinforce this image. This sets the audience at ease by allowing it to feel superior to the magician; he becomes a “court jester”. Aficionados of “serious” occultism generally shy away from stage magic because (a) they are afraid to appear comical, and (b) they fear that their “true” occult accomplishments will be written off as tricks by those on whose awe they psychologically depend.

The Black Magician should not make this mistake. Stage magic, in addition to being good training and good fun, is extremely useful in LBM operations. In such circumstances, of course, the tinsel, patter, and props are absent; the magician deliberately sets out to impress the subject with something he will regard as “supernatural”. When stage magic is **not** presented in the context of entertainment, it can be quite impressive and even frightening.

Use of the Tarot for fortune-telling purposes is a good example of this. The Black Magician regards the Tarot, as he does everything else in magic, as a mere tool - a mirror to reflect aspects of his own mind and the minds of others. He attributes no intrinsic powers to it at all. When he uses it to “tell fortunes” or “read omens” for others, he never trusts blindly in the cards to reveal anything. Rather he decides beforehand what he wishes to tell the subject [and why], then causes specific cards to appear ... or causes the subject to “freely” choose one or more particular cards ... or, if he doesn’t want to bother with slight-of-hand or “card forces”, merely “interprets” whatever cards do appear as he desires. It should be easy for you to see that the “pick a card” technique of the stage magic entertainer is disarming and amusing, while the same trickery applied to a Tarot reading can be mysterious and impressive.

To the extent that you become known as a Black Magician, people will want to see you “do magic”. Most of them have no truly legitimate reason for this; they just want to be entertained. They would probably find the actual experience of GBM mystifying, perhaps extremely frightening, perhaps dull - certainly not comprehensible to a bystander with only a casual interest. Assuming that you want to accommodate such persons at all, you will save yourself a good deal of trouble, time, and annoyance by treating them to some stage magic suitably disguised as “the Black Arts”. Your audience will have a better time - and so will you!

So far we have discussed LBM on an individual or small-group basis. It is also a useful technique in mass situations. The governing principle remains the same: to impel behavior at the subconscious level, to control people without their realizing how or why they are being controlled. LBM applied to the mass falls under the twin headings of **politics** and **propaganda**. If you find this disappointingly self-evident, don’t go ahead to the next chapter quite so fast. **The only difference between politics and stage magic is one of scale.** There are certain things you are intended to see, say, and do; and the politician’s actions are planned and carried out accordingly. Rarely will the apparent rationale be the real one.

Propaganda is the use of political techniques for a variety of behavior-control objectives besides those normally associated with “politics”. The content of the propaganda can be true or false, and the apparent origin of the propaganda can be true or false, and the propaganda can be beneficially intended just as easily as it can be nefariously intended. High school presentations to frighten youngsters away from venereal disease exposure are propaganda, every bit as much as the infamous “brain washing” techniques of the North Koreans.

Modern society is engulfed by power-seeking disguised as altruistic politics, and by propaganda disguised as information. There is no exception, just as there is no free lunch. This is so important that I will repeat it: **There is no exception, just as there is no free lunch.** (#23E, #23G) The point to be taken is not that you should become paranoid and antisocial. The point is rather that you should accustom yourself to looking for actual motives and purposes behind the presented ones. Hence you will be able to make your own decisions based on your position relative to the actual motives and purposes. It is really that simple, and it is not hard to do. [Once you develop the habit of doing this, you

will be astonished at how easily you used to be led around by the nose!]

The major political motives, ideas, and ideologies of Western society are dissected for you in #14P and throughout category #16. #19L and #19P will expose you to basic propaganda theory. By all means pursue advanced research in either topic as time and interest move you.

Ethics in the Use of Black Magic

As you become adept in LBM, you will be tempted to use it for all manner of personal gratification. The more skilled you are, the more you will be inclined to think that you can get away with almost anything. The governing factor is not whether you can or can't, but rather whether your consciously-determined ethics allow you to.

As you begin to direct your life independently of morals, codes, and customs imposed upon you by the politics and propaganda of society, you will have to assume the responsibility for your own ethics. **Only if you are known to be a strictly ethical individual will your rejection of social norms be tolerated.** Otherwise you will be ostracized and probably persecuted by society. If it cannot be sure of controlling you, it will tend not to trust you to control yourself intelligently unless you make it very clear that you can do precisely that. In that case society will tend not only to tolerate you, but even to respect and admire you for the unique, creative being that you are. The following section discusses ethics in greater detail.

Before one can consider the proper place of ethics in Setian behavior, "ethics" as a term must be raised from a vague sentiment to something more concrete. It is, unfortunately, one of those terms whose elusiveness has made it all too susceptible to casual and cursory use. "He's an ethical person," we say - and leave it at that. What **are** ethics? How can we identify them, and how should we judge them?

Ethics, alternatively called **moral philosophy**, seeks to distinguish what is good from what is bad and to formulate justifiable reasons for making such distinctions.

As a branch of philosophy, ethics is a **normative** science; that is, it seeks to identify principles of good and evil that transcend social, cultural, or political convention (social contract theory).

Beyond a merely normative approach to ethics is **metaethics**, which seeks to investigate normative currency-terms such as "good", "evil", "justice", "ought", "right", and "wrong". The neutrality and objectivity of metaethics depend on the assumption that such terms are not dependent upon moral beliefs (such as religion). The metaethical concept of **naturalism**, advanced by theorists such as John Dewey and Herbert Spencer posits that moral terms have a basis in scientific fact. **Intuitionists** agree that moral terms have an external, reliable basis, but attribute it to self-evident ("I know it when I see it") qualities.

Challenging intuitionists and naturalists are **moral skepticists** who insist that moral terms are completely arbitrary. **Emotivists** claim that such terms have no capacity for being true or false in themselves, and that the people who use them are simply stating their emotions about an issue. **Subjectivists** maintain that moral judgments state subjective facts only about attitudes, not the objects of those attitudes. And **Imperativists** insist that moral judgments are actually "commands" in another guise, hence do not focus at all on criteria of truth or objectivity.

When even its basic language terms are so fraught with controversy, normative ethics is off to a rough start. Beyond this are arguments over the criteria for making any kind of moral judgment. **Teleologists** maintain that the morality of an action is determined solely

by its consequences. Some teleologists, such as Plato, insist that the perfection of the self is the correct consequence; hedonists say that it is mere pleasure; utilitarians counter that it must be the greatest benefit to society. **Theologians**, such as Aquinas, Luther, et al., dispense with teleology altogether in favor of obedience to proclaimed or perceived morality from a God or gods.

The sharpest attack on ethics generally comes from **egoists** such as Thomas Hobbes and Friedrich Nietzsche (cf. his *Genealogy of Morals*) [and Ragnar Redbeard!], who consider all ethics as verbal camouflage to conceal the reality that all actions are merely in the interest of the stronger (who by that same strength dictates all definitions of “justice”, “right”, etc.). The egoist position was represented in the Platonic Dialogue *The Republic* by Glaucon, and went on to form the basis for Enlightenment “social contract” theories (Hobbes, Locke, Rousseau), wherein “justice” and related terms became simply (!) matters of agreement and contract between the people of a society.

Accordingly it is not surprising that practical problem-solvers shy away from metaethical issues and try rather to address questions in terms of what are generally called **descriptive ethics** - the customs and standards of a given culture which serve as measurements of rightness and wrongness within that culture. An acceptance of descriptive ethics as ethics leads to an attitude of **ethical relativism**, according to which there is no standard for judging right and wrong apart from the cultural environment of specific situations. Hence the killing of humans by humans may be “ethical” if sanctioned by a judge or national sovereign, but the identical act may be “unethical” if undertaken by an individual, regardless of reasons.

Until the Enlightenment of the late-17th and 18th centuries, ethical philosophy was completely metaethical; standards of good and evil were accepted as being prescribed by one or more divinities or divine principles (*neteru*, Forms). It was humanity’s task not to determine ethics, but rather to understand and obey divinely-ordained ethics.

The ancient Egyptians perceived the Universe as actively controlled by conscious, natural principles or “gods” (*neteru* in hieroglyphic). To the Egyptians, all of “nature” (derived from *neteru*) was alive and the direct consequence of the wills of the *neteru*. Nature was intelligible not just through inanimate, automatic, general regularities which could be discovered via observation, but also through **connections and associations between things and events perceived in the human mind**. There was no distinction between “reality” and “appearance”; anything capable of exerting an effect upon the mind thereby existed. Justice and virtue were sought in manifestations of beauty, symmetry, and harmony, and were personified by the goddess Ma’at.

In contrast to the Egyptian view of humanity as being a harmonious component of nature - symbolized by the pharaoh’s position as half-divine deputy of the *neteru* - ancient Mesopotamian tradition posited humanity as something estranged from the gods. Virtue in Mesopotamia was thus understood as obedience to the willful desires of the god(s), not harmony with their natural principles. Mesopotamian kings sought the “right ruling” of their communities in accordance with the Akkadian principle of *shulmu* (later the Hebrew *shalom*), a term meaning not just “peace” but the community well-being that engenders peace. In the Hebraic system, God is not intelligible through reason or logic, but rather through prophecy and the history of events, whether or not the events’ outcomes seem situationally appropriate (**theodicy**). The Hebraic presumption of a “covenant” between mankind and a divinity reflected the notion that mankind is given a “mission” and/or a “destiny”, and that virtue lies in the fulfillment of that mission/destiny - whether or not it is aesthetically palatable or even understandable. Herein lie the roots of a certain kind of “outcome-justified” thinking that is prevalent in modern culture.

The ethics of Plato reflect his commitment to **teleology**, the doctrine that purpose and design are apparent in nature, and that natural phenomena move inexorably towards certain goals of ultimate self-realization. [The opposite of teleology is **mechanism**, which describes phenomena in terms of **prior causes** rather than presumed destination or fulfillment. Modern science is thus mechanistic.]

In his *Dialogues* Plato, through the character of Socrates, endorsed the Egyptian and Pythagorean model of human virtue as a particularization of Universal principles (an application of his famous “Theory of the Forms”). Such Forms or principles could be apprehended through rigorous exercise of the higher faculties of reason (*dianoia*), leading to an intuitional or *noetic* apprehension of the good - and a simultaneous veneration of it for its own sake. This process Plato referred to as the *dialectic*, meaning self-teaching through the examination and refutation of logically- or factually-imperfect concepts.

In Plato’s *Republic* Socrates is unable to directly refute Glaucon’s egoist charge that justice is merely a rationalization for the prevailing of the interests of the stronger. Socrates can only suggest, through the analogy of a perfectly-harmonious “republic”, that it is more natural for a man to be just if his psyche is healthy and each part is doing its proper work. The virtuous state is held up as “the *psyche* writ large”.

Aristotle, the most famous of the early mechanists, laid the groundwork for situational ethics by denying that virtue, truth, beauty, and the other Pythagorean/ Platonic Forms existed in an absolute sense. Such values, as they applied to humanity, were rather to be sought in moderation between unacceptable extremes in specific situations: Aristotle’s doctrine of the “golden mean”.

Until this point in human history, ethics and politics were inseparable; the individual’s good and the community’s good had to be pursued together; there was no such thing as “personal ethics within an unethical state”, nor “an ethical state comprised of unethical citizens”. The sins of Œdipus necessitated not only his blinding but his exile, and Socrates’ challenge to the harmony of Athens was considered sufficient grounds to condemn him to death. Socrates himself acknowledged this principle, accepting his execution as a “cure” of his function as a kind of social “illness” - albeit one whose impact would ultimately strengthen the Athenian political culture.

In the Hellenistic era - the period following the conquests of Alexander the Great - ancient mankind lost its innocence. Elaborate philosophical systems dependent upon specific cultural deities were discredited when other cultures with different philosophies and different gods were seen to be doing just as well - and perhaps better. Materialism was the order of the day, and the power of ethics to influence society was denied by the **Cynics** and **Skeptics**. If virtue had any place in human affairs, it was in one’s personal conduct. **Epicureanism** held that virtue could be found in the happiness of the soul, and that such happiness was to be pursued by disassociating oneself from the corruption of society. **Stoicism** also despaired of social ethics, but insisted that personal ethics were to be pursued by one’s labors within the social fabric rather than apart from it.

The importance of Stoicism to the subsequent path of Western civilization can scarcely be overemphasized. Stoics, like Aristotle, sought validation of knowledge in sense-experience rather than through abstract logic or intuition. A wise man, said the Stoics, can distinguish reliable impressions (*kataleptika phantasia* = “grasping impressions”) from ethereal ones. Humanity is integral with nature; virtue is to be found in reason-based endurance of the natural flux. Thus if evil comes to the good man, it is only temporary and not really evil, since in the greater sense it is natural. The Stoic thus accepts the fortunes and misfortunes of life calmly, seeking to avoid passionate loss of objectivity. The Stoics’ ideal was a gradually-evolving “world society” (*cosmopolis*) transcending geographic and

cultural divisions.

Stoicism was the primary ethical force in the Roman Republic and Empire, and it is not surprising to find its core principles adopted by early Christianity. Augustine's doctrine of the "two cities" reflected the Stoic notion of a virtuous soul co-existing with a flawed social system. By the medieval era, the "two cities" had been refined into Thomas Aquinas' "hierarchy of laws", with social and political "human law" placed firmly beneath [church-] revealed "divine law" and Stoic-derived "natural law". The contradictions and corruptions of such a climate spawned Machiavelli.

Niccolo Machiavelli (after whom the Devil began to be called "Old Nick") sought to prescribe wise conduct (*virtu*) for Italian princes faced with unavoidable problems (*necessita*) brought about by factors beyond their control (*fortuna*). Contrary to his church-propagandized image, Machiavelli was constantly and intensely concerned with the establishment of the ethical society, and his manipulative techniques were justified in his eyes by the "best political results under the circumstances" that he expected as the eventual outcome. **Precisely** quoted, the famous passage from Chapter #18 of *The Prince* reads:

In the actions of all men, and especially of princes who are not subject to a court of appeal, we must always look to the end.

While Machiavelli advocated the tacit manipulation of society for deliberate [and ultimately virtuous] ends, early Protestant theorists such as Martin Luther and John Calvin regarded ethics as being beyond the rational reach of mankind. The basis for ethical behavior, they said, is that a righteous man will automatically incline towards such behavior, not because it is logically or empirically justified in itself. Salvation (=attainment of righteousness) is attainable only through the complete surrender of oneself to Christ. This constituted a rejection of medieval scholasticism, and of the "logical ethics" arguments of Aristotle (whom Luther called "this damned, conceited, rascally heathen") and Aquinas. The impact of the Protestant Reformation was to remove the rational basis and responsibility for either personal or social ethics, replacing these with the notion of ethics as a suprarational article of religious faith - to be selectively invoked by spokesmen for that religion.

With the social-contract theorists of the 17th- and 18th-century "Enlightenment" came a renaissance of reason - including as the negotiated basis for ethics. Thomas Hobbes, after Glaucon, denied the religious tenet of a "supreme good", seeing in its place only material self-interest and gratification. Hobbes' prescribed social contract was thus a negative one, establishing an atmosphere of truce between citizens who would otherwise savage one another mercilessly. Such a contemptuous view of humanity evolved forward into many "lower" ideologies of contemporary society, most conspicuously communism. "Hobbes," Karl Marx is said to have muttered, "is the father of us all." It should be pointed out, however, that Hobbes' reputation for harshness came not from personal preference, but rather from a coldly practical analysis of what makes human beings behave unpleasantly towards one another. Previously "evil" had been excused as a theological force, or as the result of "original sin", i.e. something for which rational individuals could not be held exclusively responsible. Hobbes denied such excuses.

In contrast to Hobbes, John Locke suggested that social-contract nations could exist on a **positively cooperative** basis of mutual interest. It is important to note that Locke's prescription was based not on idealistic abstractions (such as ethics), but rather on attainable material objectives: "life, liberty, and estate". Like Hobbes, he sought to design

a society reflecting “basic man” rather than one espousing unattainable ideals and expectations. Locke’s positively-cooperative assumptions and prescription for limited government based upon majority rule formed the philosophical basis for the American Declaration of Independence and Constitution, to include the latter’s Bill of Rights [against the government]. Locke recommended a “reasonable Christianity” - a faith which, while satisfying personal religious desires, would play only a symbolic and ceremonial role in political decision-making.

The history of social-contract ethics does not cease with John Locke, but his ideas, as immortalized in the aforementioned documents, ordained the ethical atmosphere of United States political culture, in which the Temple of Set is principally based, to the present day. This atmosphere may be summarized in five general maxims:

- (1) Government based on law is a positive institution, not something to be eliminated in an ideal society.
- (2) Good government is a construct of the people and is responsible to them (social contract theory), not to a higher religion, destiny, or ideology.
- (3) The will of the people is best ascertained through the opinion of the majority, which thus determines “political truth”. [It is precisely because there is no authority superior to such majority opinion that Locke placed certain “inalienable rights” of all humanity beyond the reach of government.]
- (4) As society is based upon cooperative self-interest, so the attractions of such self-interest - for example, private property - must be preserved and enhanced as beneficial and indeed vital features of that society.
- (5) There is an intrinsic dignity in the individual human life which must be accepted and respected as an article of faith.

To the Lockean frame of mind, these values are, in the words of the Declaration of Independence, “held to be self-evident”; they are beyond debate, beyond compromise. Nevertheless many other cultures do not accept them in whole or part - and **do not necessarily see this as a deficiency** in their social structures.

As the United States aged sufficiently to develop a sense of and regard for its own history, “pure” Lockean theory became leavened with a measure of ethical **conservatism**: an acceptance of certain things as “good” simply because they have continued to be tolerated over an extended period of time.

Conservatism was elevated to a deliberate ethical philosophy by David Hume, who defined the morally good as what one **ought** to do according to prevailing passionate custom. Hume denied that the good could be ascertained by dispassionate reasoning. Reason, he said, is useful only to discover the most practical or sensible approaches to problems. Hence virtue and vice are products of **sentiment**. Virtue is not approved because it is “intrinsically virtue”; it is considered to be virtue because it meets with passionate approval.

The point of this brief tour through certain key concepts in the evolution of ethics is simply to show clearly what all too many people perceive only dimly and imprecisely - how the United States has developed its “official ethics”. If this background is **not** understood, Setians cannot clearly understand why certain ethical norms are expected in this country - or understand why some foreign cultures “mysteriously/unreasonably” reject those norms ... often on what **they** consider to be ethical grounds!

The science of ethics is not peripheral or incidental to the Temple of Set; it is **central** to it. Whether people hold a certain opinion or behave in a certain way is critically influenced by whether or not they believe themselves **justified** in so doing. Once “rightness” or “wrongness” is established, specific LBM Workings will be interpreted accordingly. In order to be effective, a magician must first **recognize** and **consciously appreciate** the ethical components of his designs that are particular to their cultural point of origin.

Earlier in this chapter it was demonstrated that Western civilization’s efforts to apprehend “truth” - and to answer the integral question of whether “truth” and “the good” are inseparable - have been arduous and frustrating. The United States emerged at a moment in history - the Enlightenment - when reason reigned supreme, and so the values of the Enlightenment’s most optimistic and practical political philosopher, John Locke, were incorporated into our Constitution.

Lockean values have served us reasonably well these past two centuries, but what of those countries who have “worshipped strange gods”? What do they know of “the good”, and in what respect - if any - do they hold “the truth”?

The principal social contract theorists - Hobbes, Locke, and Rousseau - viewed the state as a **man-made** construct, justifiable only as it might serve the interests of its citizens. The first of the two great challenges to this preeminence of the individual came from Georg W.F. Hegel, who insisted that the state is **prior to man**.

Hegel conceived of the Universe as the manifestation of God’s mind seeking complete self-realization through a process called **dialectic idealism**. As applied to our particular planet, it is the concept that the history of the world consists of part of the spirit of God, manifesting itself through the collective spirits of mankind, moving onwards through logic (the dialectic) towards completion. An existing idea (thesis) is criticized and partially refuted by its opposite (antithesis), resulting in a more perfect product (synthesis). Hegel felt the **organic state** to be the manifestation or reflection of the dialectic of God’s mind in the world. Accordingly it might well proceed in ways and towards goals which are not necessarily the sum total of the ways and goals of the individual human minds within it.

The task of national leaders, according to Hegel, is thus to apprehend the “spirit of the state” (*Volksgeist*) and to make their decisions in support of its furtherment rather than for the citizens who may chance to populate it at a given point in time. The Enlightenment values of individualism and rights against a government were considered by Hegel to **limit** freedom: Since they reduce the scope and power of the whole, they serve to limit possibility.

Hegel plus a heavy dose of 19th-century Wagnerian **Romanticism** pointed the way to the state-cults of Nazi Germany and Fascist Italy. Germany in particular sought to displace the sense of life-consciousness from the individual human being to the state. Most Germans were able to achieve this only in a mundane sense - in a kind of ecstatic selflessness created and sustained by propaganda. But the “monk-knights” of the pre-war SS could disdain, even willingly embrace the death of the individual human body according to the doctrine that disciplined personal consciousness could be transferred to a larger life-form - that of the Hegelian state - and that individual sacrifice towards the strengthening of that life-form would actually contribute towards one’s greater immortality. In a very real way incomprehensible to the mundane mind, therefore, all of the individual-death references in the SS - such as the *Totenkopf* insignia and ritual pledges of “faithfulness unto death” - were in fact arrogant affirmations of immortality. To Dr. Rauschning Hitler remarked:

To the Christian doctrine of the infinite significance of the individual human soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being, and of his continued existence in the visible immortality of the nation. The dogma of vicarious suffering and death through a divine savior gives place to that of the representative living and acting of the new Leader-legislator, which liberates the mass of the faithful from the burden of free will.

Both National Socialism and Fascism are now episodes in history, but the principle which underlay their phenomenal power and impact - the organic state as prior to its citizens - remains very much a force in the contemporary international environment.

In the United States, social and political truth is arrived at via the methods specified in the Constitution, all of which are based on some combination of direct or representative voting. Our national perception of truth is thus democratic - an approach which John Locke would consider eminently reasonable, but one which would affront Plato and Hegel. To them, truth was/is an **absolute principle** - not something to be determined by whim, much less by the masses. Plato held that truth could be attained through the dialectic of human philosophical enquiry; Hegel insisted that only God could consciously employ such a dialectic, and that the most humanity could hope for was to sense its reflection through the dynamics of the state.

What is it we see when we look at the many “democracies” and “republics” of the world and perceive them to be behaving not as vehicles for the benefit of their individual citizens, but rather as cultural amœbæ of ethnocentric, even xenophobic passion which contemptuously sweep aside appeals to reason? A few are relics of ancient theocratic systems, but most have shed this worn-out skin only to regenerate it under the guise of the *Volksgeist*.

One may indeed communicate with the citizens of such cultures as individuals, but to influence the culture as a whole one may not appeal just to the citizens’ individual desires. Rather one must speak to the interest of whatever it is that they perceive their “national spirit” to be. To seek to “Westernize” it - to alter citizens’ conception of the state into a social-contract model - is to attack not a set of rational opinions, but an **article of faith** which is perceived to be the very fountain of truth and ethics.

The second great challenge to social-contract individualism came, of course, from Karl Marx. Marx was strongly influenced by Hegel, but believed that Hegel had made a fundamental mistake in using **nations** as the basis for his dialectic and in relating it to a divine manifestation or purpose. Marx considered the dialectic to be a function of economic struggle between social classes, and he denied the existence of any supernatural intelligence, calling all religion “the opiate of the masses”.

Marxism, sometimes called **dialectic materialism** to distinguish it from the dialectic idealism of Hegel, is a theory of socialism that identifies class struggle as the fundamental force in history. Increasing concentration of industrial control in the capitalist class and the consequent intensification of class antagonisms and of misery among the workers will lead to a revolutionary seizure of power by the proletariat and the subsequent establishment of a classless, utopian society.

Marx, like Hegel, premised his ideas on a **necessary, inevitable process of history**. Thus communism would eventually come to pass, no matter what capitalism tries to do to stop it. The other side of this coin is that there is nothing Marxists can do to speed it up; their society must first evolve to the “last stages” of decadent capitalism. This didn’t suit V.I. Lenin, who wanted to accelerate evolution a little. His prescription for doing so was the so-called “dictatorship of the proletariat”, under which a communist elite would force-

march the masses towards their eventual paradise. The state apparatus would then “wither away”.

As in the case of Hegelian state-preeminence, communism cannot simply be challenged or refuted by appeals to individual self-interest. To a serious Marxist, history is again moved by far greater forces than the wills of individuals who may chance to inhabit it at a given point in time. Marxist states view the advanced capitalist cultures as social bombs collectively approaching critical mass; their desire is accordingly to avoid being caught up in the desperate external adventurism, including apocalyptic warfare, which they expect deteriorating capitalist nations to employ in an effort to stave off their inevitable communist revolutions.

Communism [to use the label by which modern Marxism is generally known] incorporates two attitudes towards the truth. The “greater truth” - the materialist dialectic - is considered to be absolute, and adherence to it is once again supra-rational: an **article of faith**. Why an article of faith? Because the people, if given the sole power to determine the government, might revolt against it again - particularly if it is not [as per Locke] designed to facilitate their pursuit of personal interests. The option of further revolution must therefore be removed - by representing the Communist Party as the “priesthood” of a “god” higher than that of the people themselves. In service to this “god”, lesser ethical issues are unimportant - and indeed heretical if they confuse or inhibit the greater truth.

When capitalists seek to “reason” with communists, they fail to realize that they are regarded as ignorant, corrupt, or deluded **by their very inability to see and accept the “great truth”**. A sincere communist does not reason with such an opponent any more than with a child; he seeks rather to placate, deceive, or otherwise control him.

To communicate with a communist theoretician is thus a difficult task. One must first establish basic rapport by displaying an understanding of, if not an agreement with Marxist theory. Immediate goals of mutual interest may then be pursued jointly insofar as they do not intrude into ideological realms where the communist’s position must necessarily rigidify.

A curious and paradoxical picture emerges from this examination of communist vs. capitalist ethics. In the West we are accustomed to regard the United States as a religious society, and to condemn communism for its “godlessness”. In communist countries theorists disdain Western adherence to religion and take pride in communism’s “state atheism”. But is this picture borne out in practice?

Locke advocated a national structure in which supreme wisdom lay in the will of the citizenry and in which organized religion played only a symbolic and ceremonial role: in his words a “reasonable Christianity”. Our governments have since approached our national and international problems under the presumption that **the free will of the human beings directly involved will order the course of events**. This is vintage Enlightenment-thinking, and to date the United States has seen no reason to subordinate it to any “higher authority”. In terms of its political decision-making processes, the United States behaves **atheistically**.

On the other hand, communist leaders do **not** consider themselves able to control or influence the passage of events as free agents. They may make minor adjustments here and there, but the basic course of the future is above and beyond their control, locked in place according to Marx’ principles of historic determinism. Like the ancient Mesopotamians, they perceive themselves as the incidental tools of a “god” - whose name just happens to be Dialectic Materialism instead of Baal or Marduk. In terms of its political decision-making processes, communism behaves **theistically**.

Where ethics are concerned, therefore, capitalism holds itself fully responsible for its own, while communism considers any and all “minor” ethical abuses automatically justified if in service of its “god”. This is a very crucial point - and it explains why the United States goes through such persistent agonies of self-criticism while communist countries such as China and the late Soviet Union shrug off far more horrendous excesses.

[At the conclusion of the 20th Century CE, the Soviet Union dissolved into constituent quasi-capitalist states. Communism as a political and economic phenomenon has revealed its fragility. It will be interesting to see what happens to communism as a “religion”.]

The Black Magician contemplating a particular LBM working must therefore determine not only whether that working will be ethical in his eyes, but also ethical according to the cultural mind-sets of all other parties to the working: participants, objects, catalysts, witnesses. To label a working “good” or “evil” by some knee-jerk, propagandistic formula is entirely inadequate. [Formula “good/evil” values are merely appropriate for the profane masses, who can’t - and don’t want to - understand anything more precise.]

There is thus no easy answer to the question of whether a given magical act is “good” or “evil”. In itself it is ethically neutral. As Machiavelli so clearly observed, it is the **result it produces** which will be judged - and then it is up to the magician to determine what judgments - by which judges - will be important. Successfully conducted, such an assessment will not only reinforce the success of a given working; it will also ensure that the magician correctly anticipates the **actual** consequences of its immediate results.

This chapter was intended to achieve two goals: First, to alert you to the fact that everyone in the world is practicing LBM on everyone else, usually unconsciously and usually extremely unskillfully. Second, to advise you that, as you become sensitive to its use on you - and skilled in your own use of it on others - you can accomplish a great deal.

You will now have to go out and **study** the aforementioned subjects, **practice** them, and become **fluent** in them before they will be of any real use to you. Just reading this chapter and assuming that you “get the message” is **not** sufficient.

It is perhaps appropriate to conclude with a brief but necessary warning: As an association of Adepts in LBM, the Temple of Set could not function cooperatively if its Initiates practiced this particular Art on one another, no matter with what good intentions. You are trusting the Temple and its sages to **enhance and Recognize your self-initiation** - not to mislead or exploit you for lesser/ulterior purposes. You must reciprocate in turn. So remember this point and remember it well:

Do not - ever - attempt to control another Setian through LBM.

Because he trusts you not to, his usual guards will be down, and you may think him easy to influence in this way. Nevertheless it is just a question of time before either your “victim” or another Setian realizes what is happening, whereupon you will find yourself facing probable expulsion.

In all contacts and communications within the Temple, be straightforward, direct, and open. In profane society you might be pounced upon as a “mark” or “sucker” for such behavior, but within the Temple of Set you will find yourself trusted and respected as a fellow Initiate and magician.

Appendix II: Paul Kantner & the Jefferson Starship

- by Michael A. Aquino VI°

Part I: Return of the Pantechnikon

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A week or so ago I received a surprise phone call from an NBC reporter in Los Angeles asking me what I knew about sinister/occult messages being “reverse-mastered” on rock music albums. “Nothing to be gained by it, even if it is occurring,” I said, “since it would be far more effective to insert magical messages straightforwardly.” “Do you know any group that does that?” asked NBC. “Sure,” I said. “The Jefferson Starship’s been doing it for over a decade.” “Yes, we heard that you had some connection with the Starship,” said NBC. “Anything to that?”

Suddenly I had visions of Charles-Manson-and-the-Beatles “exposes”, followed by Jerry Falwell picketing the Starship’s Earth-base over on Fulton Street. “Paul Kantner and I corresponded briefly in ’75-78,” I said, “but that was about it. None of the Starship are or were affiliated with the Temple of Set, and none of them has been involved with conventional Black Magic.” NBC sounded disappointed, but gradually perked up as our discussion led into some of the other exotic interests of the Temple.

In fact the story of the Temple of Set and the Jefferson Starship is a good deal weirder than Charles Manson’s fixation with “Helter Skelter”, and far more Black Magical in the bargain. As with so many other things concerning the Temple, however, it is so complicated that an answer to Mr. NBC would have churned up his phone bill well beyond its already 3-hour bite ...

18 years ago in August a new band opened in San Francisco at a small nightclub named the Matrix. Calling itself the Jefferson Airplane, it soon became the most prominent band of the Haight-Ashbury “acid rock” culture. The themes of its songs [and first 6 albums] were those of the late 1960s: love, political protest, and psychedelic fantasia. Flying my loudspeaker-equipped psychological warfare chopper around Vietnam in 1969-70, I used to treat U.S. fire-support bases to a sky-blasted (12-horn/12,000 watt) tape of “Volunteers of America” or “Somebody to Love” before my trademark, Simon & Garfunkel’s “Big Bright Green Pleasure Machine”.

In 1970 I returned to San Francisco, was ordained to the Satanic Priesthood, and encountered a very singular new album which I wrote up in the Nineveh Grotto’s *Blacklist* newsletter. Bearing Paul Kantner’s name and “Jefferson Starship” (rather than “Airplane”), it was called *Blows Against the Empire*. Kantner’s compositions, arranged in a loose sequence, told the story of a group of young counter-culture Americans, increasingly alienated and frustrated by the climate of the Johnson/Nixon era, who ultimately decided to hijack an orbiting starship just constructed by the government and go streaking off into the cosmos en route to the Andromeda Galaxy. At the end of the accompanying libretto booklet was a proclamation:

We intend to hijack the first sound interstellar or interplanetary starship built by the people of this planet. A time of 3-7 months will be needed for tantronic conversion of the machinery to make it usable for practical travel - involving light years. We need people on Earth now to begin preparing the necessary tools. There will be room for 7,000 or more people. If it seems that your head is into this, please write & talk about something for a bit. You will not be contacted

immediately. Please just prepare your minds & your bodies. Experiment - move your mind. Practice telepathy & telekinesis - if you feel it. **Search out Atlantis. It lives and breathes inside of you. Join us - a plunge into reality.**

- Starship Foundation

Unfortunately *Blows Against the Empire* was rather ahead of its time. The fad of the day was not space migration but the “Jesus Freak” movement. The “Jefferson Starship” went back to being the Jefferson Airplane, and for the next 4 years produced 4 albums - *Sunfighter*, *Bark*, *Long John Silver*, and *Baron von Tollbooth & the Chrome Nun* - characterized by increasing musical expertise and a kaleidoscope of themes and images. By now Grace Slick and Paul Kantner were all that remained of the original 1966 band, but the availability of guest crew for the Airplane seemed endless.

Kantner’s 1971-73 songs appeared to deemphasize space travel in favor of magical and mystical concepts, ancient Egypt, and weird, futuristic fantasies. In *Bark* (1971) he had first focused on the summer of 1975 as an occasion of special importance, but seemed reluctant to be specific. As late as May 30, 1975, when asked what he thought was about to occur, he responded: “I think it is going to be obvious by the end of the summer where this country is going. I’d be really surprised if it isn’t. Several different possibilities, depending upon whether you are optimistic or pessimistic. Either you are going to have Gerald Ford for another 30 years and it will keep getting progressively worse, or it will explode in a civil situation, or it’s going to get better. And there is a great chance of it getting better from any number of natural and supernatural origins.”

“I don’t know,” commented Grace Slick. “I’ve asked Paul a number of times what he means in the lyrics. He says, ‘I don’t know - any way you take it.’ I’m sure he means well, but I really don’t know what he is talking about. I think the political situation all over is so screwed up that nothing is going to come together, and actually once a week something else falls apart. Then next week something else falls apart, and the next week something else. It doesn’t seem to go ‘Blam!’ all at once.”

In terms of mundane history 1975 proved to be neither more nor less noteworthy than its predecessors and successors. It **did** prove to be a very significant year for the band itself, as its latest album, *Dragonfly*, had mushroomed into an unprecedented hit. Coincidentally it had been released under the signature of “Jefferson Starship”. The theme which had been ahead of its time in 1970 was now perfectly timed, aligned, and focused. The United States had just emerged from the Scylla of Vietnam and the Charybdis of Watergate into energy shortages and ecological doomsday forecasts. Escapism was pervasive, beginning with revivals of the old *Star Trek* television series and culminating a year later in the popular hysteria that greeted George Lucas’ *Star Wars*.

Everyone in the music/literary world had an explanation for the Jefferson Starship’s sudden success. It was the return of Marty Balin, or it was the new sophistication of the music, or Grace Slick’s voice was now repaired/perfected. All such analyses blissfully ignored the elegantly simple fact of the name-change. Everyone was now longing to escape to space, and here was a genuine space-band to sing us on our way.

Until 1975 the Jefferson Airplane had been significant to me primarily as an “old San Francisco friend”, nostalgically comforting to hear as I roamed about the planet. But the crisis and destruction of the Church of Satan, the *Book of Coming Forth by Night*, and the creation of the Temple of Set on the Summer Solstice of 1975 suddenly made Paul Kantner’s predictions very intriguing indeed. I sensed the presence of a Magical Link. From their disconnected beginnings in San Francisco nine years earlier, both the Jefferson Airplane and the Church of Satan had passed through a “lens” in 1975 and emerged as something totally different. The only one of the original thirty copies of the *Book of*

Coming Forth by Night not sent to the hierarchy of the Satanic Priesthood, therefore, went to Paul Kantner.

As the Temple of Set began to emerge in its newfound identity, Kantner's curiosity was aroused. "Beware the respectable," he wired me. "Interested in your explorations of 7 deadly sins. What do you pursue in your community? I'm coming through soon, perhaps, and care to explore the limits. What can you offer?"

"Essentially," I answered, "the Temple of Set is a machine to facilitate the exchange of information and ideas between Setians; it is a means, not an end. The real value of the Temple lies in the **minds of the Setians themselves.**" But Kantner's question continued to provoke me. He was in quest of "the limits" - presumably of human consequence. He himself was pursuing this quest through the medium of musical expression, and very successfully so. How might a "machine" like the Temple of Set embrace such a quest? The projects and priorities of the Temple being what they were, I didn't have a chance to devote serious time to the problem for another two years - during which time the Starship launched two more albums, *Spitfire* and *Earth*.

Since the Winter Solstice of X/1975 the Temple of Set had been researching the concepts of human evolution and extra-terrestrial migration, the results of which were sent to the Priesthood in a series of five working papers under the general title *Setamorphosis*. *Setamorphosis-V* crystallized the research into a proposal entitled *Project Atlantis*, addressed to both the Priesthood and Paul Kantner:

The object of Project Atlantis is to execute a three-phase operation designed to provide a base for simultaneous transmission to both Earth and outer space. Such transmission is to be entirely artistic and without any military or utilitarian/scientific influences or applications whatever. Project Atlantis is to be controlled by a non-profit corporation specifically designed for this purpose, with directors designated by the J.S. and the T.S. but with no other legal or financial ties to either organization or to any other outside agency or institution ...

Phase I's object is to conduct a single, suborbital transmission from space ca. 1982 by means of the NASA Space Shuttle, which is expected to be operational by 1980 and available for private experiments on a time-sharing basis shortly thereafter. This package may consist of: (1) Transmission of specially recorded, or re-transmission of live music to Earth by the Jefferson Starship. (2) Transmission of the same program to Alpha Centauri and the Andromeda Galaxy in the form of uncoded music or mathematically-encoded impulses. (3) Transmission of test patterns to evaluate communications links between elements of the Temple of Set First and Second Foundations. (4) Transmission of encoded signals by the Temple of Set to Alpha Draconis, Sirius, and the Crab Nebula.

Phase II, ca. 1985, would be a series of scheduled transmissions of a mix similar to that of Phase I, through relay from Earth to an orbiting satellite designed, orbited, and operated by Project Atlantis itself. Difficulties may be encountered because of many nations' propaganda and censorship policies towards an independent satellite with a trans-world reach. A PSYOP analysis will be conducted accordingly, as will feedback analysis of its influence.

Phase III, programmed for 1990, will consist of enhanced experiments of the order of Phase II, conducted from a manned space station specifically designed for Project Atlantis and controlled by it, subject only to recognized international space treaties. The station will be as inaccessible as possible to any government, military instrument, or interest group. Its sole orientation will be towards the musical, magical, and recreational principles of Project Atlantis. It is conceived as the starting-point for experiments beyond Project Atlantis itself.

Paul Kantner wired back his enthusiasm for the preliminary study, and I began to correspond accordingly with contacts in NASA, RAND, Princeton's Space Studies Institute, the World Future Society, and the Smithsonian. The preliminary study, prepared in November 1978, identified some serious problems:

The Environmental Fund in Washington, D.C. projects an average annual world population increase during the Project Atlantis time-span of 87.3 million. This figure's significance lies in its effect upon the freedom of action of U.S. individuals and institutions, including the tightening of domestic budgets [including NASA]. The Soviet Union will have a temporary military advantage over the United States from 1983 to 1985, during which time the U.S.S.R. is projected to be under serious alliance and economic strain. In addition to social pressure against the "selfish" use of an orbital space station for the recreational/artistic use of a relative few, we would face significant danger of a military threat, considering that nuclear delivery systems are targeted by satellite. In view of the estimated \$3,000 per 1.5 square feet of space on the NASA Space Shuttle, we may contact OTRAG in New York and Stuttgart for its estimates. Preliminary data for Phase III will be initiated through NASA's LDEF program.

Alas, Project Atlantis was doomed. Controversy bordering on outright fear was developing within the Temple of Set, many of whose Initiates weren't certain they were ready for orbit, much less a trip to M31. If our seasoned Black Magicians were getting cold feet, one may presume that the Starship crewmembers were similarly dubious about translating their Captain's "quaint fantasy" into something very real - and in collaboration with the dark & diabolical Temple of Set! Moreover the Jefferson Starship had confronted disaster of a more immediate kind during a trip to Germany that year. 12,000 fans had rioted and destroyed over \$200,000 of the band's equipment. An exhausted and unnerved Grace Slick had announced her departure from the group, and co-founder Marty Balin was on the brink of following suit. The appearance of each new Starship album was accompanied by reviews lauding Balin's love songs and disparaging the "inevitable" Kantner sci-fi pieces.

Project Atlantis, it seemed, would have to be postponed until prospects for its success improved - from all input sources. Then within three months I had retired from the High Priesthood, and the new High Priest was nervous about flights even in conventional airliners.

While awaiting a more opportune launch-date, I decided to take Paul Kantner and Grace Slick to Andromeda anyway - via *The Dark Side*. Slick was transformed into a fire-dæmon of Sith and a confederate of Darth Vader's. [She sang beautiful music in *Dreams*, and I was sorry I had painted such a terrifying picture of her. Then she released *Welcome to the Wrecking Ball*, and I decided I wasn't so far off the track after all.] I took the liberty of destroying Kantner's body and transferring his mind to a Pantehnikon (an "ultimate cyborg"). These two remarkable creatures contributed to the outcome of the *Star Wars* scenario in a sequence rather more startling than that experienced by audiences of the Lucasfilm movie sequels.

It has taken Paul Kantner five years to get the Jefferson Starship's engines back to full translite power. Grace Slick is back on board, and this month has seen the release of Kantner's *Planet Earth Rock & Roll Orchestra*, the 13-years-delayed evolutionary successor to *Blows Against the Empire*. [Appropriately *Planet Earth* is subtitled *The Empire Blows Back*.] I could tell you something about the plot, but then your curiosity wouldn't drive you to acquire the album and hear the music (which is the Key to the Link). [Select the record, not the cassette, as only the former includes the critical documentary inserts.]

The Temple of Set may be returning to its original scope, and the Jefferson Starship may be soaring high again, but Project Atlantis remains dormant. The projections in our initial research have materialized only too well. A constricting network of barriers to Phases I & II have arisen, while the killer satellite technology of the Soviet Union and the military capabilities of the Space Shuttle [whose program was saved from scuttling by Defense Department interest] would make Phase III a highly vulnerable undertaking.

Space colonization efforts pioneered by Gerard O'Neill, deliberately designed to appeal to the corporate profit motive, have yet to yield substantive results. Even so, space efforts by the military/industrial complex are a far cry from the utopian beauty and vision of Project Atlantis. At the other end of the spectrum are the antics of Timothy Leary et al., whose simplistic space migration fantasies tend to subject any serious attempt towards non-M/I use of space to public ridicule [hence disinterest].

Are we then condemned to the placebo of fantasy? Must Paul Kantner content himself with singing about space to audiences attracted far more to the mind-dulling throb of rock concerts than to his lyrical concepts and expressions? Must the bodies of those who are developing Setian consciousnesses remain chained to a biosphere governed increasingly by what Nietzsche described as "the tyranny of the most inferior and the most stupid", even as their intellects yearn towards the limits of existence? Not necessarily. The Order of the Trapezoid will be concerning itself with research towards Project Atlantis' successor. If it seems that your head is into this, please write & talk about something for a bit. You will not be contacted immediately. Please just prepare your minds and your bodies ...

Part II: [Musical] Notes Towards Project Andromeda

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Like art, magic is supra-rational. Attempts to explain it - to reduce it to logical statement or argument - always fall short of the original and are thus inadequate and disappointing. Setians are well-acquainted with how difficult it is to explain the atmosphere of a Black Magical ceremony to someone with a conventional, materialistic background. This supra-rational quality also characterizes good music, whose impact on the senses similarly cannot be reduced to words:

Music and architecture - Is it not in these disciplines that we find recorded the path of humanity's ascent? When I hear Wagner, it seems to me that I hear rhythms of a bygone world. I imagine to myself that one day science will discover, in the waves set in motion by the *Rheingold*, secret mutual relations connected with the order of the world. The observation of the world perceived by the senses precedes the knowledge given by exact science as well as by philosophy. It is insofar as percipient awareness approaches truth that it has value.

I can't help wondering what Adolf Hitler, who uttered those words 42 years ago, would think of Paul Kantner and the Jefferson Starship [Yes, the picture of such an encounter strains my imagination too, but read on.] - because more than any other contemporary musical group, the Starship has managed to turn the human voice into a musical instrument. The individual members of the band do not "sing the words to songs which they play on instruments"; rather they **become** the songs - so much so that the words frequently become lost within a swelling of sheer musical power. "When it works best," Kantner says of the Starship, "we become a great churning air machine, capable of moving people to the unknown, of making you cry, laugh, march in silly parades." All Airplane/Starship albums since *Blows Against the Empire* have included printed lyrics, so that dazed audiences would be able to interpret at least part of what they had just experienced.

Rock music with complicated and sophisticated themes is never going to be terribly popular, since it demands too much thinking - and people don't go to rock concerts to think. Quoth Alvin Toffler in his now-classic *Future Shock*:

The religious fervor and bizarre behavior of certain hippie cultists may arise not merely from drug abuse, but from group experimentation with both sensory deprivation and bombardment. The chanting of monotonous mantras, the attempt to focus the individual's attention on interior bodily sensation to the exclusion of outside stimuli, are efforts to induce the weird and sometimes hallucinatory effects of understimulation.

So the Starship, while successful and indeed legendary, has never quite been one of those hysterical/smash-hit/teen-craze groups. Its better-known songs have been those with fairly familiar themes of love, and psychedelia. If she sings a thousand other songs, Grace Slick will always be remembered as the girl who sang "White Rabbit".

And far out in the Twilight Zone of Starship esoterica are the compositions of Paul Kantner, who sine-waves between visions of mankind's ancient past and evolutionary future. Not too many listeners seem to have devoted much serious thought to the ideas in Kantner's lyrics, and this is not surprising given their complexity. But what is surprising is that his music seems to have become the target of a modern-day witch-hunt.

Last week I was invited to appear on a radio talk-show with Kantner. Also on the show were one Catholic priest and one fundamentalist pastor from the "Eagle's Nest Christian Fellowship" in California's fabled Orange County. The issue of the evening was - seriously! - whether the Devil is french-frying the minds of today's youth with secret messages recorded backwards into rock-and-roll music.

I thought I had seen it all after *The Exorcist* movie came out and scores of people around the country began being possessed. But this "reverse-mastering" scam actually seems to be believed - not only by fundamentalist snake-oil salesmen but by many of their audiences as well.

The panel discussion reminded me of nothing so much as the Mad Hatter's tea party: Whatever Kantner or I said to dispute the accusation was simply ignored by the fundamentalist and his callers [who, since so many addressed him by his first name, I suspect were exhorted in advance to storm the telephone lines].

It began with the accusation that the picture on the cover of the Starship's *Spitfire* album shows "the whore of Babylon astride the Beast of Revelation". Kantner looked pained. "The dragon is a symbol of wisdom and nobility in China," he said, "and the girl is a Chinese girl."

Another charge leveled by the fundamentalist was that the song "A Child is Coming" on *Blows Against the Empire* contained the backwards phrase "the son of Satan". [The song was written to commemorate the anticipation of Kantner's and Grace Slick's daughter China.] A tape was duly played backwards on the show. I for one heard nothing except backwards music and garbled singing.

It would have been a slapstick comedy evening except for the unpleasant surprise that quite a few people evidently believe in such nonsense. It was this blind irrationality that gave me a bit of a chill. In a slightly less 1st-Amendment society than this one, this would be enough to blacklist the Paul Kantners, or even to imprison and kill them. I am reminded, per John Fowles' *Aristos*, that the reason Christianity no longer tortures and kills heretics is not because it has become more tolerant or benevolent doctrinally, but rather because secular society forced it to stop.

I had come to the show anticipating an opportunity to discuss some of the fascinating notions on Kantner's *Planet Earth Rock and Roll Orchestra* album. Since I spent all of my mike-time doing little more than denying that there were packs of crazed devil-worshippers conducting nameless rites and human sacrifices with Starship music in the background, I had no opportunity to delve into magic. Nor, I think in retrospect, would most of the radio audience have been able to understand very much of it. So here comes

what KFRC missed, being notes towards Project Andromeda -or- How the Devil Really Talks to You Through the Planet Earth Rock and Roll Orchestra:

“The Planet Earth Rock and Roll Orchestra,” says Kantner on the album lyric sheet, “is a San Francisco band that, in the near future, develops a computer-assisted telepathic amplification technology. In using the machineries on everything from their audiences to forms of weather control and extrasensory spying, they attract the attention of various government and police agencies and right-wing religious forces.”

Let’s start with telepathy. Since I wrote “*Psi in the Sky*” for the *Cloven Hoof* 10 years ago, I have criss-crossed ESP looking for bedrock amidst all of the Uri Geller stage magic and Jeanne Dixon mumbo-jumbo. The idiocy that still makes it into “respectable” print never ceases to amaze me - most recently Targ & Harary’s *Mind Race*. Targ is a Stanford Research Institute physicist who says that he has worked for a decade on a “multi-million-dollar program of psychic research financed by the Defense Department and intelligence agencies”.

Targ’s pet project consisted of “remote viewing” experiments, on which I happened to be briefed last year at the State Department in Washington, D.C. It was unconvincing, not only because the statistical data are not really conclusive, but also because the transmission of information to the brain simply doesn’t occur outside the visible spectrum. Light-waves from the central fountain in Washington Square Park (alleged to have been “seen” by one of Targ’s subjects) are atmospherically dispersed long before reaching Palo Alto, California.

There’s a lot we don’t know about the brain’s internal design, but how information travels into and around it is no mystery. **Electricity** - the same stuff that makes flashlights work. Please note that the electrical impulses rocketing around in your head are very weak: To light a flashlight bulb you would have to generate about 30 million times your present level of brain current. Fascinating experiments in ESB (Electrical Stimulation of the Brain) have been done by Dr. Jose Delgado of Yale University and are cited in RL#19F. Delgado’s probes, using tiny amounts of current, were capable of changing moods, stimulating memories, and even causing motor actions despite the conscious will of the subject to resist. If the human skull were not a good insulation against external electricity [which it is], you would have a *grand mal* seizure and an explosion of utterly arbitrary thoughts every time you drove under a high-tension wire.

Without going into exhaustive detail, therefore, both light waves and the stuff of which thoughts are made don’t travel cross-country. If the Pentagon and the intelligence community did in fact spend several million dollars on snake-oil, P.T. Barnum must be rolling merrily around in his grave.

Now let’s take a look at why Paul Kantner’s notion of a “computer assisted telepathic amplification technology” isn’t nearly so fantastic as it seems at first glance.

The electrical energy in your brain occurs in waves measured according to cycles per second (CPS). 1-3 CPS = *Delta* waves, characteristic of deep sleep. 4-7 CPS = *Theta* waves, characteristic of high emotion, violence, and frustration. 8-12 CPS = *Alpha* waves, characteristic of meditation, relaxation, and “searching for patterns”. 13-22 CPS = *Beta* waves, characteristic of frontal brain activity, deliberate effort, and logical thought.

We’ll come back to brain waves in a moment, but first a word about another principle: **resonance**. Resonance is a very interesting concept and deserves a precise definition:

- (1) a vibration of large amplitude in a mechanical or electrical system caused by a relatively small periodic stimulus of the same or nearly the same period as the natural vibration period of the system.

- (2) the intensification and enriching of a musical tone by supplementary vibration that is either sympathetically or mechanically induced.

In *Runes #I-2* I provided a short profile of Dr. Nikola Tesla, the “mad scientist” who went past the boundaries of “recognized” science with, among other things, experiments in resonance. Biographer Margaret Cheney relates (RL#20I):

He attached an oscillator no larger than an alarm clock to a steel link 2’ long and 2” thick. “For a long time nothing happened, but at last the great steel link began to tremble, increased its trembling until it dilated and contracted like a beating heart, and finally broke.” Sledgehammers could not have done it, he told a reporter, crowbars could not have done it, but a fusillade of taps, no one of which would have harmed a baby, did it.

Pleased with this beginning, he put the little oscillator in his coat pocket. Finding a half-built steel building in the Wall Street district, 10 stories high with nothing up but the steelwork, he clamped the oscillator to one of the beams. “In a few minutes I could feel the beam trembling. Gradually the trembling increased in intensity and extended throughout the whole great mass of steel. Finally the structure began to creak and weave, and the steelworkers came to the ground panic-stricken, believing that there had been an earthquake. Before anything serious happened, I took off the oscillator, put it in my pocket, and went away. But if I had kept on 10 minutes more, I could have laid that building flat in the street. And with the same oscillator I could drop Brooklyn Bridge in less than an hour.”

Now a little-known but interesting fact is that brain-waves are subject to the principle of resonance. Energy-waves reaching your brain through any medium - eyes, ears, or flesh - will tend to induce your brain-waves to cycle at the same wave-length. A common example of visual resonance is the seizures that some people experience when exposed to a light flickering at 10 CPS.

The audio spectrum - being the range of sound vibrations which human hearing can consciously detect - is from 15 CPS (bass) to 20,000 CPS (treble). The infrasonic range - 10-15 CPS - is too low to be consciously detected but is nonetheless capable of inducing resonance in the brain. Below infrasound [and sometimes encompassing it] are Extremely Low Frequency (ELF) waves, which are powerful and durable enough to travel through the Earth for communication with submerged submarines.

The relaxation which you paradoxically feel when listening to the deep, heavy throbbing of drums and bass guitars at rock concerts is the same as that felt by American Indians listening to the large dancing-drums accompanying their ceremonial campfires. Resonance is produced which inclines your brain-waves towards *Alpha*, and if the rate of the beat seems particularly pleasing to you, I recommend that you take your pulse. My guess is that it will be close (somewhere around 70 CPM), which your system will find subconsciously soothing. [If you wish to calm a crying infant, rock its cradle at about that speed, or hold it to your breast so that it can hear the beating of your heart. Try it!]

Now *Theta* happens to be a very interesting range. Soviet research into PK phenomena has yielded the fact that PK activity is generally associated with a sudden surge of *Theta* activity at the 4 CPS level. *Theta* activity is also more common in the brains of young children than in those of adults, which may have something to do with the rumor (which I cannot call more than that) that “poltergeist” activity is usually catalyzed by the presence of a child in the house.

Now let us suppose for a moment that we have a rock-and-roll band whose amplifiers, speakers, and acoustical equipment are already well-suited for infrasonic wave generation. Such a band - call it the Jefferson Starship or the Planet Earth Orchestra, or anything you want to - is currently making people very happy with lots of *Alpha*-wave resonance. But

what if that same band, via computer-assisted technology, produced either sustained or timed/calculated *Theta*-waves at energy levels strong enough to induce resonance throughout a concert hall containing thousands of people. And suppose all of those people focused their wills on the same thing. And suppose that the energy pattern emerging from those minds-in-concert (neat pun) were received, amplified, and retransmitted at substantially higher energy levels via fairly conventional electronic relay technology ...

Part III: Nameless Rites at Bunny Flat

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Mount Shasta

Natural caves in the ancient mountain. Earth rites - deep human racial memory - a huge primeval fire/forces of nature/tapped/pagan hints of many souls in attendance. PRIMORDIAL challenge/Telepathic regeneration, bonfire ceremonies - Lilith-rebuild in the heat - naked/wet/sleek. Hours blend to days - music blends to light. Be careful as you seek the light - Fish in the ocean/drawn to the light of the surface/Must beware the hovering sea birds. The closer to the surface the more dangerous Becomes the search learn the way and always check above you as You pass through the doors of Castle Perilous. tour/survive - money - escape - water music - drifting ...

Mount Shasta began in the age of the great migrations, when the peoples who had crossed the ice brought their earth rites to the heart of the great mountain. Before dates, before time, before calendars, certain women and men sought out the cave and infused it with deep racial memories of forgotten fire.

Come where I am. An aerial spirit has entered through the walls that separate me from the world.

Resplendent with light, purified by the four elements, pure as the genius of fire, lift the veil - crimson sky.

- Paul Kantner, *Planet Earth Rock and Roll Orchestra*

The first questions asked by new Setians are usually (1) What **is** magic? and (2) How can I **do** it? [Hence *Black Magic*.] One of the next questions is (3) **Where** can I do it? The stock answer is “anywhere”, and the customary launching-pad is a magical ritual chamber constructed in one’s abode.

Yet I am quite serious when I say “anywhere”. This planet is bursting with suitably magical environments, and a bit of amateur detective work, coupled with just keeping your eyes and ears open, should be sufficient to alert you to more Satanic Sites than you'd ever dream were in your neighborhood.

As a newly-admitted I° in IV/1969, I found myself not in San Francisco Babylon, but in Fort Bragg, North Carolina. A bit of delving in local libraries informed me of the existence of the nearby “Devil’s Tramping Ground”, a sterile circle in the woods around which Old Scratch was wont to pace while pondering his Great Works. Brave locals might visit it in the daytime, but none dared go near it at night. I did, of course, and it proved a superb site for a working.

Magician’s block is something like writer’s block. There are many Setians who **read** enthusiastically about magic and magicians - and then sit around waiting to see others “do magic for them” or just waiting for more to read.

As *Black Magic* emphasizes, that’s **not** how to become a magician. You've got to work actively with the principles **yourself**. At first they will seem awkwardly “mechanical” - and probably painfully so. On one hand you may feel ridiculous and self-conscious, particularly if you really screw up what you thought would be a most serious

and solemn working. [I have.] On the other hand you might get so effectively caught up the working that it goes 200% beyond what you planned, and you spend the next several hours pretty shaken up, wondering what on Earth [or under it] you let loose.

Once you are in the habit of watching for magical opportunities, an endless parade of same will pass before you. When Magister DeCecco moved to Las Vegas some time ago, I thought I would call his attention to the Valley of Fire, a lightning-swept plain encircled by craggy peaks that would make Sauron of Mordor feel right at home. I might have saved myself the trouble, however, because DeCecco had already discovered the VoF on his own - because it is second [first!] nature for him to sense such things. And this is what I encourage **you** to do.

This article is a sort of case-study about where one such investigation can lead. “Bunny Flat?” you say. Read on -

A few *Runes* issues ago I got reasonably excited about Paul Kantner’s *Planet Earth* album. Took *Runes* readers on a trip through the mechanics of mind-functions and such. Now that’s a very big turkey-breast, and there’s lots of it in the refrigerator left to eat; but a good magician doesn’t neglect the wings and drumsticks either. In this case one of the drumsticks was Mount Shasta. [The other one was Australia. I’ll get to Australia later.]

While I may be “a leading figure in the contemporary American occult scene” [per Australian author Nevill Drury], I confess I had paid zero attention to Mount Shasta until the arrival of *Planet Earth*. After reading the notes quoted at the beginning of this article, and listening to the music, my magician’s nose began to quiver - and so I went Shasta-hunting.

A good deal of Shasta-data was already buried in my own library & files. It was quickly supplemented by more data and then by an expedition. The results of all this have swollen far beyond a *Runes* article, but here’s a quick & dirty summary. Now once again, the point of all this is not just to tickle you under the chin with Mount Shasta, but rather to give you an example of the kind of treasure-hunt **you** can go on whenever and wherever you choose - which is one of the ways you Become an Adept of the Black Arts instead of Mr./Ms. Average Human Bean.

On February 14, 1827 a Hudson’s Bay Company fur scout named Peter Ogden reached the top of the Siskiyou Mountains in souther Oregon and saw for the first recorded time a peak about 50 miles to the south, towering thousands of feet above surrounding crags. In his diary he wrote: “There is a mountain of equal heights to Mount Hood. I have named the mountain ‘Sastice’.” Eighty years later the white men would call it Mount Shasta, but when Ogden asked the Klamatte Indians he found at its base for its name, they answered: “He Who Sleeps in the Clouds”.

For about the next 60 years Shasta remained just a big, beautiful mountain. But after Darwin’s *Origin of Species* was published in 1859, events began to be set in motion that would change Shasta’s image rather markedly.

Among the phenomena most troubling to the Darwinists was the little lemur, since it [together with other fossil, flora, and fauna specimens] was found in such non-connected locales as Madagascar, India, Africa, and the Malay Archipelago. English Zoologist Philip Sclater hypothesized a primeval land-mass covering this entire area. In honor of the lemur he called it “Lemuria”. Little did he expect what a Frankenstein Monster he had created! Some of the more speculative scientists promptly added to the hypothesis. In the 1870s German naturalist Ernst Haeckel went so far as to propose Lemuria as the ancient home of the human race:

Of the five now-existing continents neither Australia nor America nor Europe can have been this primeval home [of man], or the so-called "Paradise" the "cradle of the human race". Besides southern Asia, the only other of the now-existing continents which might be viewed in this light is Africa. But there are a number of circumstances, especially chronological facts, which suggest that the primeval home of man was a continent now sunk beneath the surface of the Indian Ocean, which extended along the south of Asia, as it is at present (and probably in direct connection with it), towards the east, as far as Further India and the Sunda Islands; towards the west as far as Madagascar and the southeastern shores of Africa ... By assuming this Lemuria to have been man's primeval home, we greatly facilitate the explanation of the geographical distribution of the human species by migration.

The occultists came running. First on board was Helena Blavatsky of the Theosophical Society. In her 1888 book *The Secret Doctrine* she avowed that the "*Book of Dzyan*" included an account of Lemuria in addition to Atlantis. Her "Third Root Race" consisted of Lemurians (as "gigantic, brainless, apelike creatures"). [The fourth RR was Atlantis. Current humanity is the fifth. The Sixth will evolve from us and return to Lemuria, while the Seventh will chuck Earth altogether and emigrate to Mercury.]

Later Theosophists embellished Blavatsky's Lemurian mythos, most notably Annie Besant and W. Scott-Elliot in his *The Story of Atlantis and the Lost Lemuria* (1896). Scott-Elliot's account went into extraordinary detail, offering a sinister picture of semi-reptilian Lemurians [shades of V] who kept pet dinosaurs.

While Scott-Elliot was conjuring up Lemurian monsters, an 18-year-old Shasta-area human named Frederick Spencer Oliver began to write a tale which he said had been inspired by a discarnate personality named "Phylos the Tibetan". Published in 1896 as *A Dweller on Two Planets*, it became something of a minor Shasta/occult classic. Oliver/Phylos said nothing about Lemurians, reptilian or otherwise. His Shastoids went by the name of the "Lothinian Brotherhood" and were proper mammals. The Lothinians lived in sumptuous caverns within the mountain, whose interior was a maze of polished walls and fur-carpeted floors. O/P was guided to this inner sanctum by a Dr. Lao-like Chinese initiate named Quong:

We halted in from of a huge ledge of basaltic rocks, some hundreds of feet in height. The ledge was broken and twisted as if by some rending convulsion. All about the base lay huge fragments broken off the face of the wall. Against the cliff rested a giant block many tons in weight. Touching this with his hand, the Tchin said: "Here is our Sach, our Temple, so to say; this rock is guard at the entrance to a place remarkable, to say the least, if viewed from an occidental standpoint."

The Lothinian Brotherhood had anticipated George Lucas by some time, as may be gleaned from one of their instructions to O/P:

"Thou art impatient, my brother; know then, what was at one time known upon the Earth, but is now for ages forgotten: that Nature has a dual aspect, is double, is positive and negative; that the great positive side is the side known to mundane science, while the other or negative or 'Night Side' - or, as it was once known on Earth by the men of Atla 'Navaz' - is a side all unknown and scarcely guessed in the most exceeding flights of speculation, left unbroached, secretly kept by a few, who knew not that they entertain an angel, an angelic wisdom that in a century more, yea, less time! shall overturn much of the face of terrene things, shall bestow aerial vessels, and all else once known to those men of Atla of whom I spoke. Thou dost not yet understand?"

I said that I did not - that I thought he referred to some domain of the physical forces not yet known; but what had this to do with the Sun?

"This: The suns of systems are centers of forces of the Night Side of Nature whereof I spoke, and are force and matter of a higher value than are planets and satellites, just as water above a cataract is truly water - but being above and mobile, flows over and down, developing energy. In

other words, out of the cold, dark, negative side or 'Night Side' force emerges, drawn to the positive polarity which constitutes in its outgoing flow that termed 'Nature', and develops in its fall magnetism, electricity, light, color, heat, sound, and lastly solid matter - for this last is a child of energy, not its parent. When the Navaz forces drop to light, if the light waves enter a spectroscopy, they will emerge as colors. These correspond to the various spectrum bands and will, as the descent progresses, give the noted lines of the Solar spectrum, as the great 'B' line of oxygen, the conspicuous '1474' line, and the brilliant 'H' and 'K' violet bands."

Meanwhile the Lemurian link continued to be forged [no pun intended]. Next in line was Rudolph Steiner, who broke with the Theosophists in 1906 in disgust over Annie Besant's Krishnamurti scam. He accepted a charter from the German Ordo Templi Orientis (O.T.O.) and then went on to form his own Anthroposophical Society. In 1923 he wrote *Cosmic Memory: Atlantis and Lemuria*, which specifically fingered Mount You-Know-What as a remaining refuge for You-Know-Who.

Back at the Mount Lowe observatory next door to Mount Y-K-W was an astronomer/occultist named Edgar Larkin, who at about the same time decided that it would be interesting to train his telescope towards "He Who Sleeps in the Clouds". Imagine his surprise and delight to see dazzling lights and colorful pavilions of happy Lemurians frolicking on the slopes! Larkin died in 1924 before meeting any Lemurians personally, but the cat was now definitely out of the bag where Shasta and Lemuria were concerned.

Next to add his 2-cents-worth was H. Spencer Lewis, founder of the Ancient Mystical Order Rosae Crucis (AMORC) in San Jose.

I should pause a moment here to make certain you don't get confused. Lewis got going in occultism in 1909, when he joined one of the splinter-groups of Eliphaz Levi's Ordre Kabbalistique de la Rose-Croix in France. [The group joined by Lewis was headed by one Josephin Peladan, hence the later rumor that France harbored a gang of Satanists called "Palladinists"! Cf. Lillie, *Satanism in Modern France*.]

In 1915 Lewis split from Peladan and, also on the strength of a charter from O.T.O. chief Theodor Reuss, founded his AMORC in New York. He took it down to Florida in 1925, then to San Jose in 1927. A few years down the road, after Lewis had survived a scandal and acquired some nice real estate & begun to construct all those fancy Egyptian buildings Setians toured during the Set-V Conclave, Aleister Crowley showed up [as new Outer Head of the O.T.O.] and demanded title to the property on the strength of the O.T.O. charter. Lewis ignored him.

But Lewis didn't ignore Mount Shasta. In 1931, under the pen-name of "W.S. Cerve", he authored *Lemuria, the Lost Continent of the Pacific*. None of HPB's or Steiner's fooling around for Lewis - he got down to specifics, to wit: 150,000 years ago people lived on Lemuria, then called Mu for short. 82,000 years ago magnetic changes caused continental shifts and submergences. Europe rose up, and North & South America drifted away from Europe & Africa and bumped into the east coast of Lemuria. Then the west parts of Lemuria submerged. Its eastern area became what is today Washington, Oregon, California, and parts of Arizona, Nevada, and Mexico.

Lewis' book resulted in all sorts of occultists flocking to Shasta to scrounge for Lemurians, a snipe-hunt still going on today. In 1932 reporter Edgar Lanser wrote an account of Larkin's telescopic sightings in the *Los Angeles Times Star*, and went on to say that Shasta residents enjoyed occasional visits from & commerce with their Lemurian neighbors. Lanser reported mysterious red & green lights on Shasta's slopes and thus inaugurated one of the more durable Shasta legends. Recounts Nigel Pennick in *Hitler's Secret Sciences* (RL#14M):

For over a century occultists have claimed that these special holy mountains are in reality energy centers which collect cosmic forces from space and channel them into the “veins of the Earth”, the energy grid composed of ley lines.

Observations of holy mountains reinforce this assertion. At certain times of the year, when the energy is at its maximum, strange lights and other phenomena are often seen at such places. Mount Shasta, one of the Native Americans’ sacred peaks, is one such site; for there many inexplicable flashes of light have been observed. First recorded by prospectors in the old California gold rush of 1849, these flashes were seen in daylight, and in clear weather when there was no lightning about.

Nowadays cars in the vicinity of the mountain develop ignition failure without any obvious cause. This is a classic energy manifestation noted in connection with UFOs, Stonehenge, and the enigmatic “transmitter” Hitler erected on the Brocken peak in Germany.

When a vast forest fire engulfed much of the district in 1931, Mount Shasta was suddenly swathed in a mysterious fog. The fire could not burn where the fog protected the mountain peak. For many years afterwards a perfect curve around the mountain marked the furthest advance of the flames.

Five years after the forest fire had been repulsed by the Lemurians, an occult enthusiast by the name of Guy Ballard made a pilgrimage to Mount Shasta. He lucked out and encountered not just another Lemurian, but a genuine Ascended Master, the Count of Saint Germain. Shasta is evidently one of those places where it is fashionable for AMs to be seen. Ballard, at any rate, was so moved that he returned to lesser humankind to found the “I AM” organization. “I AM” prospered until 1939, when Ballard died and the organization was hauled into court on mail fraud charges. “I AM”, however, has proven to be the most durable Shasta fan club, as it is today headquartered in the town of Mount Shasta and puts on a Jesus Christ pageant every August.

In 1946 another Shasta enthusiast named Eugene Thomas wrote *The Brotherhood of Mount Shasta*, a dreamy, Dunsany-like tale of Lemurian mystery & mysticism at the Mount:

Australia is what remains of a vast continent which existed so far back in the history of the world that men now seldom dare speak of it; and if they do speak of it, most of what they say is theory and conjecture. Only those whose souls are able to lift the curtain of the past can really tell you anything about that mysterious land. When you have been sufficiently instructed, and have diligently striven to carry out the instructions received, go to the western coast of the American continent, to an extinct volcano whose name is Shasta. If your preparation be sufficient, your sincerity unquestionable, an ancient Brotherhood will be found that will guide you to the place where you may be further instructed.

Australia again! Come on, Australian Setians - What’s **really** going on Down Under? We await a report with baited breath - and if you turn out to be Lemurian lizards in human disguise, you get two free passes to the set of V.

The upshot of all this was that a visit to Shasta seemed the thing to do. In August Lilith and I headed north on Highway #101 to the Oregon Caves to sample a proper Lemurian atmosphere. Setians who have not yet gone cave-delving (“spelunking”) are encouraged to do so if you are near suitable facilities such as the O.C., Carlsbad, Kentucky Caves, etc. [But **don’t** go fooling around in unexplored or unmarked caves if you are not a seasoned spelunker; the DEROS might nab you.]

After a side trip to Crater Lake (another magical spot), we headed back down Highway #97 into California, getting much the same first-view of Shasta that so impressed Peter Ogden 157 years ago. Arriving in the town of Mount Shasta, we checked in at the “Tree House”, recommended by the Lemurian Tourist Association as **the** place to stay.

The next morning, Sunday 8/11, happened to be the date of the annual “I AM” Jesus pageant, complete with IAMers in bedsheets and angel-wings. It is a harmless enough local tradition, I suppose, but somehow a bit out of out-of-place at this Lemurian outpost. We would have preferred something with flying saucers, lizard-people, and oh-wow light shows on the mountain at night. [The modern-day Egyptians have their heads together on this, which is why you can see a great spooky night-time sound and light show at Giza and Luxor these days.]

We couldn't take very much of the Jesus play, so decided we'd have to go find Lemurians on our own. Actually it was an ideal time to head for the mountain, as everyone else was at the I AM Jesus show.

There is one highway, the Everitt Memorial Highway, which leads out of the town towards the mountain. It winds up along the side of the mountain for about 13 miles, terminating at Bunny Flat and nearby Panther Meadow at an elevation of 7,000' (halfway up to the 14,161' summit). From there mountaineers must hoof it, and be prepared - as we found out - for some shortness of breath.

We had decided to check the *Theta*-wave patterns of our brains en route, via a pair of Biosone-I portable monitors [available from Edmund Scientific Corp.]. The B-I can almost be mistaken for a Walkman, except that you have to tolerate one electrode on your scalp and a clip on your earlobe in addition to the earphone. The few humans who had gone to Bunny Flat instead of the Jesus show probably thought we were Lemurians!

Both of our *Theta* readings were markedly higher than in town the day before, but the high altitude [and some great pizza at the Tree House] may have had something to do with the changed reading. Also there were some people at Panther Meadow pounding frenziedly on tom-toms, which tended to distract one's attention, hence one's brain-wave pattern.

It was immediately evident why Shasta has developed its esoteric reputation, as there is undeniably a pleasantly exhilarating atmosphere atop the mountain. This is true of most mountains, to be sure, but Shasta has a “something” that I haven't felt, say, atop Mount Whitney (California's highest peak, which I climbed 20 years ago).

I don't know if Paul Kantner sampled Shasta personally before creating *Planet Earth*, but the music and the mountain are assuredly in synch. It is high time [pun intended this time] for a midnight ceremony atop Shasta, complete with PER&RO & Lemurian music, banks of red & green carbon lasers *a la Laserium* blazing off into the sky, and Lemurians, Star Scouts, Setians, and any other extra-terrestrials or just extra-special terrestrials who happen to drop by for the occasion. I think we can go the “I AM” Jesus show one better.

Part IV: Wonders Down Under

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Australia ... Oz and Beyond

“Oz”, oddly enough, is the name some Australians attach to their country. It is here that the band flees, to a settlement deep in the blisteringly-hot Australian Outback. Over fifteen hundred people have formed a settlement that is nearly totally self-sufficient. Weather control, lakes, forests, mountains, underground agriculture, and huge machines all serve to support this community.

U.S. government agents eventually discover the settlement and launch an attack to recover the extrasensory technology for Cold War use. The children of the settlement construct a telepathic shield around the colony, and they escape into space in the “edge of your seat” climax.

- Paul Kantner, *Planet Earth Rock and Roll Orchestra*

The Temple of Set now has a pretty sizable number of Initiates in Australia, and that has turned my attention all the more towards that very interesting continent. All regions of the world have their weird and magical aspects, and Australia is no exception. When you go to the local library to look up Australian mythology, however, conventional books assume you want to know about the legends and superstitions of the Aborigines rather than about the forbidden, subterranean city of H.P. Lovecraft's *The Shadow Out of Time*.

Accordingly I have appealed to some of our Aussie Initiates for information concerning the shadowy aspects of their homeland - and particularly the Outback, where Paul Kantner plans to move the Planet Earth Rock & Roll Orchestra prior to its lift-off towards Andromeda. [And if you, dear reader, are an Australian whom I haven't yet hit up for Sinister Truths about the continent, you are hereby solicited. Please tell us about Australia - either by letter to me or by direct article for the *Scroll*. Thanks!]

In the meantime I might point out that I am not the first person to be confused about Australia. For a great many centuries the entire world was unsure whether it existed or not. Thereby hangs the tale of *Terra Australis Incognita*, the "Unknown Southern Land", which gets a chapter to itself in a charming book by Raymond H. Ramsay entitled *No Longer on the Map: Discovering Places That Never Were* (NY: Viking Press, 1972).

This book recounts the most famous, infamous, and occasionally slapstick cases of continents, islands, sea-passages, cities, and civilizations whose existence was at one time taken for granted - and then which, after the wasting of lots of time, money, and sailing expeditions, were grudgingly and ruefully acknowledged to be puffs of fluff.

Fortunately Atlantis and Mu/Lemuria are not in the book, else there would be room for little besides in view of the mammoth amount of material penned about those two turkeys. But there are chapters on El Dorado, the Northwest Passage, a variety of R'yleh-like now-you-see-it-now-you-don't islands, the Seven Cities of Cibola, a variety of other geographical curiosities.

Now the fun thing about Australia is that it was presumed to be there long before it was discovered. The story begins with the Alexandrian Greek astronomer and geographer Claudius Ptolemy. In his day sensible scientists knew the world (*ge*) was round, and it was proposed by Krates of Mallos in the 2nd century BCE that there had to be roughly equal land-masses on all surfaces in order to "balance" the known portion (*oikoumene*). Otherwise the world wouldn't stay upright [the Greeks hadn't got gravity, orbital rotation, etc. quite worked out yet].

Ptolemy is most famous in history for his bright but wrong idea that the Sun and planets revolve around the Earth. He had another wrong idea about *Terra Australis*, which appears for the first time on a 1482 edition of one of his maps as a gigantic land mass occupying the bottom of the globe, and of which Africa is a northern peninsula. [In the 7th century BCE an Egyptian Pharaoh had sent a Phoenician expedition around the Cape of Good Hope, but Ptolemy shrugged that off. To be fair to him, so did Herodotus. Ignoring inconvenient data is not only a modern phenomenon.]

It is commonly supposed that medieval Europeans thought the world was flat. In fact, following the authority of Aristotle, it was assumed [in learned circles, at least] to be spherical. Since God could hold the planet together in any way He chose to, however, it was no longer thought necessary to have land masses just for the sake of weight-distribution. Australia went off the map.

Besides, argued theologians, God would not have been so wasteful of space to create all that land without people, and if there were people there, they would be heathen and in need of conversion, and if no one could get to them, they couldn't be converted, which was outrageous. There couldn't possibly be any other people besides those within reach of

Christianity. It was definitely better to keep Australia off the map.

[A little later America was (re)discovered, and there were indeed native people there. Some theologians proposed that these “Indians” were not true people but an evil race created by the Devil. Orthodox dogma said that only God could create, however, so the native inhabitants of the Americas went on to receive the blessings of the Christian missionary efforts. As this issue of the *Scroll* goes to press, the Catholic Church is proceeding to canonize Junipero Serra for his California missionary activities, despite the protests of native Americans who recall the religious persecution of their ancestors somewhat less reverently.]

Terra Australis was decreed not to exist because it was unreachable, and it was unreachable because the equator was decreed to be uncrossable because it was thought to be hot and burnt-out. One day someone sailed across it at sea and noticed that he didn't burn up. After the general astonishment died down, enthusiasts such as Portugal's Prince Henry the Navigator commissioned all sorts of mapping expeditions.

Once Columbus rediscovered America, it seemed that old Krates was right. There had to be more land sprinkled around the globe until one got round to the *oikoumene* again. In the 16th & 17th centuries CE *Terra Australis Incognita* was re-added to the map. So far no one had actually bumped into it yet.

There were a couple of near-misses. In 1545 the Spaniard Inigo Ortis de Retes discovered New Guinea and supposed it to be a northern peninsula of *TAI*. The Peruvian Alvaro de Mendana de Neyra found some islands in 1567, which he named the Solomons in hopes that he would find similar treasure there. [Perhaps it was lunchtime when Captain Cook reached Hawaii.]

In 1603, having fired up the Pope and Philip III of Spain with tales of Pacific treasures to be reaped, de Retes' lieutenant, Pedro Fernandes de Quieros, went out to try again. He came back with wild tales about a new continent larger than Europe and packed with more gold than Peru. He called it *Austrialia del Espiritu Santo* and said that he had formally laid the cornerstone for a city named New Jerusalem there. Actually he had found the New Hebrides, but no one believed him anyway.

Meanwhile the cartographers were having fun. On the maps of the time *TAI* was positioned everywhere from underneath Africa to underneath South America, and everywhere in between. Guesses ranged from island-size to something big enough to reach from Cape Horn to the Cape of Good Hope. The famous Turkish Piri Reis map joins South America to *TAI*, places 6-horned oxen there, and adds the notation that “the Portuguese infidels have recorded it in their maps”.

In 1613 the Dutchman Dirck Hartog published his sighting of the Australian coast, and thereafter the Dutch poked around a bit. In 1629, in the best European tradition, they took a whirl at starting a colony. Captain Francis Pelsart set off from Java with a small fleet. Unfortunately he took a Haarlem pirate by the name of Jerome Cornelius along. The expedition crashed on the Abrolhos Islands (in Portuguese: “Keep-Your-Eyes-Open Islands”). Ramsay reports how it all turned out:

Exactly what happened then is not clear; whether Pelsart took some of the party and sailed back to get help, or whether Cornelius held his mutiny on land and drove out Pelsart and those loyal to him. In any case Cornelius ended up in control. He killed some 40 of the men to save water supplies, took over all of the women for himself and his followers, and held a brief reign that was a succession of drunken orgies. He also killed several more of the men on suspicion of disloyalty to him, including the two ship's carpenters, and was thus unable to carry out his plan of salvaging material from the wrecks, building another ship, and becoming a pirate. When Captain Pelsart and his men unexpectedly returned, Cornelius was overthrown and was summarily tried and hanged.

As colonizing goes this was not exactly a high point. The Dutch more or less said to Hell with it, and the rest of the world agreed. Cartographers of the 17th century were accustomed to map only known areas, leaving unexplored areas blank. So Australia went back off the map for another 100 years.

Of course everyone knew it was still down there somewhere. The fantasy writers of the day knew a good thing when they saw it, grinding out many tales set there of which Jonathan Swift's *Gulliver's Travels* is the best-known.

The basket-cases checked in too: In 1676 the Franciscan monk Gabriel de Foigny, already notorious for his scandalous life, published *La Terre Australe Connue* in which he revealed that the natives of Australia were hermaphrodites who used a special breed of long-nosed pigs to root in straight lines, thereby tilling the ground for them.

This nonsense went on until 1768, with a succession of maps showing *TAI* here, there, or nowhere, and New Zealand and Tasmania similarly growing or shrinking in size at the whim of the cartographer. Finally the famous Captain Cook went down to explore and chart the area, and he got a grip on Australia. It went back on the map, and in reasonably correct proportions, and thereafter its exploration, settlement, and political history leaves the realm of magic and enters that of conventional history.

Part V: My Classified Introduction to *PERRO*: The Novel

XXXVIII/2003

[The unclassified version by Paul Kantner, within the novel, can be ordered from the Jefferson Starship website: <http://www.jeffersonstarshipsf.com/main.htm>]

Paul Kantner shot bolt-upright in his bed, his eyes frozen and unfocused, teeth clenched: awake. Yes, awake - It had happened again.

The panic began to recede. He felt his muscles relax; he saw the room, smelled perspiration, tasted blood, realized with annoyance that he must have bitten his lip. He swung his body off the bed, scowled at the twisted sheets, and walked unsteadily into the bathroom.

The cold shower helped his body, but the ghost of the dream was still there:

* * *

He was standing on Hollywood Boulevard. It had to be the Boulevard, because nowhere else could you feel that sodden atmosphere of dreams, glamor, failure, corruption - at once the thrill of being There, at the nerve center of Fame, yet you can't touch it, your fingers press against the cold stars of the dead stars; they are an eternity away. But above him -

Above him - it had somehow been there all along - the ... machine. Machine? What other word ..? It was high, distant, perhaps ten thousand feet in the air. But he couldn't be sure, because it enveloped the entire Los Angeles Basin like some gigantic black amoeba of leathermetal, pulsing quietly, wetly. But it was not endless, because there to the far south was still a sliver of bright blue sky.

Transfixed, he clutched the hand - her hand, Lilith's hand; she was there with him, her hair cascading in the electric wind of the machine, her face darkly glowing in its blazing pulses. He had turned, then, slowly, to smile at her: This is a great dream.

But she shook her head and laughed. "It's no dream, lover."

It was somehow very important that he answer her, but he was whirled away to stare at a 1949 Mercury, garish in candy-apple paint, cruising down the Boulevard toward them, its ancient AM radio blaring tinny, low-fi music (though he couldn't make out the

tune). Now the car was still, but the music must have continued, because two youths, a boy in a plastic bodysuit and a girl with green hair, were suddenly beside it, music-swaying, staring up at the machine. They obviously didn't see the door.

But Paul did, because Lilith guided his eyes to it. Curving down from, yet oddly separate from the machine, a rectangle forcing the sky apart around it, distorting everything, even Lilith's still-waving hair, which was now angular. Moving in angles, with electricity, she drew him towards the opening.

The Boulevard remained an inert spectator, motionless save for the dancing forms next to the Mercury, silent but for the music which must have been there for them. Falling towards the door in the sky, Paul looked slowly to one side, then the other, and was rewarded, preposterously, with reflections of Lilith and himself, both in leather S&M costumes, in Frederick's of Hollywood's display-window. But it was too hot to be wearing them, he knew, because he was gasping with the heat, tearing the leather away from his body that now shone, like Lilith's, with wet electricity, which he also tried to brush from his arms, but it ran ahead of his fingers over his body.

Lilith, now completely a sculpture of electrical angles, was pulling him, finally, ultimately, through the -

* * *

Paul Kantner turned off the shower, ran a towel impatiently over his body, and padded back out into the bedroom, where Albert Einstein smiled fuzzily at him, riding, as always, his bicycle across the M.I.T. campus, frozen forever in that faded wall-poster. Paul rummaged in the bedside drawer for his rimless, rectangular glasses - as much his trademark as Indiana Jones' fedora, he supposed - and winked back at a now-crisp Albert through them.

The Sun, he saw from his window, had just crept above Mount Diablo over in the East Bay, and was sending warm rays of golden light across San Francisco to break, finally, against the red towers of the Bridge. He never ceased to marvel at the contrast between the two worlds on either side of the Golden Gate: the bustling cosmopolis to the east, the Tolkienesque crags and seascape to the west.

For perhaps the tenth time in so many days he considered the dream, or nightmare, or whatever-it-was. At first he had dismissed it as the reverie of a brain pretty well saturated, he granted, with science-fiction imagery. But now a slight worry had begun to creep in. The same dream, too many times. What the hell.

He sat down on the mangled bed, found the phone on the floor next to it, buried under a pillow. At last it was the date; the thing should finally be here. He began to dial ...

* * *

It had begun with *Blows Against the Empire*, that 1970 spaceflight-of-fancy album which had won Paul Kantner both a Hugo Award nomination (which he knew about) and a Defense Intelligence Agency file (which he didn't).

DIA, located across the Anacostia River from Washington, D.C., was the Defense Department's in-house answer to the civilian Central Intelligence Agency. CIA, after years of more sensationalism and media glamor than it cared for, had been rewarded with a good deal of Executive and Congressional watchdoggery. DIA reported only to the Secretary of Defense and the Joint Chiefs of Staff, because it had so-far-successfully maintained that its only concerns were strategic national defense intelligence.

But in the aftermath of the 1969 Apollo-13 Moon-landing, the National Aeronautics & Space Administration's civilian funding for its sensible but unglamorous Space Shuttle program had begun to dry up. NASA did what many another desperate agency has done under such circumstances; it went knocking on the doors of the Pentagon. Could DoD

help with the bills?

Yes, it could. But there was a price. Those old, quaint ideas about peaceful use of space, about shuttles to carry civilian research and commercial packages, even tourists, as a possible prelude to orbital space colonies? - off the table. The shuttles will now be doing - **our** business. Special satellites. For intelligence, for secure communications, for space-based defense. You don't have a need to know exactly what they do. Your job is just to get them up there and keep them there.

None of which was known by, or of the slightest concern to Paul Kantner when he wrote and sang a series of songs about hijacking the United States' first functional spaceship for pacifistic planetary touring. However DIA, which now had assumed a counterintelligence mission regarding the "new" NASA, decided that it was concerned about **him**. Was he serious? Wasn't that Jefferson Airplane of his one of those agitation-bands that had worked right along with Jane Fonda and Daniel Berrigan to fuck up the Vietnam War? Turn an entire generation of once-well-bred Eisenhower kids into long-haired acidheads? Now that the war is falling to pieces, are we going to have to worry about interference with our space programs?

In April 1971 the Kantner file was tasked to the Missile & Space Intelligence Command (MSIC) of DIA's ambiguously-named Directorate for Analysis & Production (DI), where it was eventually Compartmented and ultimately, on January 17, 1972, designated with an MJ-prefix, removing it instantly from DIA's normal Intelligence Library tracking system.

DI/MSIC/MJ agents thus carefully followed the progress of Kantner and his band, now the Jefferson Starship, through the 1970s. Their tours, interviews, lyrics, and private lives were annotated to the file and scheduled for periodic analysis.

By 1980 MJ's interest had lessened somewhat. The NASA security issues raised by *Blows* showed no signs of materializing, and while several additional Kantner space-themes had been introduced, all were clearly in the realm of fantasy. That was, until ...

Appendix 12: Setamorphosis

- by Michael A. Aquino V°
South Solstice X/1975

*Setamorphosis: A TS term for the third stage of human evolution. The word is formed from **Set-a** or **Set-heh** (“Eternal Set” or “Timeless Set”), a god-form of Set in ancient Egypt as a serpent. Serpents were symbolic of immortality via their seeming rebirth by shedding of their skin, were sacred to Set, and as the Uræus symbolized the divine authority of the Pharaoh. They also represented imparted knowledge of a divine character; hence the later corruption that would appear in the “Garden of Eden” myth. The suffix denotes a “change of form” or “transformation”. The familiar “metamorphosis” thus translates to “super(natural) transformation”. The old term is thus refined.*

“Genesis III” was an attempt to explain our present state of being in accordance with the *Book of Coming Forth by Night* and common sense. It was not intended to be a “last word” but rather a working hypothesis. I am far more comfortable with hypotheses than with “laws”, because the formulation of a law implies that all pertinent factors have been taken into account. This in turn implies that all pertinent factors are themselves completely understood, and thus the factors that bear upon them, *ad infinitum*. Historically it is borne out that human knowledge constantly increases, and there is no reason to assume that we now know all there is to know about anything! In point of fact, we don’t know the extent of what we don’t know.

We obtain knowledge by **interpolation** and by **projection**. Interpolation in reasoning is also known as **deductive logic**; projection as **inductive logic**. [For a review of the concept of logic -and errors to avoid -see my “Much Ado About Logic” in *Cloven Hoof* #IV-2.] **The most general shortcoming of both systems of knowledge acquisition is that they work only with known data.** New theories in complete accord with known data may in fact be quite [or partially] wrong, but this cannot be discovered until the theory bumps into fresh data which does not fit the mold.

I go into this for two reasons. The first is that we must never allow the Temple of Set to relax into fixed concepts. The key to the ultimate success of the Temple is *Xeper* in its intellectual pursuits as well as in its Initiates. The second reason is that, in the course of this communique, I will be clashing head-on with a gentleman by the name of Einstein. He himself was forethinking enough to define his discoveries as “theories”, but their dazzling nature has tended to enshrine them as *de facto* laws, questioned at dire peril. What they explain, they explain well. The danger lies in **projecting** them too far beyond the **known** phenomena by which they were first **interpolated**. Consider this well.

By its very design the Temple confronts two essential problems. The **second** problem is to identify, comprehend, and effect *Setamorphosis*. Solving this problem promises to be exciting, stimulating, and ultimately very rewarding. The **first** problem is to survive long enough to solve the second problem. And this task, unfortunately, promises to be tedious, depressing, and quite possibly dangerous.

Let us consider the following passage from the *Book of Coming Forth by Night*:

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I

must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

When I first read this passage, I was inclined to interpret it as a reference to the general ecological crisis that the human race as a whole faces in the next 50-100 years per the research of the Club of Rome, Jacques-Yves Cousteau, and other Temple contacts. Stated in its most basic form, this crisis comprises the outrunning of Earth's life-support systems by a humanity that is reproducing itself out of control. The Club of Rome assumes [in *The Limits to Growth* and *Mankind at the Turning-Point*] that world order will break down in frantic competition for available resources, resulting in a great deal of initial carnage (25%+ of the world population) and then a new era of repressive, primitive feudalism. More pessimistic predictions see the introduction of massive thermonuclear weaponry during the crisis period, with the resultant extermination of all life on Earth.

There were two things that bothered me about this initial interpretation of the passage. One was that such an ecological crisis would occur on such a tremendous scope that its sheer inertia would prevail against anything even an enlarged and strengthened Temple of Set could do to prevent it. The other was that any sort of "escape" by the Elect seems highly improbable. In spite of the wistfulness with which romantics grope towards a new Exodus to space [consider the strong emotional appeal of *Star Trek* and *Space: 1999* in this light], a colonial-scale space effort is all but ruled out by the increasing demand for resources to be diverted to the growing Earth-crisis itself. And even if some neo-Noah's ark were planned, selection of the privileged few would be quite impossible. [Most likely the project would be destroyed by the disappointed majority; shades of Pythagoras and his rejected "deficient intellectuals"!]

The passage does not say "escape", however; it says "avoid". This raises the possibility of the Temple of Set surviving during the crisis and aftermath period in spite of the fact that it continues to be located on this planet. In the event of a nuclear holocaust, of course, nothing of the sort would be possible. But I am inclined to think that the crisis will attain full force in a more gradual way, resulting in increasing anarchy and then a violent authoritarian backlash. The final scenario would be one of the world divided into a number of crude police-states, with an intellectual atmosphere something like that in *1984*. There have been countless examples of this political/social pattern throughout history, the most recent being the current century's fascist regimes in Germany, Italy, Japan, South America, and Africa. Indeed the trend towards authoritarian government is increasing right now while we watch, as democratic/republican systems prove more and more incapable of coping with growing pre-crisis stresses.

This past summer I discussed this situation with the Executive Director at a meeting in San Francisco. I then brought up the concept that Isaac Asimov had introduced in his famous science-fiction trilogy *Foundation/Foundation and Empire/Second Foundation*.

In this novel a psychohistorian (one who calculates the probable course of the future based upon **interpolation** and **projection** of past social patterns and human psychology) predicts the gradual decline and fall of the galactic empire and a subsequent era of feudal anarchy. In order to preserve the sum of accumulated knowledge throughout this period, he institutes a Foundation of scientists and technologists on a remote planet at the edge of the galactic spiral. Through its technological skill and relative isolation from the mainstream of the revolutions and wars, the Foundation survives the disintegration of the empire and even establishes a certain hegemony of its own. But, through a freak accident, the Foundation is almost conquered by a mental mutant. It is saved through psychohistorical manipulation by a Second Foundation, secretly instituted and maintained

in the heart of the old empire by the original psychohistorian. The Second Foundation then feigns its own destruction, allowing the First Foundation to continue on its way without feeling threatened.

What I call the “*Star Trek* syndrome” is a desire to emulate the First Foundation by getting the hell off the planet with a small group of technological elite. For reasons cited earlier, this course of action is not open to the Temple [or anyone else]. But it may well prove possible for an organization with the unique characteristics of the Temple to emulate the Second Foundation. Consider:

The Second Foundation survived secretly because its avowed purpose - caretaking of the main library of the old empire - was thought unimportant and irrelevant to the warring factions. Its actual configuration as a team of psychohistorians was unknown, even to the First Foundation.

The Temple of Set to the public is a quaint peculiarity - a group of religious nuts who worship some old Egyptian god. Hence it is not a likely target of authoritarian repression. If anything, association with the Temple would tend to gain one a public reputation as an antiquarian eccentric, therefore politically harmless. That the Temple is Coming Into Being as an extraordinarily sophisticated organization does not become apparent until one has joined and advanced to the III^o+ level. Such is the Election of the Priesthood of Set that it would be impossible for an unqualified person to attain such recognition. [This is just as well, because I would not envy the fate of a false Priest of Set.]

The prospect of a secret society existing in the midst of a secular culture is not a novel one. Case studies may be drawn from the Templars, Rosicrucians, Illuminati, Golden Dawn, A.'.A.'., Church of Satan, etc. The approach has been successful to the extent that it has been either strictly secret or philosophically camouflaged. In modern times, strict secrecy is no longer possible [even for the high-echelon units of government]. Moreover the sort of organizational structure necessary to enforce strict secrecy would make the Temple an increasingly threatening entity in the eyes of authoritarian governments.

Let us look more closely at the notion of “philosophical camouflage”. The idea here is to develop a vocabulary and philosophical frame of reference which are useful for conveying the most sophisticated information between Initiates, but which merely seem nonsensical and ridiculous to the non-initiate.

This is **not** the same thing as a cipher *per se*, which is a code that anyone given the key can read.

Philosophical camouflage is unbreakable when expertly used, and in its most advanced form it cannot even be explained to an interrogator. This is because the concepts and relationships which comprise the linguistic system must all be communicated and understood before the system as a whole makes any sense. And those concepts and relationships each require a Setian mind for understanding. Thus this entire system possesses its own “failsafe” device.

Should you attend a convention of technologists in some field other than your own, you will quickly discover that many terms unfamiliar to you are being used casually. Such terms are both **professional jargon** and **precise technological concepts**. One must be an “initiate” (educationally and/or professionally) to understand the conversation. The Temple is in a position to adapt this phenomenon to our own purposes, which encompass magic, futurist analysis, and our own brand of Asimov’s psychohistory.

Because of the special position of religion in both society and the human *psyche*, the Temple can expect relative tolerance and freedom of internal action during at least the earlier stages of authoritarian social systems. [By strict definition, **authoritarian** systems require only behavioral cooperation. **Totalitarian** systems require mental and

philosophical endorsement as well. Thus it is when things reach the totalitarian stage that churches and initiatory societies come under fire. Examples: Stalinist Russia & Nazi Germany.]

Because of the absence of strong social dogmas in bringing about or controlling the ecological crisis, I suspect at this time that repressive measures will not come to the totalitarian extreme. The Temple should therefore be able to maintain its own “religious eccentricity” without overt attention or persecution. To the extent that our philosophical camouflage is successful, we will be able to enjoy internal freedom to pursue the Second Problem. Externally our Initiates will be able to participate pragmatically in whatever social systems they find themselves located.

The profile and survival techniques of the Second Foundation within the decaying, authoritarian galactic empire were not described in any detail. Nor did the Second Foundation possess or feign religious philosophies *per se*.

A very interesting blueprint for the manner in which religious philosophical camouflage may be used in an authoritarian system exists in a book which the Executive Director sent to me a short time after our conference. It is Robert A. Heinlein’s *The Day After Tomorrow*. In this novel religious concepts are deliberately used as political and social weapons against an oppressive government, the concepts themselves being only a sham. In the Temple, by contrast, our concepts are quite genuine. But the way in which a religious structure may defend itself against social repression with the aid of its intrinsic concepts is well illustrated here.

After reading the Asimov and Heinlein works, you may find it interesting to review the way in which the Catholic Church survived [and even prospered] during the medieval era. Special attention should be given to the methods and achievements of Pope Innocent III [see especially Sidney Packard’s *Europe and the Church under Innocent III* (NY: Russell Russell, 1967)]. While Catholic and Setian philosophies hardly coincide, we may learn some valuable lessons from the experiences of the medieval religious institutions.

What form will the philosophical camouflage of the Temple assume? It is not a question which can be answered *a priori*. We will develop it as we go along. My guess is that it will draw strongly from the magical/religious/philosophical camouflage employed both widely and expertly by Aleister Crowley and John Dee. You are already familiar with some good source material on the former, so let’s take a quick look at the latter.

John Dee lived from 1527 to 1608 CE. During his lifetime he became an expert mathematician, geographer [studying under Mercator], and astronomer. He was intimately familiar with the work of Pythagoras, Plato, and Aristotle. He was sufficiently accomplished in chemistry to scorn the illogic of alchemy, and his official position as astrologer to Elizabeth I was largely a blind for extensive political intelligence work on her behalf. Because of his thorough familiarity with esoterica, Dee could phrase both his intelligence reports and his own experimental records & diaries in a fashion almost completely indecipherable by others. An example may be found in one of Dee’s 1585 reports to Elizabeth:

At the time, Dee was in Prague. A fellow occultist told him that a party of Frenchmen financed by the Spanish crown were being sent to England to sabotage the English ship-building program. The only clue available to Dee was that the party was instructed to arrive “before three yeares were ended and the nine men beginne their Perambulation”. He sent the following “record of a magical conversation with the spirit Madimi” to Elizabeth:

- Ma. "I am a poor little maiden, Madimi, but I rejoyce in the name of Jesus."
D. "What is it that you can see?"
Ma. "I see the coming of the end of the three yeare circle and the approche of the Nine Guardians of the Vert."
D. "What does that portend?"
Ma. "Here is something that maketh me afraid. I see the Bible and a stick of hollie and the danger of perjury by someone. It is a test of loyalty."
D. Madimi's gown changed colour from red to green and she shook it as though the skirt was a tree rustling in the wind. She went up and down with livelie gestures, dancing and pretending she was a tree bent this way and that in the breeze, as though she performed a charade.
D. "Whose man are you?"
Ma. "I am the servant of God both by my bounden duty and by his Adoption. For me the truth is sacred."
D. "What more do you see?"
Ma. "I see the risk of fire, great fire." Her dress changed colour to red again.
D. "What is the significance of the three yeares and the Nine Men?"
Ma. "The Nine are Guardians of the RF D. They must acte against fire by the creatures of the Scorpion. O.S.V."
D. "And the Nine must watch for the chimney of smoke?"
Ma. "I must not guess the truth, but so it would seem. My sister has torn two leaves from the book which would have tolde me."

Dee's familiarity with old Druidic customs had reminded him of one still in progress. The Druids had held the number 3 and multiples thereof in special regard. The Druidic year was 360 days, and once every three years nine government foresters made a circuit inspection of the royal forests. Crucial to the current shipbuilding effort was the Royal Forest of Dean, identified by both "RF D" and the reference to the *Bible* & stick of holly [used in that forest in another Druidic custom]. The "Scorpion" was Dee's code word for Spain, and the Enochian sequence O.S.V. ["I reign over you"] brought the message to Elizabeth's attention. The "chimney" refers to the customary right of forest squatters to land on which they could build a chimney between sunset and sunrise. Elizabethan agents watched for and eventually discovered an attempt to bribe such squatters to burn the forest, and successfully thwarted same.

The point here is threefold: (1) Dee's **freedom from suspicion** and **freedom of action** as an "eccentric astrologer & occultist", (2) his ability to put both Druidic lore and his own systems to practical use, and (3) the almost complete indecipherability of a message incorporating philosophical camouflage except by a fellow initiate.

The basic facts concerning Dee's life are well-documented and fairly easy to find. Not so his magical research and philosophy. He left massive papers comprising diaries and records of magical workings, but they are heavily laced with philosophical camouflage per the example just cited.

The papers themselves are scattered between the British Museum, Oxford's Ashmolean Museum, private Continental collections, and the Soviet Union. The papers acquired by Meric. Casaubon for *Dr. John Dee's Actions With Spirits* are only a sample of Dee's voluminous "angelic conversations". Fortunately the Casaubon papers contain the Enochian Keys, which may possess an entirely self-contained philosophical camouflage system.

Unfortunately the completeness of the Casaubon work is itself subject to question. Contemporary Dee biographer John Aubrey said: "Meredith Lloyd sayes that John Dee's printed booke of Spirits (i.e. the Casaubon book) is not above the third part of what was writt, which were in Sir Robert Cotton's library; many whereof were much perished by

being buried, and Sir Robert Cotton bought the field to digge after it.”

Arthur Dee, John’s son, wrote of the Casaubon book: “It did great harme to the memorie of a great man and was both ignorant and mischievous.”

Yet the published manuscripts seem to have been sufficiently intact to worry insiders in the government. A British Museum copy of the Casaubon work contains a 1683 notation indicating that the government had considered seizing all copies of the book, but that it had sold too quickly for effective action to be taken.

A crucial key to Dee’s philosophical camouflage may be found in a deciphering of his *Hieroglyphic Monad*, still undeciphered but significantly republished in the year 1975 by Samuel Weiser, Inc. My opinion is that the keys to the Monad and hence to the basis for the Enochian system will be found in the Pythagorean/Platonic (i.e. neo-Egyptian) concepts to which Dee devoted such extensive research.

[A note may be inserted here: The claim has been made that Enochian *per se* predates Dee. This is completely unsubstantiated and undocumented. Superficially Enochian is a jargon and possesses no unique grammar or syntax. It can be written according to English, Hebraic, Latin, etc. grammar once one has made a rough catalogue of its words from the Casaubon text. This was done by Aleister Crowley and resulted in the “Enochian” invocations he appended to his *Goetia*.]

Philosophical camouflage alone will not solve our Problem #1. A variety of other techniques and mechanisms must be devised as well, among them an intra-Temple communications system that does not rely on the mails [the vulnerability of which was just demonstrated to us by the Canadian mail strike].

A diffusion of knowledge and source material throughout the Priesthood will make the Temple that much less susceptible to impairment through the loss or incapacitation of one or more officials. A flexible administrative structure will keep us “light on our feet” and able to plan for and react to changes in the social environment.

All these projects are already off the ground. For example, in-depth research into Enochian is being done by Magister Ethel and Priest Holt. Intra-Temple communication systems for the future are being studied by the Executive Director and Magister Grumboski. Selective diffusion of Temple concepts is being handled by Magistra Wendall via the *Scroll*, and on a lesser scale by periodic newsletters & communiques from a number of officials. An exploration of the potential use of our non-profit corporate administrative structure is being undertaken by Magister Seago. Altogether this constitutes an important first step in a continuous and cumulative process.

Now let me address Problem #2 and work over Mr. Einstein. [In fact I won’t do anything to him that I didn't do to Darwin in *Genesis III*; you can draw your own conclusions!]

The solution to Problem #1 can be only a temporary one, no matter how long we may be able to string it out. Even if the Temple succeeds in preserving an internal freedom of operation amidst an authoritarian political environment, the natural resources that enable scientific research to function at a high level of priority are uncomfortably finite. Scientifically-assisted breakthroughs must be effected before human standards of living [and hence funds resources for educational scientific research] are lowered.

The problem with *Setamorphosis* is that we don’t know what form it will take, how [if at all] we may influence it, what scale it will occur on, or when it will be effected.

Yet the passage of the *Book of Coming Forth by Night* cited above does not license the Elect to sit on their haunches and await the arrival of a good fairy with a sackful of ruby slippers. Rather the implication is that the germ of *Setamorphosis* **already** exists within those who are recognized as Elect, and that they must isolate it and develop it.

[Here you may find it helpful to consult selected works of Colin Wilson, especially *The Philosopher's Stone* and *The Mind Parasites*.]

Unless it transpires that *Setamorphosis* will involve an Elect so numerous that it can control Earth [along the line of *Childhood's End*], or unless *Setamorphosis* itself enables the Elect to control non-Elect, Earth will proceed to become increasingly inhospitable. Moreover there is more to the *Star Trek* syndrome than meets the eye: It is impractical as a solution to Problem #1, but its strong psychological draw [of a “racial memory”-type] bears upon Problem #2.

Merely building an *Enterprise* or two and larking off across the cosmos won't cut the mustard. Life-support systems would be finite and ultimately non-renewable. And the chances of finding a planet with precisely the right chemical, organic, and environmental constitution to sustain human beings is infinitesimal, particularly within the operating lifetime of a sub-speed-of-light space vessel.

So we confront two questions: (a) Is faster-than-light travel possible? and (b) If so, what would be the consequences?

According to Einstein's second fundamental postulate of the Special Theory of Relativity, the velocity of light is always constant relative to an observer, no matter how fast the observer and the light source are separating or converging. A derived equation states that, when an object is moving with respect to an observer, the mass of the object becomes greater, the amount of increase depending on the relative velocity of object and observer. At the same time that the mass of the object increases, its length along the axis of its direction will decrease. At the speed of light, the object's mass becomes infinite and its length shrinks to zero. Since an “infinite-plus” amount of energy would be required to raise the speed of an infinite mass beyond the speed of light, such hyper-light speed is not possible.

Mathematically the Special Theory is consistent, because it treats the speed of light as a constant and incorporates a series of equations which rely upon that constant and are consistent with one another. As the Special Theory applies to sub-light-speed phenomena, it is correct. The interrelationship of mass and energy relative to 186,000 miles per second (the Einstein speed of light constant) has been formulated as $E=mc^2$ and put into practice through nuclear fission.

The Achilles' Heel of the Special Theory is that, while applying the principle of relativity to everything except the speed of light, it treats the speed of light as an exception to the rule. **An exception to a rule of physics is an indication that the rule is inadequate to cover all known phenomena.** (= Aquino Aphorism) Einstein's decision to treat the speed of light as a constant was based upon the difference between the speed of light and non-light-wave-related phenomena being so vast as to make sub-186,000 light speed impossible to detect; and also upon the inability of science to **detect** anything going faster than 186,000 mps.

Note my emphasis upon the word “detect”. Detection and existence are two different things. Now consider this hypothesis: If light waves from a stationary source travel at 186,000 mps, and those light waves are the only means an observer located elsewhere has for detection of that source, what would happen if the source begins to move away from the observer at 186,001 mps? The light waves that are the sole source of the observer's information are now no longer reaching that observer. The waves are now receding from him at 1 mps. As far as the observer can detect, the light-source vanished when its speed passed beyond the speed of light. But did it? It did not. It still exists, and a person riding along with it would still exist as well.

What about a light-source approaching at a speed faster than that of light? Following our line of reasoning, it itself would arrive before an observer could detect it, because we do not possess the apparatus to detect emitted light traveling 186,001 mps. If it were to smash into us, we would literally not know what hit us. If it were to slow down to sub-light speeds upon reaching us, light waves **subsequently** emitted would inform us of its presence. [And people wonder how UFOs could ever get into the vicinity of Earth without being detected?]

As an object passes an observer laterally and approaches the speed of light, it **seems** to compress. The explanation for this is more complex, but it can be approximated by saying that the lateral movement/oscillation of the emitted light waves is less detectable as the lateral speed of the light-source approaches 186,000 mps.

All this sums up to say that Einstein's Special Theory is valid for physical phenomena at speeds so slow that 186,000 mps might as well be a constant. It is not valid as an argument against +186,000 mps travel. In fact, its provisions for relative motion, when applied to the "sacred" 186,000 mps figure, invalidate any absolute measurement of that figure and hence destroy its significance.

So much for the Special Theory. Faster-than-light travel is just as easy as traveling 186,000 mps. You just have to wind the rubber band a little tighter, that's all. [If you want to present this case to your local physics teacher and he still insists the world is flat, don't blame me.]

So the Temple has the option to build a faster-than-light *Enterprise*, and no special gymnastics are necessary to produce "warp-factor" engines. Inertia in a vacuum and with negligible gravitational drag will remain constant; the firing of additional rockets will **constantly increase** velocity, not maintain it. To travel increasingly faster than light, just bum the engines proportionately longer.

That's the minor problem. The major one, as cited above, is to find a closed environmental system (i.e. a planet) capable of supporting human life without negative side-effects. Considering the painfully-long evolution of even the most basic organisms to produce complex forms capable of surviving on Earth, this is a task of daunting difficulty. It is not necessarily unsolvable, but additional chemical and biological data must be assembled first. So, for the moment, I will table it.

Are there other options open to us besides a star trek? Quite possibly. In "Genesis II" (*Cloven Hoof #IV-7*) I addressed the concept of an anti-matter universe to account for the existence of a "positive" one according to the equation $0 = +1-1$. There are two forms in which an anti-matter universe could exist. The first and more easily conceivable form is that of stars & planetary bodies of anti-matter co-located in the "positive" space that hosts our own solar system. Since space itself is merely a near-vacuum [containing extremely rarified (10^{-6} atoms/cc) plasma], there seems to be no necessity for a "second space". [Anti-matter is necessary to logically explain the existence of matter.]

Anti-matter bodies in "normal" space would not appear markedly different from matter bodies. They could be detected only by the violence with which they would react to contact with matter. Should an object of anti-matter contact an object of matter, there would be an explosion releasing many hundreds of times more energy than a hydrogen bomb of the same mass. That such explosions have not been detected to date is not improbable, given that the universe is expanding.

For a time it seemed to me that the existence of "Black Holes" argued for their being a gate between the "normal" universe and an entirely distinct one.

According to conventional theories, a Black Hole is a neutron star/"white dwarf" that continues to collapse in upon itself to a density where the ratio of gravity to surface area

would be so strong that escape velocity would have to exceed the speed of light. Furthermore the strong gravity continues to “tighten” the mass of the Black Hole continuously, resulting in an infinitely small concentration of the original mass. Logic would indicate that the process would have to lead “somewhere” - perhaps into the “second” universe of anti-material existence, where a proportionate expansion would take place. [The alternative to this - and the conventional Black Hole theory - is an infinitesimal “point” of mass with the gravitational force of the original star ... which would suck into itself any other chunk of mass passing close enough.]

Black Holes, however, are relatively unknown quantities. No sample Black Hole which could not just as easily be a neutron star has manifested itself. [If Black Holes are infinitesimal points, this is not surprising.] So Black Holes remain theoretical. Nor would a Black Hole make a very comfortable gate into a “second” universe, since a traveler would be processed into a zero-dimensional pancake en route. To the Temple of Set Black Holes - if and when their existence is verified - will be significant only if they constitute proof that a “second” universe should in fact exist.

Setamorphosis from matter to anti-matter in the normal universe wouldn't seem to accomplish anything. Like Alice going through the looking-glass, we would merely become mirror-images of ourselves, unable to come into contact with matter. *Setamorphosis* into a different universe “opposite” this one through a gate less uncomfortable than a Black Hole might be somewhat more interesting.

Acceleration past the speed of light will not in and of itself serve as any sort of a gate. [It might have, except for the invalidation of the Special Theory of Relativity where the restriction on 186,000+ mps speeds is concerned.] And the existence of Black Holes remains mathematically impossible, since a zero-dimensional point cannot contain even an iota of mass, much less all that contained in a star.

But, if a Black Hole phenomenon should prove to be a rupture into a “second universe”, then we may find that intense concentration of mass beyond a certain density forces such a rupture. If such a rupture can be made passable to mass that has not itself undergone concentration, we've got our gateway. States the *Book of Coming Forth by Night*:

HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not. By HarWer I cancelled the imbalance, leaving a Void in which true Creation could take form as Set.

Xeper.

Appendix 13: Setamorphosis II

- by Michael A. Aquino V°
Vernal Equinox XI/1976

Since I sent you the original *Setamorphosis* letter at the Winter Solstice of X, there has been quite a discussion about the concept. The purpose of *Setamorphosis II* is to summarize some of the points that have been brought out, to introduce some refinements to the original concept, and to identify additional considerations that may merit discussion and research. I anticipate that *Setamorphosis II* will eventually be followed by III, IV, V, etc. as the Temple of Set refines and systematizes the concept and components.

Summary of Discussion & Actions to Date

(1) From the Priesthood I have received no negative comments concerning the overall tone or philosophy of *Setamorphosis*. This is very significant to me, because the concept involves some potentially-controversial assumptions and conclusions.

The idea that Earth civilization is entering a period of over-saturation and crisis, for example, is by no means generally accepted by analysts and forecasters.

The exclusivist and elitist tone of *Setamorphosis* might have raised some objections from readers on grounds of compassion and humanitarianism.

The technological, financial, and cooperative requirements raised might have seemed ridiculous for an organization that is presently just getting underway.

Finally it is a "long mental stretch" between ancient Egypt, traditional concepts of magic, Satanism, and spaceships capable of faster-than-light/interdimensional travel! Some might have thought that the Temple was simply biting off far more than it could ever hope to chew.

(2) As it turned out, however, the comments I received from you were positive. You took the ball and ran with it. In individual letters you addressed various parts of the concept, suggested corrections & refinements, and brought out considerations which the initial document did not raise. You discussed the concept with each other, and with selected I°/II° Initiates. Finally, through the Executive Director's office, a Department of Contingency Planning (DCP) was formed to coordinate a continuing study of the First Problem of *Setamorphosis*.

This is where we stand right now, and it is nothing short of phenomenal when one considers that only four months have elapsed since the *Setamorphosis* concept was introduced.

(3) The question of communications was brought up almost immediately. The membership of the Temple is spread out rather loosely across great geographic expanses. What will be our primary and alternate methods of communication, both now and in the foreseeable future? Why? Do we have a projected rate of organizational expansion that will affect this picture one way or another? What about expenses involved and skills required?

(4) Exactly what is this "crisis" referred to in the *Book of Coming Forth by Night*? Is

it something that can be pinned down, or is it simply a vague omen? Are we being unduly paranoid, or are we being practical and resourceful? What is the rate of speed at which all this will happen?

(5) What is the function of magic in *Setamorphosis*? Is it only a “blind” as John Dee employed it, or does it have substantive value?

(6) How do these relatively independent and isolationist notions square with the Temple’s status as an organization incorporated under the laws of a secular state? Are we thus not bound to support the state and tie our fortunes to it?

(7) Is the Temple having a bad case of *Star Trek*-itis? [Do the High Priest’s famous pointed eyebrows mean that he is also part Vulcan?] Is it true that Carpathia Forge is building a starship out in the Nevada desert? If Einstein were wrong, how come Hiroshima got a crew cut? Leading to: How much of all this is mere speculation, and how much of it is reliable fact?

Department of Contingency Planning

The DCP has an interesting history. Approximately one week after the appearance of *Setamorphosis*, Magister Grumboski sent an “eyes only” memorandum to the Executive Director, outlining some of the strategic and logistical implications of the first problem.

This was followed on 2/5 with a letter from the Executive Director to Priest Lynn Norton, asking him to organize and coordinate a DCP. Finally on 3/13 Priest Norton sent out an initial descriptive letter concerning the DCP to about ten Setians of various degrees who had expressed an interest in working on the project.

Included in the 3/13 letter were many of the logistical/strategic considerations introduced by Shai [Grumboski] and the Todal [Murray], as well as Norton’s own sketch of the configuration of the DCP.

Interspersed with the serious points of the letter were some snatches of humor [i.e. “Martians may land in space ships.”]. This caused an incident or two of treeclimbing by individuals who wondered if (a) we were becoming raving paranoiacs, or (b) we had reason to suspect that Martians actually **would** be landing in space ships.

So, before we go any further, let me emphasize a couple of points:

The first is that the DCP [and the entire Temple, for that matter] is not a “finished product”. It is a working proposition which will be refined and elaborated upon as it gets underway. So there is no reason for anyone to climb a tree just because he sees a phrase or two in print that startles him. These things will all work themselves out as our knowledge and capabilities grow.

The important thing is that no one “suffer in silence”. If you have a comment or an idea - pro or con - let’s hear it. That is *Xeper*.

Another point is that a magician without a sense of humor might as well hang it up. We will be dealing with problems and situations that will be both serious and depressing. In spite of this we need to maintain optimism, creativity, and imagination. The ability to smile - indeed to poke fun at ourselves on occasion - is important. It prevents us from taking ourselves too dogmatically [which would result in a “freezing” of opinions]. It enables us to serve as our own worst critics, which is important to the maintenance of a sense of perspective. It allows criticism of theories without ego-insult to their authors. Finally it is a “safety-valve” to release tensions between individuals without harm to them or to the

Temple. If there is a subject which you cannot “stand” seeing lampooned or caricatured, it is a sign that your philosophy is becoming rigidified in that area. Think about it.

A final point relative to DCP is that any sort of projection for the future is bound to be vague. Frankly we don't know **what's** actually going to happen until it **does**. In the meantime we are faced with a rather simple choice: Plan for the worst and be pleasantly surprised if it doesn't occur; or plan for the best and be **unpleasantly** surprised if it doesn't occur.

As the future develops, and as our own expertise in estimating it increases, we'll be more and more able to position ourselves at a practical medium between the two extremes. But we have to get our feet wet first, and the DCP is a first move towards doing just that.

The DCP is not intended to be the only part of the Temple that is concerned with the First Problem. We are **all** concerned with it. But the DCP **is** in a position to be a collecting and coordinating agency for the project. As you have comments and ideas that impact upon it, please send them along to Priest Norton. And, of course, if you are not now involved with the DCP and would like to work with it, let him know that as well.

Communications

The Executive Director has asked Priest Ronald Barrett of San Francisco to ride herd on this item.

What it boils down to is this: At the present time the Temple is oriented towards written communications via the mail, and towards verbal communications via face-to-face meetings and the telephone. Our communications systems affect what we say, the speed with which we can react to it, and the patterns in which the organization will expand.

If in fact one or more of our present communications systems should break down or prove unreliable, the Temple would be hamstrung to a certain extent. [During the recent Canadian mail strike, for example, communications with our Canadian members came to an abrupt standstill. The Executive Director was able to arrange certain key lines of communication via diplomatic channels, but you see the general point.]

Under ideal circumstances, obviously, our present orientation is the best. The mails are cheap & quick, and photocopy & offset machines permit quick & economical duplication of data. Perhaps the mails will continue to be reliable; perhaps not. The point is not to get caught with our pants down if the postal system becomes unusable, that's all.

Barrett is presently investigating radio as an interesting alternative. It has both advantages and disadvantages, of course. But it is conceivable that the Temple could work out a contingency communications system based upon HAM radio between nations, states, cities; and upon Citizen's Band AM/SSB radio within local areas. This is just one of many alternatives for us to think about.

But, as with DCP, we have to consider such things in **advance** of an actual crisis. There wouldn't have been much point in Noah starting to build the ark once the rain began to fall, right?

Communications Funding

This only becomes a really major problem if we are talking in terms of radio. I do not foresee the Temple acquiring any CB equipment; that is an individual concern. It is possible - not necessarily probable -that we might want to own and operate HAM equipment on an organizational basis. But this is a long-range consideration which we

should not worry about until the entire subject has been discussed and developed a good deal more.

Nature of “The Crisis”

The *Book of Coming Forth by Night* is not clear about this. As a rule of thumb, I am inclined to consider it a reference to the general socio-econopolitical deterioration that the Club of Rome *et al.* project for the next half-century or so. [For details, consult *Mankind at the Turning Point* on the Temple Reading List.]

I do not think that the crisis is going to be short-range or of instantaneous impact [such as nuclear war or a *coup d’etat*]. Particularly while we are a young organization, there is no way we can plan for or react against short-range developments. But we **can** anticipate, plan for, and surmount long-range scenarios. Our exclusively-internal orientation, our lack of red tape, our forecasting machinery, our contingency plans, and our sensitivity as the Elect of Set are all very real advantages which we possess and others do not.

What is the function of magic in this?

In the nine months since the advent of the new Æon, it has become clear that many pre-existing notions of magic were inefficient if not outright nonsensical. I will be issuing Priesthood letters on this subject, and of course many of you have already grasped the important axioms on your own. To date I have developed this subject only at the Magistracy level via a letter to the Masters.

At any rate, magic is **not** merely a “blind”, nor should Dee’s work be interpreted as only a cover-up operation for his cipher/spying work. That was a component of his work, but not nearly the entire story. In the near future there will be a Priesthood letter on magic, and the *Scroll* and the *Ruby Tablet* will develop the topic at the I°/II° level. But it is necessarily the case that a great percentage of this information will be transmitted on an individual-to-individual basis.

Is the Temple, in discussing its survival in a future context which does not include the survival of the United States or other host countries, being treasonable or revolutionary in a political sense?

No. We would be treasonable or revolutionary only if we deliberately or actively worked towards overthrow of the state, or if, through intentional withholding of political information, we in effect contributed towards state downfall or overthrow.

But it is not treasonable for the Temple to simply be unconcerned with the political issues of the United States or any other country when we formulate our own policies.

In fact the principle of the separation of religion and state **requires** a true religion to avoid concerning itself with governmental matters of host countries. In the United States a church which works avowedly either for or against the government is liable to lose its tax-exempt status on precisely these grounds.

The point in our case is that the Temple will not state its policies and doctrines relative to political/governmental policies and doctrines. Rather we will state our position relative to Set, his Temple, and his Priesthood.

Incorporation & tax-exemption do not signify either approval of the Setian religion by the state or the bestowing of special privileges upon us.

Incorporation is a device for ensuring the protection of the Temple within the state's legal structure, by enabling the Temple to be regarded as a "legal person" for purposes of property ownership and court standing. It permits the Temple a legal existence apart from the individuals who constitute it.

As for the exemption ruling, it too expresses neither approval nor disapproval of our religious philosophy *per se*. It merely recognizes the fact that we **are** a legitimate and true religion by establishing that the state does not have the right to tax us.

When we accepted the exemption, we agreed thereby to reciprocate - to keep our organizational policies and assets out of any political campaigns. Legally the exemption ruling is a sort of "pact of mutual non-intervention" -which is what the separation of religion and state is all about.

So the Temple will develop its plans regarding the future as it sees fit, in keeping with our understanding of the Will of Set and without regard to any national or governmental fortunes.

As individuals, Setians themselves may have certain obligations of citizenship to their respective countries. Where such obligations do not conflict with the Setian religion, the Temple takes no position concerning them - again because of our non-concern with political or governmental matters. Where there appears to be a conflict, we will consider each case on an individual basis before rendering an opinion. Here again we must be careful to ensure that Temple positions are dictated by our religious principles, and are not merely "votes" concerning political issues.

Are we being "Closet Trekkies", or is the second problem of Setamorphosis a different thing altogether?

It is not entirely coincidental that the Æon of Set happened to occur at a time when escape-from-Earth themes are in vogue, the *Star Trek* revival being the most spectacular.

The influence of a magical æon extends throughout the entire civilization of its time; indeed the Word and Formula of an æon are simply a condensation of the "theme" of the æon. Moreover if you look closely enough, you will see that the Temple has identified and pinpointed the practical and appealing components of the escapist themes, while rejecting factors that are irrelevant or illogical.

In the case of *Star Trek*, for example, we do not assume the existence of a stable "home base", nor of a series of adventures on populated planets, nor of a static human condition.

Setamorphosis presupposes a **third stage of human evolution**. It may or may not involve linear space-travel; that is just one of the possibilities. It is entirely disassociated from governmental order of any sort, being a phenomenon on a far more profound scale. Finally it is not a question of spacial relocation, either permanent or temporary, but of **transformation into an entirely new existence** - a Coming Into Being.

Hence the Temple and the *Star Trek* revival are two different animals. In fact, you will find that many supposed similarities are actually the result of unconscious projections of Setian themes and principles into *Star Trek* episodes!

The High Priest's Pointed Eyebrows

It is logically improbable to assume that such a chance feature possesses extraterrestrial significance.

Is Carpathia Forge building a Starship in the Nevada Desert?

Not just yet.

If Einstein were wrong, how come so many authorities think he's right, and how come practical applications of his theories work?

I addressed myself to only one Einstein theory - the one that states that faster-than-light travel is impossible. And my rejection of that theory was actually based upon my acceptance of another Einstein theory - being that all motion is relative. My statement is merely that a theory arguing for a fixed velocity of light is inconsistent with one which states that all motion is relative. Period.

Other Einsteinian theories dealing with nuclear physics, gravitation, field theory, etc. are not affected. As for arguing that a fixed velocity for light must exist because a great many people think it does, that is a logical fallacy known as "authoritarian argument". Tell Columbus and Copernicus all about it!

How much of *Setamorphosis* is speculation, and how much is fact?

The answer is that it is mostly somewhere in-between. "Speculation" is unsubstantiated imagination, while "fact" is rock-hard evidence.

Because *Setamorphosis* deals with the future, and because it deals with a higher stage of human evolution, it cannot be factual or exact. It must emphasize inductive, not deductive patterns of reasoning. But at the same time the precepts upon which its essential argument is based are not whimsical; they have all been researched quite extensively. For example, the Einsteinian component was written after about four days' reading in about a dozen high-level physics texts. ["Genesis III" was even more rigorous, calling for about thirty biological, genetic, and anthropological references.]

Nevertheless I assume that *Setamorphosis* must have a wide margin for error. If we knew **all** about it, we'd be "there" already!

The theory is something which will *Xeper* as we go along. Hence it is not cast as a doctrine, but rather as a working hypothesis. So let us talk about it, refine it, and develop it as more information is discovered.

Some Additional Considerations

(1) As a result of *Setamorphosis*, one very interesting distinction between Adepts and the Priesthood has come to light. It is that the Adept ability to view the future from a totally-detached and objective vantage-point is both limited and fragile.

It may not seem so to the Priesthood intellect, but many of the precepts of *Setamorphosis* can be unnerving and frightening to those of lesser initiatory cohesion. It rips the rug out from conventional notions of our evolutionary future, just as "Genesis III" ripped the same rug out from our evolutionary past. This isn't ring-around-the-rosie witchcraft; it's the **very fabric of human existence** being rewoven. It is "heavy stuff".

Among I° and even some II° Setians, there will be a very strong psychological tendency to "run and hide" from data that demolishes sacred cows. [Remember how impressionable **you** were in your I° and II° days.] So have a care about what you say to

whom. This is not to say that you should not discuss this material with I°s and II°s. But do not expect them to understand it as “automatically” as a III° would.

(2) Must the Temple be obsessed with *Setamorphosis*? No. This is a “grand design” for the future - something which will *Xeper* gradually and intricately. The degree to which we can influence it - or even identify it - is open to question. We should be alert to it and aware of it, that is all.

In the meantime we are individual magicians and philosophers with a multitude of interests, aptitudes, priorities, and ambitions. There is room for all of these things in the Temple of Set; indeed such diversity and egocentrism are vital to development of the true Black Magician.

Additional supplements to *Setamorphosis* will be along as the course of events makes updates and additions necessary. But *Setamorphosis* should be considered a sort of “sum of the future parts” of the Temple and not “the most important part”.

(3) The entire “tone” of *Setamorphosis* seems very futuristic, very cold-blooded scientific, and very indefinite/uncertain. By definition, religions are supposed to have pat answers and be comforting. They are not supposed to keep you awake at night wondering how many dimensions you exist in, etc.

Even the Church of Satan was a comforting religion in the old sense: It said that, even if appeals to God & Jesus would not work, appeals to the Devil and his demons would. The C/S was a Dennis Wheatley novel come to life, with necessary modifications to ensure that it would not actually violate any laws. And, even though we knew that many of the demons in the *Satanic Bible* were Judaic/Christian creations and that some were scattered willy-nilly across many religions and many civilizations, we **still** felt “deep down” that there **was** something really authentic here that was not to be found in any other church.

In the Temple of Set this “something” was finally brought into crystal-clear focus as Set - who is undistorted, underivative, uncompromising, and even uncontroversial.

Then, just as everyone’s Set-ting down in ancient Egypt, along comes *Setamorphosis*, and zooom - we’re talking in terms of the most advanced concepts in physics and metaphysics.

In point of fact it’s all quite consistent, because the *Book of Coming Forth by Night* makes it clear that the new Æon is a formula for the **future** and not a mere retreat to the pastoral existence of ancient Egypt.

Yet we can’t help feeling a certain amount of culture shock. And nostalgia. Must we say goodbye to werewolves and vampires and ghosts and goblins and horned entities from the Pit and the rest of the gang? Must a Setian be so cerebral that every romantic superstition be abandoned?

I have thought this over very carefully, and my feeling is this:

The old C/S assumption that demons were independent entities and intelligences which could be addressed and activated through ritual is indeed obsolete. There is only **one** such independent entity - Set/HarWer in its complete aspect, and Set alone in its fully-directed intelligence.

The other gods, goddesses, and demons do enjoy existence -but with an important difference: They are derivative of the human mind.

This is **not** the same thing as saying that they are merely figments of imagination. The mind is capable of imagination, yes, but it is also capable of creation in a far more substantive sense. It can literally give life to stereotypical, archetypical, or unique gods or demons - very much like the creation of the *id-monster* that took place in the famous film

Forbidden Planet.

The difference between the magician and the non-magician is thus easy to identify: The non-magician is subject to spontaneous creation of such entities from his non-conscious Id, but the magician is able to create them deliberately from his conscious Ego. Indeed this explains a number of things:

- It explains why the rituals of the Church of Satan worked.
- It explains why a god, goddess, or demon could be evoked simultaneously in many different ritual chambers.
- It explains why the same entities have often appeared spontaneously to non-magicians.
- It explains why interpersonal curses and possessions work: because a magician implants the creation of a certain demonic entity in the *id* of the victim's mind.
- It explains why the magician can effectively evoke Yog-Sothoth, even though Yog-Sothoth seems to be only a fictional character invented by HPL. [The magician, in practice, **creates** a real Yog-Sothoth from the "stereotypical blueprint" supplied by HPL.
- It explains a great deal of Aleister Crowley.
- It explains the direct access to the Powers of Darkness that characterizes the Priesthood of Set.

And it does something else. It enables us to use the old ceremonies and rituals without feeling that we are kidding ourselves and doing something "stupid and primitive". The difference is that **now** we **know** what it is that we are actually doing. We know what the effect will be upon magicians who are present, and we know what the effect will be upon non-magicians who are present. We know what remote results can be expected and why.

Never were these things formulated, much less conceived, during the Age of Satan. Not even Anton LaVey, I think, realized them. If you examine the magical instructions in the *Satanic Bible* and *Satanic Rituals*, you will find that they advocate procedures for influencing the non-conscious *id* of the magician to produce results. They do not train the *ego* to create the desired results deliberately and consciously.

This realization is a bit of *Setamorphosis*, if you will, that could not *Xeper* until the conventions of "orthodox Satanism" had been swept aside by the new *Æon*.

I might add that this new concept of the basis for ritual magic is quite a valuable weapon in the hands of the Setian Priest. It is also valuable as a device for education and instruction. Therefore be careful to whom you explain it. As is my custom, I make no prohibitions. But I would recommend that this knowledge be discussed no lower than the III^o, for the reason that it could be damaging and even self-destructive to a mind that is not sufficiently self-reliant and self-conscious.

We shall not cease from exploration,
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

Live Long and *Xeper*.

Appendix 14: Temple of Set Reading List

- by Michael A. Aquino V°/VI° (Ed.)
1976-2003



Introduction

The magical and philosophical interests of the Temple of Set span a wide range of disciplines. Use of commercially-published reference works, despite their respective drawbacks, is thus both essential and economical. It enables the Temple to concentrate its internal publications in areas in which critical information is either seriously substandard or altogether lacking.

When using this reading list, keep in mind that the Temple is not a book club, but rather a religious institution in which Initiates are expected to be practicing magicians. These books are recommended not merely to entertain [though many of them are good at that too!], but more importantly to impart principles which may be applied and to provide facts which are helpful or essential to an understanding of these principles.

Ideally this list should contain only those works which are currently in print or which are generally available through libraries. Unfortunately the unusual and exotic directions of our interests frequently necessitate titles which are neglected, suppressed, and/or out-of-print. Some of these works are available only at excessive prices through rare-book dealers; others seem to have vanished altogether.

If you keep your eyes open while browsing through new/used bookstores, however, and if you make maximum use of library and inter-library-loan services, you should be able to track down the materials of greatest interest to you. Many of the most interesting and valuable books may be discovered by accident [?], when you are looking for something else entirely [or just rooting around in dusty, dark stacks in the Arkham University Library]. The only thing you **can't** do is grumble about the fact that the book you want isn't presented to you on the neighborhood supermarket rack for \$2.50. "Those

who seek shall find.”

In earlier editions of this list, notations were made as to whether a given book were in or out of print, including foreign editions. Experience has shown that this information, as well as pricing, changes so frequently as to be unreliable. Setians seeking a particular book should check with Internet search engines, libraries, bookstores, or book-search services for current availability. Lending-library options are particularly to be recommended, as prices for many of these works - particularly the out-of-print ones in “collector’s” fields - may be excessively high. If you have doubts as to the worth of a given book at a price quoted to you, check with the source recommending the book.

Internet Book Sales and Search Services

The following three websites (none of which are connected with or officially endorsed by the Temple of Set) may be useful to you in locating/acquiring desired books:

<http://www.amazon.com>
<http://www.bookfinder.com>
<http://aol.alibris.com>

Use of the Reading List

The reading list is not intended to be doctrinal or dogmatic. The inclusion of a book in it should not be taken to mean that all or even most of its premises and conclusions are endorsed by the Temple of Set. Most have been written by very wise people. A few have been written by cranks who just happened to blunder into something that we want to know about. Hence your own discernment is critical. Bear in mind that few if any books are written for the disinterested transmission of facts. Every author necessarily writes with a motive [besides the profit one] and from a point of personal perspective and/or bias.

The reading list is selective but not exclusive. For each book on the list, many alternatives may have been considered and rejected for one reason or another over the last two decades.

On your own you may - and probably will, if you pursue your initiation aggressively and conscientiously - discover works which appear preferable to some of those on the list, or which you think should be added to it. In such cases you are invited to send particulars. If your recommendation is adopted, the book will be added to the next update of that category of the list, with your name as the recommender.

Updates

This reading list is continuously and incrementally updated, and the most current list is included with each new *Crystal Tablet* sent out. Current updates of this introduction and all Categories are available in the *Crystal Tablet* area of the Temple of Set Intranet.

Letter Codes

After each book title you will see one or more letter codes, which identify the book as relevant to a particular initiatory system currently embraced by the Temple of Set. “TOS” = Temple of Set generally. “COS” = Church of Satan (I-X AS). “TRP” = Order of the Trapezoid. “SHU” = Order of Shuti. “VAM” = Order of the Vampyre. “LVT” = Order

of Leviathan. Other codes may be added at any time to identify works pertinent to specific Orders of the Temple.

Comments By

Before the comments to each book are either initials (MA = Michael Aquino VI°, JL = James Lewis VI°, DW = Don Webb VI°, AL = Anton LaVey V°) or the name of the commenter.

Non-English Languages

The Temple of Set has reached the point in its development where we have a growing number of Initiates in countries whose native language is not English. We are now experimenting with German annotations to this list to see if this will be useful and practical to German-speaking Setians. Annotations in other languages may be added later.

This is not only because of non-English-speaking cultures' interest in translations of English-language books. Some invaluable reference works exist only in non-English originals, and gradually the Temple will want to identify them.

[Roland Winkhart, Magister Templi IV°, Deutschland: "Diese Leseliste erhebt keinen Anspruch auf Vollständigkeit. Alle Setianer werden gebeten, ergänzende Informationen beizusteuern. Dies gilt insbesondere für fremdsprachige Titel oder Titel, die im Buchhandel nicht mehr erhältlich sind und nur noch über Ausleihe oder Fernausleihe von Bibliotheken (unter Nennung der Signatur) zu bekommen sind. ('WU' = Württembergische Landesbibliothek, Stuttgart.)"]

Research Level Numbers

You will see a research level number attached to each letter code. These are explained as follows:

- 1: The specific information contained in this book is generally essential to Initiates of all degrees. The book's treatment is unique, and substitution of another book on the same subject is not recommended.
- 2: The topical information contained in this book is generally essential to Initiates of all degrees. The book's treatment is not unique, and other books covering approximately the same material may be substituted.
- 3: This book should be considered supplementary to -1/-2 books in the same category. It is not essential, but is recommended rather for those who have a special interest in the topic.
- 4: This book is suitable primarily for highly-specialized, technical research and is liable to be confusing or misleading to readers without previously-acquired, basic knowledge of the field in question. It should be considered supplementary to any -1/-2/-3 books in the same category.
- 5: The contents of this book may be dangerous if applied by inexperienced magicians. III°+ consultation and guidance strongly recommended.

Films/Periodicals/Music/Organizations/Websites Sections

Sections are gradually being added to each category to cover films, periodicals, recorded music, special-interest organizations, and Internet websites relevant to that category. Entries in these supplementary sections will appear gradually over time - and when entries initially appear, they may be fragmentary and even inaccurate until we have had time to check the data out and update/verify the entry in question. [Your recommendations and feedback will be very helpful in this regard.]

The RL-# coding system will not be used for these supplementary sections. Films and music, in particular, are artistic items subject to personal taste. The presence/description of a film or recording on the list, therefore, should be understood merely as a suggestion of something you might like to investigate, not as "sanction".

Film

Entries in this section will be designated with an "F" in front of the entry-number.

There are many ways to see non-current films, of which the easiest are (a) waiting for them to come around on television and (b) renting or buying them on videocassette or DVD. The Temple of Set can't help you much with the former option, save to alert you to some titles to keep an eye out for.

In the case of the latter option you can prowl your local video rental stores, or you can purchase a particularly-desired item by mail order. Two possible sources:

Movies Unlimited. MU publishes a massive annual catalogue of VHS (NTSC) films, from which you can order at prices about as low as you'll find anywhere. There is a charge of +/-US\$8 for the catalogue, but it is so massive and comprehensive that it's easily worth the price. For exact information, contact MU at 6736 Castor Avenue, Philadelphia, PA 19149, USA or telephone (800) 523-0823 for ordering information or (215) 722-8398 [9-5 Eastern US time] for customer service. Website: <http://www.moviesunlimited.com>

A Million and One World-Wide Videos: Post Office Box 349, Orchard Hill, GA 30266-0349. Telephone: (800) 849-7309. This company specializes in finding and mail-ordering almost every video that exists worldwide. You don't even have to be sure of the title; just give them something to work with, such as the name of the director or an actor, and they'll send you a list of films they worked on. Website: <http://www.wvwideos.com>

Periodicals

Entries in this section will be designated with an "P" in front of the entry-number.

There are some excellent professional and special-interest magazines and journals covering areas addressed by various categories of the reading list. As we narrow our survey down to the best, we will begin to include them here.

Music

Entries in this section will be designated with an "M" in front of the entry-number.

This will be an effort to accumulate commercially available recordings of music

appropriate to the reading list category in question, which may range from classical to electronic to soundtracks to rock, etc.

Organizations

Entries in this section will be designated with an “O” in front of the entry-number.

In addition to specialized periodicals, and usually in concert with them, are special-interest groups and societies. If we come across a particularly good one, we’ll discuss it here.

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Category 1: Ancient Egyptian History

Ägyptische Frühgeschichte

as of February 26, 2003

Ancient Egypt holds the distinction of being both the first true nation (as opposed to city-state) and the most enduring one - existing three times as long as the Roman Empire and fifteen times as long as the United States. Many of the political and social principles which sustained Egypt are being adapted for contemporary applications by the Temple of Set. Many Egyptian cultural and scientific achievements, some long forgotten or neglected, are also of special importance when considered in the light of related areas of Setian concern. Because of its undeniable grandeur and mystery, Egypt has been sadly abused by occultists and sensationalists of later eras. Hence it is all the more incumbent upon Setians to observe responsible standards of accuracy when referring to the present Temple's ancient heritage.

1A. *The Mummy* by E.A. Wallis Budge. NY: Collier Books, 1973. (TOS-2) MA: "This book contains sections on history, magic, culture, and hieroglyphics. The late Keeper of Egyptian and Assyrian Antiquities for the British Museum (and rumored initiate of the Golden Dawn), Budge has written many detailed works on Egyptology. Their shortcomings are minor: an overemphasis on Osirian interpretation of philosophy and occasional questionable assumptions (generally educated guesses based on whatever fragmentary archaeological data were available during his lifetime). *The Mummy* is a good 'basic Budge'. Written at the beginning of this century, however, it is necessarily dated. Its contents are best updated by comparison with recent theories contained in more modern works."

1B. *Egypt the Black Land* by Paul Jordan. NY: E.P. Dutton, 1976. (TOS-2) MA: "Jordan is a writer and producer of archaeological films for television, specializing in Egyptology. This book, with chapters on history, society, religion, morality, technical/scientific achievement, and philosophy, is an excellent survey incorporating recent archaeological data. Technical assistance from the Royal Scottish Museum's Cyril Aldred. A good work to cross-reference with #1A. Many beautiful photographs are included."

1C. *The Larousse Encyclopedia of Ancient and Medieval History* by Marcel Dunn (Ed.). NY: Harper & Row, 1963 [reprinted 1972 (paperback) by Crown]. (TOS-3) MA: "The Egyptian section of this book is remarkably succinct and objective, which accounts for its inclusion in this category. An additional benefit is that the book is written sequentially, so that an episode occurring in one part of the world may be followed by an episode taking place in another area at the same point in time. The general library value of this book extends far beyond its Egyptological applications. Indeed, Setians would do well to familiarize themselves with the Larousse series, including such *Encyclopedias* as #3R, #24A/B/C, and *Modern History* (companion to #1C)."

1D. *Egypt Under the Pharaohs* by Heinrich Brugsch-Bey. NY: Charles Scribner's Sons, 1891. (TOS-4) MA: "Brugsch-Bey was one of Germany's most prominent Egyptologists of the last century. This book was his final publication, and in it he endeavored to derive a history of Egypt entirely from the inscriptions on its surviving monuments. Since most of the inscriptions are quoted in the text, the reader has a means of assessing the author's conclusions - a rare luxury in Egyptology. The book is understandably dated and may be compared with works incorporating more recent data."

1E. *The Curse of the Pharaohs* by Philipp Vandenberg. NY: J.B. Lippincott Company, 1975 [paperback reprint available]. [Deutschland: *Der Fluch der Pharaonen*. Europäische Bildungsgemeinschaft, Stuttgart, 1978.] (TOS-3) MA: “Although written in a van Däniken-sensationalistic flavor, this book contains some interesting observations concerning Egyptian magic, priesthoods, tomb preparation techniques [including anti-grave-robber devices], and some of the major Egyptologists. Care is required to distinguish worthwhile lines of inquiry from the author’s more fanciful speculations.”

1F. *Secrets of the Great Pyramid* by Peter Tompkins. NY: Harper & Row, 1971 [paperback reprint available]. [Deutschland: *Die Geheimnisse der grossen Pyramide*. Fischer Taschenbuchverlag, Frankfurt, 1979.] (TOS-3) (TRP-3) MA: “This is the most comprehensive analysis to date of the Great Pyramid of Giza. [See also #1K.] It contains a sophisticated discussion of the scientific and mathematical principles incorporated in the monument, as well as a history of archæological attitudes towards it. Extensively illustrated. It should not be confused with the many ‘pyramid fad’ books appearing shortly thereafter. Tompkins has written a companion volume on obelisks, as well as one devoted to pyramid structures in the western hemisphere: *Mysteries of the Mexican Pyramids* (NY: Harper & Row, 1976). While not as impressive as the information concerning the Giza pyramids, this material is also worthy of study by those interested in architectural magic in general. Some provocative additional material concerning the Great Pyramid is contained in *The Mysteries of the Great Pyramids* by A. Pochan (NY: Avon #31492, 1978. Tompkins has also written the prefaces to #2AB and #5F.”

1G. *The Pyramids* by Ahmed Fakhry. Chicago: University of Chicago Press, 1961. (TOS-3) MA: “Fakhry (1905-1973) was Professor of Ancient History at Cairo University. This book is a thorough survey of all the major Egyptian pyramids, with supplementary chapters on building processes, the Giza Sphinx, and related philosophy. His approach is essentially unsympathetic to those who ‘read mysticism into’ the monuments; hence this book is a good contrast to #1F. Nevertheless it is evident that Fakhry ignores data that do not support his solidly-materialistic approach.”

1H. *Lives of the Pharaohs* by Pierre Montet. Cleveland: World Publishing Company, 1969. [Deutschland: *Das Leben der Pharaonen*. Propyläen Verlag, Frankfurt, 1970.] (TOS-3) MA: “Montet is a Member of the French Institute and Honorary Professor at the College de France. Rather than attempting to cover Egyptian history in its entirety, he focuses on the more significant periods, governments, philosophies, and rulers. The result is a book with major insights into such episodes as the Hebrew exodus, the Akhenaten period, and the Setian dynasties. After reading this book, you will be able to see the Osirian distortions in most of the less exactly researched histories.”

1I. *A Book of the Beginnings* by Gerald Massey. Seacaucus, NJ: University Books, 1974. (TOS-4) MA: “A two-volume edition of about 1,200 pages. Massey was a poet and amateur Egyptologist in turn-of-the-century England, and this work was the first of his series on the topic. It was so radical a departure from accepted archæological interpretations that it was rejected in academic circles. The book’s contentions are often startling, but Massey documents his arguments so thoroughly and carefully that criticism is decidedly difficult. He is further an accomplished linguist, reading and cross-referencing hieroglyphics fluently. Among the topics addressed: Egypt’s connections with later civilizations’ mythologies, Egyptian origins of practically every Hebrew and Christian

myth, Egyptian origin of the Hebrew language, the Setian religion as the most ancient in existence, the Hyksos not outside invaders but rather an indigenous Egyptian group, and periodic Setian/Osirian factional control of the nation.”

1J. *The Natural Genesis* by Gerald Massey. NY: Samuel Weiser, 1976 [two volumes]. (TOS-4) MA: “Massey considered this as the ‘second half’ of #1I. It continues the same themes, with the noteworthy addition of an extensive and exhaustive chapter on Darkness and Setian symbolism in ancient Egypt. Also included are many investigations into the cults of HarWer and Xepera, animalistic influences on primitive human psychology, and physiological influences on mythical systems. There are innumeral surprise tidbits along the way, such as evidence for the Egyptian origins of the waters of ZamZam [see #6L]. A linguistic comparison of Sanskrit and Egyptian hieroglyphics [no mean feat!] is appended. 1,050 pages.”

1K. *Ancient Egypt, the Light of the World* by Gerald Massey. NY: Samuel Weiser, 1976 [two volumes]. (TOS-4) MA: “Massey’s final work, originally published in 1907. In the introduction he said: ‘Comparatively speaking, *A Book of the Beginnings* was written in the dark, *The Natural Genesis* was written in the twilight, whereas *Ancient Egypt* has been written in the light of day.’ This work covers much the same ground as his earlier editions, but it includes a major attack on Hebrew/Christian mythology. One suspects that this may be the reason for the reluctance of Western society to accept, much less endorse Massey; those who interrupt soothing fictions with irritating facts are rarely welcome. 944 pages. [In 1974 Samuel Weiser also published *Gerald Massey’s Lectures* in hardcover. This volume is recommended as a supplement to Massey’s theoretical works, since it comments upon their theses in a series of lecture texts. It will not be very intelligible to the reader who has not previously read #1I/J/K, however.]”

1L. *Pyramid Odyssey* by Wm. R. Fix. NY: Mayflower Books, 1978. (TOS-3) MA: “Recommended as supplementary reading to #1F. Fix is the first author to make a critical analysis of Tompkins’ contentions concerning the Pyramids. In doing so he traveled to Giza and discovered that many facts concerning the Pyramids’ measurements which were taken for granted by various authors are unsubstantiated by first-hand measurement. Fix also details various discoveries concerning the monuments which do not appear in other works on the subject. Fix himself is an amateur rather than a professional Egyptologist or archaeologist, but his arguments are impressive for the obvious care with which they are constructed. [See also #2O.]”

1M. *Egypt Before the Pharaohs* by Michael A. Hoffman. NY: Alfred A. Knopf, 1979. (TOS-4) MA: “An academic, archaeological text written in language intelligible and meaningful to the layman. This is the first modern, coherent treatment of Egyptian history and prehistory ca. 700,000 BCE to 3100 BCE and includes interesting evidence and speculations concerning the origins of the Egyptians’ religious and philosophical traditions, including the predynastic influence of the Set and Horus cults. Author a Ph.D. in Anthropology and a Professor at the University of Virginia.”

1N. *Chronicle of the Pharaohs* by Peter A. Clayton. NY: Thames & Huston, 1994. (TOS-3) DW: “The most up-to-date Pharaonic history.”

10. *A History of Ancient Egypt* by Nicholas Grimaal. Oxford: Blackwell, 1992. (TOS-2) DW: “Grimaal ‘has managed to transform - without disguising current gaps in knowledge - disparate sources of evidence and the result of many different disciplines into a coherent historical sequence’. In the paperback version Kent R. Weeks (of KV5 fame) has added a nice section of further reading in English. Grimaal is a Professor of Egyptology at the Sorbonne.”

* * *

F1A. *The Egyptian*. MGA, 1954. MA: “This film was one of the ‘sword and sandals’ Cinemascope spectacles which were popular in the 1950s. Adapted from Mika Waltari’s novel, it tells the story of an Egyptian physician, Sinue (Edmond Purdom), involved in court intrigues during the reign of Akhenaten (Michael Wilding). Taking dramatic license, the film skips Tutankhamun, jumping the throne immediately to Horemheb (Victor Mature), alternately regarded as the founder of the 19th (Setian) Dynasty or as a non-dynastic Pharaoh between the 18th & 19th Dynasties. This film is interesting not so much for archæology as for the picture it sketches of court life and atmosphere in ancient Egypt. The Akhenaten era is a good subject for this, as of course it involved conflicts between the traditional priesthoods and the throne-patronized cult of Aten. Additional roles are played by Jean Simmons, Peter Ustinov, and Gene Tierney. The soundtrack is available on the MGA label and offers a nice selection of what Hollywood thinks ancient Egyptian music might have been like [but probably wasn’t].”

F1B. *Egypt: Quest for Eternity*. National Geographic Society. MA: “Of all the archæological surveys of ancient Egypt, this is - as is in keeping with NG productions generally - one of the most professional and visually impressive.”

F1C. *Mysteries of the Pyramids*. MA: “A film that investigates the Pyramids as incisively as #1F & #1L remains to be made. But this is a nice ‘tourist trip’, with a nice guide (Omar Sharif), if you can’t visit Giza personally.”

* * *

P1A. *KMT*. KMT Communications, 1531 Golden Gate Avenue, San Francisco, CA 94115. MA: “A layman’s archæological magazine devoted to ancient Egypt. Subscriptions only - not normally available on newsstands.”

Category 2: Ancient Egyptian Philosophy

Philosophie im alten Ägypten

as of July 10, 2004

In a relatively short span of time, the Egyptian culture went from barbarism to an advanced and intricate cosmological philosophy. After the fall of Egypt's initiatory priesthoods - and the extinction of hieroglyphic literacy - this philosophy survived only in crude and superficial approximations, often so ludicrous out-of-context that Egypt became a prime target for romantic fantasy. Not for another two thousand years would its true tenets begin to be rediscovered, and popular understanding of them is still minimal - due, in no small part, to the significant dissimilarity between them and mainstream Western philosophy and mysticism, which proceed largely from Judaic/Christian assumptions. For the Setian to understand the Temple of Set, it is first necessary to understand and experience life as the initiated Egyptians perceived it, then to temper that impression with modern scientific knowledge.

2A. *Egyptian Mythology* by Veronica Ions. NY: Hamlyn Publishing Group, 1973 [series updated & reissued 1986 by Peter Bedrick Books]. [Deutschland: *Ägyptische Mythologie*. Vollmer Verlag, Wiesbaden, 1970.] (TOS-3) (SHU-2) MA: "Detailed analyses of the many divinities, religions, and religious centers of Egypt, this book differs from others on the same subject by not over-emphasizing the Osirian religion (about which the most information survived, accounting for the disproportionate emphasis accorded it by most Egyptologists and archaeologists). Contains much post-Budge data. Part of an excellent world mythology/religion series by the same publisher. Other volumes in the series include: *Chinese, African, Persian, Scandinavian, Greek, Celtic, Roman, Christian, Indian, Near Eastern, North American Indian, Oceanic, South American, and Mexican & Central American.*"

2B. *Before Philosophy* by Henri Frankfort (author of #2Q) et al. Baltimore: Penguin Books, 1946. (TOS-3) MA: "A survey of higher cosmological, political, and moral thought prior to Hellenic Greece. The section on Egypt, written by John A. Wilson, summarizes Egyptian cosmology, the concept and functioning of the state, and various values of life. This material is particularly helpful in understanding the integration of Egyptian cosmology into the entire political and social attitude and derivative structures & institutions of the nation. This book is generally considered the classic work on its subject."

2C. *From Fetish to God in Ancient Egypt* by E.A. Wallis Budge. London: Oxford University Press, 1934. (Quality paperback reprint available) (TOS-4) MA: "This last major Egyptological text written by Budge incorporates many new archaeological discoveries not yet made when he authored his earlier works. 545 pages long and extensively documented, it may be considered his *magnum opus*. It covers the entire range of Egyptian religion, with abundant quotes from actual texts and inscriptions. The Osirian cult is still disproportionately emphasized, however, and the political/social applications of the religious philosophy covered are not treated in detail."

2D. *The Egyptian Heaven and Hell* by E.A. Wallis Budge. La Salle, Illinois: Open Court, 1974. (TOS-3) MA: "In this book Budge describes major Egyptian texts dealing with the *Tuat* (the 'afterworld') - specifically the *Book of Gates*, *Book of Am-Tuat*, and other accounts of a non-Osirian orientation. This material is valuable as a contrast to the more extensive and better-known *Book of Coming Forth by Day* ('*Book of the Dead*'),

which treats the same subjects from an Osirian perspective.”

2E. *The Conflict of Horus and Seth* by J. Gwyn Griffiths. Chicago: Argonaut Publishers, 1969. (TOS-4) MA: “This book contains both extensive quotes from Egyptian texts and analyses of later treatments of the legend by Herodotus, Diodorus, Plutarch, and subsequent scholars. It remains the definitive work on the subject, with a 23-page bibliography. It is out of print, and few copies exist, so significant material from it will be introduced from it as pertinent in Temple of Set papers. #2E may be considered a companion volume to #2G.”

2F. *The Dawn of Astronomy* by J. Norman Lockyer. Cambridge: MIT Press, 1964. [More recently republished at US\$45 by Kessinger Publishing; P.O. Box 160; Kila, MT 59920 - phone (406) 756-0167.] (TOS-3) MA: “Lockyer, an eminent British astronomer of the 19th century, developed a theory that the Egyptian gods - and the temples and artifacts dedicated to them - were closely integrated with astronomical phenomena. Although he accompanied his argument with extensive documentation, the theory was initially considered too radical to have substance. Recent archaeological discoveries have prompted the reprinting and reconsideration of this book.”

2G. *Seth, God of Confusion* by H. Te Velde. Leiden, The Netherlands: E.J. Brill, 1977. (TOS-4) (SKM-1) MA: “This is the definitive analysis of Set in ancient Egyptian religion and philosophy. Essentially an archaeological reference work, it includes 150 pages of text, 6 pages of bibliographic entries, and a section cross-referencing Set to major Egyptian texts. Reprinted [quality paperback] and revised from the original 1968 edition. Write for Brill’s current catalogue, which also includes many other works of possible interest. In the U.S.A. write to: E.J. Brill, P.O. Box 467, 24 Hudson Street, Kinderhook, NY 12106. Overseas: E.J. Brill, Postbus 9000, 2300 PA Leiden, The Netherlands. #2G may be considered a companion volume to #2E.”

2H. *Cleopatra* by H. Rider Haggard. NY: Harper & Brothers, 1888. Reprinted 1987 by Castle Books Division of Book Sales, Secaucus, NJ (ISBN 1-55521-122-4) [Deutschland: *Kleopatra*. Arthur Schilbach Verlag, Leipzig, 1898.] (TOS-5) (LVT-5) MA: “Haggard, better known as the author of *She* and *King Solomon’s Mines*, also produced this extraordinary account of Egyptian initiatory priesthoods and their relationship to the national government. The plot revolves around the hypothetical survival of a native line of succession, protected by the Priesthood of Isis, during the Ptolemaic era. Harmachis, last of this line is charged by the Priesthood to overthrow Cleopatra and reestablish the Egyptian dynasties. What transpires involves many lessons concerning initiation, honor, and the responsibilities of a true priesthood and priest-kingship. Aspirants to the Priesthood of Set should accordingly take seriously to heart the central theme of this story.” JL: “The meeting of Harmachis with Cleopatra is that of one magician encountering another and proving as did *Star Wars*, *The Lord of the Rings*, and *The Wizard of Oz* that an ‘evil’ can be overcome only by chance or a yet greater ‘evil’, bearing in mind that ‘evil’ is in the eye of the beholder. The lessons of the central theme spoken of by MA for those aspirants to the Priesthood of Set are also extremely important.”

2I. *Ancient Egypt* by Maurice Maeterlinck. London: George Allen & Unwin Ltd, 1925. (TOS-4) MA: “This essay succeeds in capturing the atmosphere of Khem to a degree unmatched by other published works. Chapters on life, the wisdom of the

priesthoods, the secret religion, and the spiritual atmosphere of the land. [Maeterlinck is also the author of #18D.]”

2J. *Development of Religion and Thought in Ancient Egypt* by James H. Breasted. NY: Charles Scribner’s Sons, 1912. (TOS-4) MA: “Breasted was Professor of Egyptology and Oriental History at the University of Chicago, and this book is composed of a series of lectures given at a theological seminary. Although some of the source material is dated, this book covers the same ground as #2B with greater sophistication and detail. Egyptian texts are quoted and documented with precision, and appropriate attention is given to non-Osirian aspects of the national philosophy and to the integration of the religion with the entire state of being of Egypt.”

2K. *The Mythical Origin of the Egyptian Temple* by E.A.E. Reymond. NY: Barnes & Noble, 1969. (TOS-4) MA: “Primarily an archæological text, this book treats the actual construction of Egyptian temples from the myths surrounding them. Major sections cover actual use of the temples - something rarely to be found in other works on Egyptian religion - as well as the legends concerning the conception and construction of specific edifices. Reymond is precise with his facts; the book is dry but thoroughly scholarly. Useful as a ‘hard archæological’ contrast to #2P.”

2L. *Her-Bak* (two volumes) by Isha Schwaller De Lubicz. NY: Inner Traditions, 1954. (TOS-3 alternative to #2AB) (SHU-1) (LVT-1) MA: “Although speculative and intuitive rather than strictly historical, *Her-Bak* describes the experience of Egyptian priestly initiation clearly, coherently, and consecutively. The two volumes are in the form of a narrative story whereby a young Egyptian, Her-Bak, undergoes both exoteric and esoteric selection and schooling. Included throughout the narrative are many digressions into the social, political, and cultural life of ancient Egypt. A wealth of appendices provide more detailed discussions of some of the key concepts and points addressed in the story proper. The reading of *Her-Bak* is a pleasant, reflective, and meditative experience - so much so that one is occasionally relaxed to the point of sleep! Her-Bak’s Egypt seems to be suspiciously free of the interpersonal strife that characterizes so much of human society. If there is a shortcoming to this work, then, it is that it doesn’t come to grips with ‘low’ human nature in the way that #2H, #2M, or Waltari’s *The Egyptian* can do. When all of life begins to seem like a Booth cartoon, read some *Her-Bak*. [For a more archæological treatment of the Egyptian priesthood institution, see #2AA.]” JL: “MA’s description of the two volumes is concise and insightful. One could wish de Lubicz had Dr. Aquino’s ability to say a lot in fewer words. The GM of the Order of Leviathan detests the *Her-Bak* books with a passion, but admits grudgingly that the set holds more than its share of wisdom as *Her-Bak Xepers* from urchin to initiate.” DW: “The Schwallers were French Romantics who undertook a magical and philosophical interpretation of Egyptian culture and symbolism. I would include Schwaller on my list of Magi; his Word was *Al Khemi*, which was later reUttered by Ronald K. Barrett as *Xem*. For one perspective on Schwaller see his biography: *Al Khemi: Hermetic, Occult, Political, and Private Aspects of R.A. Schwaller de Lubicz* by Andre Vandebroek (Hudson, NY: Lindisfarne Press, 1987).”

2M. *Wisdom’s Daughter* by H. Rider Haggard. NY: Del Rey #345-27428-8-195, 1922. (TOS-3) (LVT-2) MA: “Another approach to the subject of #2L in the form of a novel concerning the Egyptian initiation of Ayesha, central figure of Haggard’s *She* and its sequels. The novel’s orientation is first Osirian [Ayesha’s initiation is as a Priestess of Isis]

and ultimately theistic, but her use of her priesthood is quite Setian - thus leading her to the experiences recounted in *She* and *Ayesha: The Return of She. Her-Bak* this is not!" JL: "Anyone whose only exposure to Haggard's She-Who-Must-Be-Obedied is #F2B is missing a great deal. The movie's characters cannot hold a candle to the actual Black Magician which Ayesha is. Members of the Order of Leviathan will benefit from seeing the mind of the Priestess [at least nominally of Isis] in motion as she plans for the present and future, invariably confounding her foes. Time and circumstance are the servants of Ayesha, not her masters."

2N. *Mathematics in the Time of the Pharaohs* by Richard J. Gillings. Cambridge: MIT Press, 1972. (TOS-4) MA: "This is a scientific textbook; its chapters are filled with mathematical formulæ and calculations as the Egyptians employed them. Apart from the purely technical evidence it offers concerning the high level of Egyptian civilization, it may be considered an interesting cross- reference with #12E and #12F."

2O. *Star Maps* by Wm. R. Fix. London: Octopus Books, 1979. (TOS-3) MA: "In this book Fix, the author of #1L, undertakes the somewhat more ambitious task of making sense out of Egyptian 'out of the body' writings, specifically with regard to extra-terrestrial life sources and life-after- death modes of existence. This book has strong points [interesting analyses of various inscriptions, correlations to the work of Lockyer (#2F) and Lilly (#19N)] and weak points [accounts of 'astral' experiences of dubious authenticity and relevance, i.e. Stanford Research Institute (see #19W)]. Yet Fix brings to this study the same sincerity and tenacity evident in his earlier work; he is trying to make sense of some admittedly perplexing data. His conclusion is that man is primarily a metaphysical and only degeneratively a physical entity, and that his eventual triumph over the physical orientation will enable the initiated intelligence to return to a universal/stellar mode of unrestricted existence and consciousness. In this theme Fix has much in common with most of the initiatory texts and stories in this reading list category. This book could also be classified in categories #18 or #19, but is placed here because of Fix' many references to ancient Egyptian texts and philosophies. A well-researched and argued hypothesis, not a definitive statement."

2P. *The Temple in Man* by R.A. Schwaller de Lubicz. Brookline, Massachusetts: Autumn Press, 1949. (TOS-4) MA: "De Lubicz, an alchemist [in the philosophical sense] became an amateur Egyptologist, residing near Luxor for 15 years. In this book he presents the thesis that Egyptian temple construction has certain geometric and architectural relationships to the human body. Further - and perhaps more central to his Egyptological contributions - he proposes that any study of ancient Egypt preecessitates one's personally assuming the Egyptians' philosophical outlook. Otherwise the monuments and writings convey distorted meanings. The clarity, logic, and coherence of #2L (written by his wife) are the best possible testimony to this approach."

2Q. *Kingship and the Gods* by Henri Frankfort (Editor of #2B). Chicago: University of Chicago Press, 1948. (TOS-3) MA: "A comparative study of the institutions of Egyptian and Mesopotamian kingship and their relationship to the respective religious and magical codes of the lands in question. Relevant to the Temple of Set not only because of the historical material contained, but also because of its indication that Platonic concepts of the role of the philosopher-king originated in Egyptian governmental tradition."

2R. *Principles of Egyptian Art* by Heinrich Schaefer (Emma Brunner-Traut, Ed.) (John Baines, Trans. Ed.) Oxford: Clarendon Press, 1974. [Deutschland: *Von ägyptischer Kunst, besonders der Zeichenkunst*. Heinrichs Verlag, Leipzig, 1922.] (TOS-4) MA: "From E.H. Gombrich's foreword: 'This book is more than a classic of Egyptology. Its results must be of interest to art historians, psychologists, and philosophers who concern themselves with systems of signs and their role in communication. It constitutes indeed the only attempt ever made of analyzing an artistic style as a mapping procedure. Schaefer has successfully reconstructed the key we have to consult if we want to interpret an Egyptian image in terms of what it is intended to represent. Put in another way, he teaches us the rules of transformation we must apply if we want to translate an Egyptian representation into the corresponding verbal description of a real or imaginary situation.'"

2S. *The Opening of the Way* by Isha Schwaller de Lubicz. NY: Inner Traditions, 1979. (TOS-3) MA: "A non-fictional treatment of some of the main themes of #2L by the same author. As is the case with some of the philosophical dialogues in #2L, the writing style is a bit on the dry side. Moreover the argument culminates in a somewhat lame proposal for gnostic Christianity, which is presumably the result of the author's feeling she has to end up in some kind of mode acceptable to the mainstream of Western religious tradition [a mistake]. The reader should not be put off by this, but should approach the text for what it does present competently."

2T. *Egyptian Language* by E.A. Wallis Budge. NY: Dover Publications, 1973. (TOS-3) MA: "A small, economical, and relatively easy-to-read introduction to Egyptian hieroglyphics. This book will not teach you to become fluent in ancient Egyptian, however; for that you would have to undertake more extensive and exhaustive studies. [Ten years of training was required of Egyptian scribes.] If you are not deterred, proceed to #2U and #2X."

2U. *An Egyptian Hieroglyphic Dictionary* (two volumes) by E.A. Wallis Budge. NY: Dover Publications, 1978. (TOS-4) MA: "A reprint of the original 1920 dictionary, which is virtually unavailable outside of libraries. Though flawed by some later discoveries in hieroglyphic translation techniques, this remains the most available and easy-to-read publication of this type."

2V. *Symbol and the Symbolique* by R.A. Schwaller de Lubicz. NY: Inner Traditions. (TOS-4) MA: "An introduction to the vital [as opposed to rational] philosophy espoused by the author in #2P. This book specifically addresses the Egyptians' use of symbol and symbolism in representing such concepts."

2W. *The Gods of the Egyptians* by E.A. Wallis Budge. London: Open Court, 1904 (reprinted in two volumes by NY: Dover, 1969). (TOS-3) (SHU-2) MA: "Budge's survey of the principal Egyptian gods and groupings of gods. Extensive and pertinent chapters concerning Set and Nephthys (who are usually treated rather superficially in other books on this subject). A good cross-reference to #2A."

2X. *Egyptian Grammar* by Sir Alan Gardiner. Oxford: University Press, 1927 (Third Edition reprinted through 1979). (TOS-4) MA: "This 646-page hardcover book will teach you how to read and write hieroglyphic text, but it is a difficult and demanding undertaking. There is a dictionary in the latter part of the book; while not as large as that

of #2U, it is generally acknowledged to be more accurate since it reflects advances in the field since Budge's time. Currently selling for about £17 in London."

2Y. *Sacred Science* by R.A. Schwaller de Lubicz. NY: Inner Traditions, English translation 1982. (TOS-4) MA: "This book - the most extensive work by this author - might perhaps be described as his version of the #2S argument, supported by a non-fictional treatment of the principles espoused [pardon the pun] in #2L. It is noteworthy for comparisons drawn to Pythagorean and Copernican thought. I would assess it as being somewhat more speculative and subjective than a strictly-archæological analysis should be, and again the author's inclination towards an Osirian bias and a resultant Gnostic Christianity is - as in #2S - apparent."

2Z. *Egyptian Mysteries* by Lucie Lamy. NY: Crossroad, 1981. (TOS-3) MA: "Lamy was a long-time student of R.A.S. de Lubicz, and her superb Egyptian/hieroglyphic illustrations, both line drawings and color paintings, may be found throughout his works as well as in the *Her-Bak* volumes. In this slim but elegant treatise on Egyptian religious philosophy - also beautifully photo-accented and illustrated, she displays her considerable skill as an author and philosopher as well. In keeping with what I am tempted to call the 'de Lubicz style', the discussion is marked by serenity and quiet reverence for the concepts being treated; this is no 'textbook' that treats the ancient Egyptians like so many interesting bugs to be dissected. 96 pages - about the size of one of the Hamlyn books. More diverse than #2A in its treatment of philosophical concepts, and I would say more insightful as well - but not nearly as systematically organized. This is a 'browsing and enjoying' book."

2AA. *The Priests of Ancient Egypt* by Serge Sauneron. NY: Grove Press (Black Cat Edition), 1980. (TOS-3) MA: "Serge Sauneron is a former Director of the French Oriental Archæological Institute in Cairo, and has participated in excavations in Tanis and Karnak. In this 190-page book he focuses on the concept of the priesthood as it evolved in the ancient Egyptian culture. Whereas #2L is more intuitive than archæological, #2AA is solidly an archæological work. Chapters deal with: the priestly function, the world of the temples, the sacred activities, the sacred wisdom, and the fortunes & misfortunes of the priesthoods. The rise and fall of various priesthoods over the dynasties is also discussed in some detail, including the renaissance of the Priesthood of Set during the XIX-XX Dynasties."

2AB. *Serpent in the Sky: The High Wisdom of Ancient Egypt* by John Anthony West. NY: Julian Press, Inc. (ISBN 0-517-56635-4), 1987. (TOS-3 alternative to #2L) MA: "An extremely lucid and concise summary of the de Lubicz interpretation of Egyptology, easily available in this high-quality oversized paperback. Preface by Peter Tompkins, author of #1F. Whereas #2L presents these ideas through the medium of a narrative story, this book is completely analytical in format. The essence of de Lubicz' argument is that, in its literature, art, and architecture, Egypt incorporated an extremely sophisticated metaphysical philosophy which must be intuitively apprehended, not merely archæologically deciphered. Such a heretical approach to Egyptology has made de Lubicz anathema to conventional Egyptologists, but they remain unable to refute his propositions."

2AC. *Symbol and Magic in Egyptian Art* by Richard H. Wilkinson. London/NY: Thames and Hudson Ltd, 1994. (SKM-1) DW: “This book is a follow-up to Wilkinson’s *Reading Egyptian Art*. It deals with the symbolism of form, size, location, materials, color, numbers, hieroglyphs, actions, and gestures. Full of examples, and an explanation which is both readable and scholarly.”

2AD. *Hieroglyphics Without Mystery: An Introduction to Ancient Egyptian Writing* by Karl-Theodor Zauzich (translated and adapted from the German (Verlag, 1980) by Ann Macy Roth. Austin, TX: University of Texas Press, 1992. ISBN 0-292-79804-0 (pbk.) (TOS-3) DW: “This is a small volume that attempts to fill the gap between the child-level introductions to the Egyptian language and the standard text, Sir Alan Gardiner’s *Egyptian Grammar* (#2X). Written primarily for tourists and museum visitors, it imparts the information required to read short inscriptions. The material on vocabulary and grammar is both well organized and very readable. The first part of the book contains a concise description of the writing system, and the second part applies it to several dozen photographs of inscriptions. It also has a number of useful appendices, including suggestions for pursuing further study of the hieroglyphs. There are also many workbook-style problems in the text. A good alternative to the more elementary and dated #2T.”

2AE. *SAOC 54. The Mechanics of Ancient Egyptian Magical Practice* (Second Edition Revised) by R.K. Ritner. Chicago: Oriental Institute, 1995. ISBN 0-918986-75-3. (TOS-4) DW: “I was very glad to hear that Ritner’s revised dissertation is reprinted. Thanks for letting us know, Priest Radtke. It is the absolute **best** source, with only two drawbacks. It is costly (US\$50). It assumes some familiarity with Egyptian thought/language. If you really want to do Egyptian magic, you need this book.” From the publisher’s announcement: “To date no comprehensive treatment of Egyptian magic has focused on the practice of the magician. Both general studies and textual publications have emphasized instead the religious elements in the contents of recited spells, while the accompanying instructions, with their vignettes and lists of materials, instruments, and ritual actions, remained uninvestigated. This study represents the first critical examination of such ‘magical techniques’, revealing their widespread appearance and pivotal significance for all Egyptian ‘religious’ practices from the earliest periods through the Coptic era, influencing as well the Græco-Egyptian magical papyri. The author also discusses the ‘pagan-Egyptian’ influence on Old and New Testament practices and in the lives of the Coptic Desert Fathers. The second edition includes minor corrections from the original edition. ‘This volume is a significant revisionist approach to ancient Egyptian magic. As a result of a methodical analysis of both the textual and archæological records, Ritner concludes that the boundaries between ancient Egyptian magic, religion, and medicine were not as strictly observed as modern commentators believe. Furthermore he categorically denies the frequent attempts of moderns to define ancient Egyptian magi as a phenomenon dealing with the supernatural, practiced primarily for nefarious purposes sub rosa by individuals outside of the religious mainstream ... Ritner’s engaging prose style and felicitous exegesis of even the most arcane material make for easy reading. But more important still, the content of the work ensures that it will become a vital reference tool for all engaged in any aspect of ancient Egyptian religion.’ [From a review in *Journal of the American Oriental Society* 114 (1994) 513].” To order, contact Oriental Institute Publications Sales, 1155 E. 58th Street, Chicago IL 60637, or call Chris Kahrl (Sales Manager) at (312) 702-9508, or email Chris at c-kahrl@uchicago.edu

2AF. *Idea into Image: Essays on Egyptian Thought* by Erik Hornung. NY: Timeken, 1992. [Deutschland: *Geist der Pharonenzeit*. Artemis Verlag, 1989.] (TOS-1) DW: "This book is the best introduction to Egyptian thought. Chapters include: Word and Image, Origins, Time and Eternity, Limits and Symmetries, The Hereafter, The Temple as Cosmos, The Concept of *Maat*, History as Celebration, Body and Soul. Hornung's books are the best of the best; any and all are recommended. Originally written in German. He is a Professor of Egyptology at Basil."

2AG. *Seven Faces of Darkness: Practical Typhonian Magic* by Don Webb. Smithville, TX: Runa-Raven Press, 1996. (TOS-1) DW: "A study of the magic of the Late Antique Mediterranean with a special emphasis on the figure of Set-Typhon in the magical writings and practices of that time. Useful for understanding the relationship of practical sorcery to the process of initiation."

2AH. *The Ancient Egyptian "Tale of the Two Brothers"* by Susan Tower Hollis. Norman, OK: University of Oklahoma Press, 1990. (TOS-4) (SKM-1) DW: "The Papyrus d'Orbiney has a reworking of an Egyptian fairytale known as the 'Tale of the Two Brothers' into a Setian initiatory manual. The papyrus was written for Prince Seti-Merenptah, who later became Seti II. Dr. Hollis' book is a great scholarly examination of the papyrus with many useful, hard-data insights into the nature of life, Set, Anubis, rebirth, and Remanifestation. It may be a bit challenging to someone new to Egyptology."

2AI. *The Secret Lore of Egypt: Its Impact on the West* by Erik Hornung and David Lorton (trans.). Cornell University Press, 2002. ISBN: 0801438470. (TOS-4) Patty Hardy IV^o: "This volume documents the most visible, persistent, and pervasive legacy of ancient Egypt: esoteric teachings and arts, mystery schools, and secret societies, architectural tributes and political movements reflecting a view of Egypt as fountainhead of wisdom. For this perspective he coins the term 'Egyptosophy'. [This book could also go in RL#4, as a survey of the roots of contemporary occultism.] Hornung, a Professor Emeritus of Egyptology at the University of Basel, writes that 'scholarly concern with the esoteric tradition is still in its infancy and stands in inverse proportion to the immense importance of the esoteric among the general public' and muses: 'Are we heading for a new Renaissance in which Egypt, though in a very different form, will again play a role?'"

2AJ. *The Mind of Egypt: History and Meaning in the Time of the Pharaohs* by Jan Assmann and Andrew Jenkins (trans.). Hardcover: New York: Metropolitan Books, 2002 (ISBN: 0805054626). Paperback: Harvard University Press, 2003 (ISBN: 0674012119). (TOS-3) Patty Hardy IV^o: "This history strives to trace and document transformations of meaning - changes in the philosophy and self-image of ancient Egyptian - using three sources of evidence: 'traces' (material artifacts), 'messages' (the content of inscriptions and papyri, which contain both explicit and implicit clues to the authors' perspective), and 'memories' (folklore, myth and other narratives of the remembered past). Each source has strengths and blind spots. With these three sources Assman braids a history of Egypt from unification to the birth of modern Egyptology - which Assmann views as a victory of the 'traces' school over rival interpretations of ancient Egypt. But this victory is not the last word: 'Today we know infinitely more about Egypt than did the experts of the eighteenth century. But we are also infinitely less sure of what to do with that knowledge. Only gradually are endeavors emerging to supplement that antiquarian preoccupation with traces (the merits of which are beyond question) with an attempt to enter into a dialogue

with the newly readable messages of ancient Egyptian culture and thus to reestablish them as an integral part of our cultural memory.’ Since 1976 Assmann has held a professorship of Egyptology at the University of Heidelberg. Assmann makes points generally relevant to the Setian interest in Egypt: (a) the West is viewed as having ‘dual foundations’ in Greek classicism and Hebrew religion, but both of these are responses to contact with Egypt; (b) this cultural legacy of Egypt continually remanifests and re-informs the West, regardless of the suppressed or disreputable cast given to it.”

2AK. *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelæ, Autobiographies, and Poetry* by William Kelly Simpson (Ed.), with Robert K. Ritner, William Kelly Simpson, Vincent A. Tobin, and Edward F. Wente, Jr. (trans.). Paperback: American University in Cairo Press, 2003. (ISBN: 9774248171). Also through Yale University Press, 2003. (ISBN:0300099207). (TOS-3). Patty Hardy IV^o: “Popular understanding of ancient Egypt rests on the juxtaposition of impressive images (documentaries portraying the Pyramids, the treasure of Tutankhamen) with a hostile religious subtext (*The Ten Commandments*, *The Prince of Egypt*). This 500-page paperback allows the ancient Egyptians to speak for themselves, in tones witty, humorous, reflective, moral, passionate, and imaginative. As a sourcebook it includes translations of works examined or reworked elsewhere in the Reading List: ‘The Contendings of Horus and Seth’ (RL#2E), ‘The Tale of Two Brothers’ (subject of RL#2AH), ‘Setne Khaemuas and the Mummies’ (RL#F2A), and ‘The Story of Sinuhe’ (RL#F1A).”

* * *

F2A. *The Mummy*. Universal, 1932. MA: “The first and best of many ‘mummy/monster’ films, *The Mummy* actually involved more research and subtle allusions than most of the viewing public is aware of. The ‘Scroll of Thoth’ in the film was taken from #18C, and the mummy himself was named after Imhotep, legendary architect of the Pyramid of Zoser. Makeup by Jack Pierce, the Universal wizard responsible for most of the classic film-monsters of the 1930s, such as the Frankenstein monster and the Chaney wolf-man. Edward Van Sloan makes as crafty an opponent for Boris Karloff here as he does for Bela Lugosi in *Dracula*.”

F2B. *She*. Hammer Films. MA: “There have been eight film treatments of *She* (cf. #2M), though, as far as I know, none of the other *She* -series books by Haggard. The most lavish and most recent stars Ursula Andress as Ayesha. I have not yet found it as a videocassette, but have seen it broadcast occasionally on television. The last and best of the seven silent-film versions was shot in 1925 starring Betty Blythe, with cards written by Haggard himself.”

Category 3: Religion and Dæmonology in Historical Perspective

Religion und Dämonologie in historischer Perspektive
as of February 26, 2003

Today's philosophical and religious climate derives from the interaction and competition of a great many schools of logic, superstition, science, and intuition throughout history. It is necessary for the Setian to acquire at least a working familiarity with such systems, as the information gained is often useful in the development of both Greater and Lesser Black Magical techniques. Furthermore, while the original Priesthood of Set did not survive the decadence and downfall of Egypt, many of its characteristics were either preserved by other cultures or independently discovered by initiates of other magical/philosophical systems. The works selected for this category are intended to survey the more elaborate and esoteric concepts of intellectual elites throughout the ancient Mediterranean and Western European cultures. [See also Category 24.]

3A. *Religion in Ancient History* by S.G.F. Brandon. NY: Charles Scribner's Sons, 1969. (TOS-3) MA: "This book is worth chasing down through a library. It consists of 25 essays on such topics as the soul, national religions, the Devil, life after death, Dualism, Jewish history to 70 CE, early Christian mythology, Time as God and Devil, origins of religion, the Akhenaten period, early Christian Gnosticism, and angels. Author a Professor of Comparative Religions at Manchester University."

3B. *The History of the Devil* by Paul Carus. NY: Land's End Press, 1969 (paperback reprint 1974 by Open Court). (TOS-3) (SHU-1) (LVT-1) MA: "Still the standard reference work on the topic, containing chapters on the devils and dæmons of many cultures from antiquity to the present. Included are many perceptive observations on the concept of 'evil' in human behavior. In his *Confessions* Aleister Crowley remarked: 'Carus had always interested me as being widely learned, yet understanding so little. After meeting him, I decided that I liked him for it.'" JL: "Occultists of ye olden days believed that to know the name of a demon was to have power over him. They were correct only insofar as their belief was an attempt to define a principle or supposed entity and therefore have the power to use it through understanding it. In the case of #3B, Carus' work has placed a name and brief history with almost every devil for whom one could wish, and with a few for whom one would not. Attractive or otherwise, the demons in #3B are named, traced, and cross-referenced. The Order of Leviathan member can find historical background in the book and use it to follow the trail of the Serpent."

3C. *Christian Mythology* by George Every. NY: Hamlyn Publishing Group, 1970. (TOS-3) MA: "Another in the Hamlyn mythology series [see #2A], updated & reissued in 1986 by Peter Bedrick Books. It exposes the origins and adaptations of Christianity and includes a number of later legends quite at odds with the *Bible*. The author's comments on the psychological need for specific myth-types are quite illuminating. The book is neither pro nor con - merely analytical. Hence it is an excellent source of data for dialogues with Christians; you can respond to theological issues on a historical rather than on an emotional, dogmatic, or æsthetic basis."

3D. *The Romance of Sorcery* by Sax Rohmer. NY: Causeway Books, 1973. (TOS-3) MA: “Better known as the author of the *Fu Manchu* novels [fun to read if you’re into 1890’s ‘Yellow Peril’ themes and heroines who faint a lot], Rohmer was also an initiate of the Golden Dawn who dreamed of writing an authoritative commentary on the occult. This book was the result - an empathetic but not-uncritical profile of history’s prominent sorcerers, including Apollonius, Nostradamus, Dee, Cagliostro, Blavatsky, and Francis Barrett. Written in 1913 and especially commended by Harry Houdini.”

3E. *Secret Societies* by Norman MacKenzie (Ed.). NY: Crescent Books, 1968. [Deutschland: *Geheimgesellschaften*. Ramon F. Keller Verlag, CH-Genf, 1974.] (TOS-3) MA: “While not as extensive as #3F, this book has the advantages of being relatively current and attractively illustrated. Chapters on the Mafia, Ku Klux Klan, Chinese Triads, Freemasons, Knights Templar, Thugs, Rosicrucians, etc. Well-researched and very readable. Three initiatory rituals (KKK, Mafia, and Masonic) are appended.”

3F. *The Secret Societies of All Ages and Countries* (two volumes) by Charles William Heckethorn. New Hyde Park: University Books, 1965. [Deutschland: *Geheime Gesellschaften, Geheimbünde u. Geheimlehren*. Renger Verlag, Leipzig, 1900.] (TOS-3) MA: “Written in 1875 and revised in 1897, this remains the major work on the topic. It does full justice to its ambitious title. In addition to discussing the characteristics of secret societies *per se*, Heckethorn includes comments on the clandestine operations of supposedly above-ground organizations (such as the Jesuits). Literally hundreds of groups are covered. If nothing else, it will leave you with the impression that there have been quite a number of sneaky people around.”

3G. *The Magic Makers* by David Carroll. NY: Signet #E-6556, 1974. (TOS-3) MA: “This little paperback covers somewhat the same ground as #3D and #4C, with the advantage of being less dated. There are chapters dealing with the reality of magic, the magical universe, the interrelationship of magic and science, and the national magical practices of Egypt, Israel, Greece, and Rome. Individual magicians profiled include Apollonius, Dee & Kelly, Cagliostro, Saint Germain, Agrippa, and Faust.”

3H. *The Secret Societies of All Ages* by Manly Palmer Hall. Hollywood: Philosophical Research Society, 1928. (TOS-4) MA: “Available in a variety of sizes and pricetags, this book contains 45 chapters on just about everything remotely connected with the Rosicrucian/Masonic tradition. Hence there is considerable material on Egypt, the Pythagoreans, Atlantis, the Cabala, etc. It is admittedly a treasure-house of sorts, but the intelligent reader will note an abundance of unsupported speculation. There are no footnotes, bibliographical references, or documentary attributions. Accordingly this volume is best used as an introduction to interesting areas of study rather than as a definitive text concerning them. It [particularly the larger/more expensive editions] looks nice on a coffee-table. The biggest one (Golden Anniversary monster edition) is heavy enough so that you can bash a rat with it and be reasonably assured he’s now a two-dimensional rat. The information in this book is also handy for confusing [equates to impressing] Masons and Rosicrucians whose cages you want to rattle. [If you want to understand what Freemasonry and Rosicrucianism are all about, your best bet is #3E.]”

3I. *Encyclopedia of Occultism* by Lewis Spence. New Hyde Park: University Books, 1960 (originally published 1920). (TOS-3) MA: “There are three ‘occult’ encyclopædias on this reading list, the others being #4E and #4F. Although dated, this one is extremely well researched, objective, and thorough. Its companion volume, Nandor Fodor’s *Encyclopedia of Psychic Science*, is less likely to be of interest or practical value. Before acquiring a copy of #3I, consider whether #4E, which reprints extensively from it, will suffice for your needs and interests.”

3J. *The Occult Sciences in the Renaissance* by Wayne Shumaker. Berkeley: University of California Press, 1972. (TOS-3) MA: “Shumaker is Professor of English at U.C. Berkeley. This definitive work includes sections on astrology, witchcraft, White Magic, alchemy, and Hermes Trismegistus - painstakingly footnoted and with thoughtful critical analyses. ‘The analyst does not take for granted the necessary existence of truth, much less of profound, forgotten wisdom in any of the systems, but treats them objectively as historical efforts to understand the world in which man is placed and to use his knowledge for human purposes.’ [See also #3N.]”

3K. *The Dark Side of History: Magic in the Making of Man* by Michael Edwardes. NY: Stein & Day, 1977. (TOS-3) MA: “A fascinating investigation by a Professor of History and Political Science into the roles of magic in major social movements of history - from Mesopotamia to the French Revolution to Maoist China. This might be considered a reflective essay rather than a documentary analysis, but Edwardes’ work is a commendable effort towards bridging the gap of ignorance that usually separates magic from the social sciences. Not as much fun to read as #4B, perhaps; but one doesn’t feel quite so far out on a limb either.”

3L. *The Western Mystical Tradition* by Thomas Katsaros and Nathaniel Kaplan. New Haven, Conn.: College & University Press, 1969. (TOS-3) MA: “A very good history of mysticism from Hellenic Greece onwards. Offers the ‘mystical perspectives’ of many of the philosophers whose more materialistic concepts are treated in tomes such as #16A.”

3M. *A History of Magic and Experimental Science* by Lynn Thorndike. NY: Columbia University Press, 1923 (eight volumes). (TOS-4) MA: “Frazier’s *Golden Bough* - which would seem to be an inevitable component of a reading list such as this - was ultimately not included because its focus on mythology as such (i.e. as an essentially anthropological phenomenon) offers no thesis which is usable by magicians. ‘Magic,’ said Frazier in an oft-quoted passage, ‘is science that doesn’t work.’ Since Black Magic as defined by the Temple of Set **does** work, and since we are not interested in variations that don’t work, we seek more illuminating histories to trace its development. Thorndike’s is one such. In this massive work he shows the complex interrelationships between the magical, the scientific, and the philosophical from the time of ancient Egypt to the 17th century CE - after which the influence of materialism and logical positivism acted to suppress both magic and philosophy in favor of an all-embracing scientific method. Like the unabridged *Golden Bough*, Thorndike’s opus is usually to be found only in major libraries. You should be aware of its existence for advanced research purposes.”

3N. *Pythagorean Palaces: Magic and Architecture in the Italian Renaissance* by G.L. Hersey. Ithaca: Cornell University Press, 1976. (TOS-4) MA: “According to Pythagorean philosophy, numbers and proportions possess **quality** as well as quantity, and the elements of architecture approach excellence as they maximize incorporation of these elements of quality. In this book Hersey, Professor of Art History at Yale University, analyzes several Italian Renaissance buildings according to the Pythagorean standards employed by their architects. [See also category #12 in general, as well as #3J. See also #6O for observations concerning architecture which is conspicuously lacking in Pythagorean excellence.]”

3O. *A History of Secret Societies* by Arkon Daraul. NY: Citadel Press, 1961. (TOS-3) (COS-3) AL: “A fine essay on the subject, with objectivity and much attention to detail.” MA: “This survey includes chapters on such groups as the Order of the Peacock Angel (Yezidi), Knights Templar, Assassins, Sufis, Gnostics, Castrators, Vehm, Rosicrucians, and of course the Masters of the Himalayas. Used by the early Church of Satan as a source document for appropriate magical and ritual material. No documentation is offered, so this book is best considered at face value.”

3P. *The Lost Key to Prediction: The Arabic Parts in Astrology* by Robert Zoller. NY: Inner Traditions, 1980. (TOS-3) MA: “The first part of this book is an exacting examination into the philosophical and metaphysical bases for astrological theory, resulting in the author’s postulate that the true astrologer deals ‘with the material globes in astrology only insofar as they are used to time the movements of the inner “planets” and “stars” that lie hidden at the center of man’s being’. Part Two consists of Zoller’s translation of a 13th-century Latin astrological text by Guido Bonatti. In Part Three Zoller applies Bonatti’s concepts to the construction of horoscopes. One of the most sophisticated conceptual studies of astrology yet penned. Reviewed in detail in *Runes* #III-1. The excellent bibliography is supplemented by extensive notes. The author is an ex-Adept II° of the Temple of Set and a practicing astrologer. [See also his review of #3R, described in that entry.]”

3Q. *Larousse Encyclopedia of World Mythology* by Pierre Grimal (Ed.). NY: Excalibur Books, 1981. (TOS-3) MA: “As the title indicates, this is the ‘mythology’ volume in the Larousse series of encyclopædias. 550 pages - in fine print - jammed with information. Note that this book focuses on mythology, not on occultism, so it is more descriptive of systems [from an archæological/anthropological/ sociological point of view] than analytical concerning their various merits, drawbacks, substance, etc. The editor is a Professor at the Sorbonne in France.”

3R. *The Serpent and the Rainbow* by Wade E. Davis. NY: Warner Books #0-446-34387-0, 1987. [Deutschland: *Die Toten kommen zurück*. Drömer-Knaur Verlag, München, 1986.] (TOS-3) MA: “This is **the** book explaining the Voodoo system of Haiti and the manner in which zombis are actually created - not by supernatural means, but by the secret use of poisons. The book is based upon field research by the author, who holds undergraduate degrees from Harvard University in Ethnobotany and Biology, and more recently a Ph.D. in Ethnobotany. #3R is reviewed in detail by Adept Robert Zoller (author of #3P) in *Scroll* #XII-3, June 1986.”

3S. *The Books of the Beast* by Timothy d'Arch Smith. London: Crucible (Aquarian Press/Thorsons Publishing Group, 1987. (TOS-4) MA: "This is a 126-page, high-quality paperback collection of essays on Aleister Crowley, Montague Summers, Ralph Nicholas Chubb, Francis Barrett (author of *The Magus*, the book which revived an interest in sorcery & ceremonial magic in 19th-century England), Florence Farr (author of #10I), and the British Library's catalogue of erotica. This collection is cited here because of some interesting anecdotes it contains re Crowley, Summers, Barrett, and Farr. If you are interested in one or more of them, you might enjoy this book as a 'casual read'. But I would not consider it essential."

3T. *Testament: The Bible and History* by John Romer. NY: Henry Holt, 1988. (TOS-3) MA: "A superb study of the history of the Judæo/Christian *Bible*, to include its sourcing from pre-J/C cultures and mythologies and its assembly and revision over the Christian period in Europe. There is also a companion PBS television series, also excellent, narrated by Romer. This study is valuable for its objectivity; Romer is not unsympathetic to the J/C cultural heritage, but neither does he seek to distort its true historical origins. The author is a distinguished Egyptologist and archæologist."

3U. *Strange Superstitions and Magical Practices* by William J. Fielding. Philadelphia: Blakiston Company (Circle Books), 1945. (TOS-3) Terry Quesenberry II^o: "This little book is surprisingly objective and broad in its coverage of superstition and magic in its manifold phases, considering the time it was published. Topics covered include Satanism, Black Mass, Walpurgisnacht, lycanthropy, pentagram (as an emblem of perfection), evil eye, Nietzsche, mysteries of nature, mysteries of number, ancient Egypt, divination, magic of mathematical formulæ, dæmonology, origins of pagan holidays, and witchcraft."

3V. *The Devil in Legend and Literature* by Maximilian Rudwin. La Salle: Open Court, 1989 (latest reprint). (TOS-3) DW: "An alternative to #3B. For my money this volume, dedicated to the memory of Paul Carus, is much the superior volume."

3W. *The Fifth Sun* by Burr Cartwright Brundage. Austin: University of Texas, 1983. (TOS-3) DW: "This book explains the Aztec mindscape rather well and includes great coverage of Tezcatlipoca, the Aztec Set. A good book to read for a cross-cultural perspective on Set."

3X. *The Occult in America: New Historical Perspectives* by Howard Kerr & Charles L. Crow (Eds.). Chicago: University of Chicago, 1983. (TOS-4) DW: "Of historical interest to Setians both socially and in terms of the development of occult wisdom & folly in North America. Of particular interest are the effects of the Hindu Left-Hand Path (Vivekananda), Theosophy, and African religious practices. The opening essay, 'Explaining Modern Occultism' by Robert Galbreath, almost garners the book a TOS-1 rating."

3Y. *Hermetic Magic* by Stephen Edred Flowers, Ph.D. York Beach, ME: Samuel Weiser, 1995. (TOS-1) DW: "This book is an analysis both scholarly & practical of the Southern tradition's greatest magical success [until the Temple of Set]. It deals with the synthesis of Greek & Egyptian traditions into Hermeticism; with ancient, modern, & postmodern theories of magic; and with practical spell-book methodology. The Hermetic tradition involves gaining & using power, and this is the best gateway in the English language. It is the Arrow handed by Arrabis to me." MA: "The term 'Hermeticism'

brings to mind vague, inconsistent, & impotent Judæo/Christian mystical fluff. This book has nothing to do with that. Rather Flowers explores the historical filtering of coherent Egyptian magical theory & practice through a number of later cultures, then explains how the core concepts may be put into effective practice.”

3Z. *The Presence of Shiva* by Stella Kramrisch. Princeton: Princeton University, 1981. (TOS-4) DW: “This book, nicely reprinted as a Bollingen paperback, is a study of the figure of Rudra/Shiva, the ‘Set’ of Hinduism and focus of much historical & current Hindu Left-Hand Path practice. It is another way to get a handle on the Prince of Darkness beyond our usual Satanic & Egyptian lenses. ‘Rudra is consciousness, and his actions are its forms.’ A useful initiatory model for those drawn to the gate of the East.”

3AA. *The Myth of Egypt and its Hieroglyphs in European Tradition* by Erik Iversen. Princeton: Princeton University, 1961 (Mythos Edition, 1993). (TOS-4) (SKM-1) DW: “Iversen looks at Egypt’s artistic, philosophical, & magical influence on European thought. A good historical backdrop to Schwaller, the Golden Dawn, Cagliostro, etc.”

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F3A. *Masada*. 1981. MA: “This was originally a television mini-series, now condensed into a single videocassette. The fortress of Masada was one of the last strongholds of the Zealots in ancient Israel to be conquered by the Romans, and the film dramatizes this seige. Peter O’Toole is the Roman general and Peter Strauss his Hebrew counterpart. Most relevant to this category of the reading list is the Romans’ utilitarian use of religion in contrast to the fanatic belief of the Hebrews. The film does not pass a moral judgment as much as it highlights a ferocious battle fought because of different perceptions of reality.”

F3B. *The Devils*. 1971. MA: “Probably the most graphic and horrifying treatment of the Inquisition ever brought to the screen, this film recounts the story of the 17th-century French priest Urban Grandier (Oliver Reed) who was accused of signing a pact with the Devil. The political schemes resulting in Grandier’s downfall are developed with cold precision, and his torture, mutilation, and death by burning at the stake are also shown in graphic detail. This is one of the films strongly opposed by the Catholic Church, for obvious reasons! The cast also includes Vanessa Redgrave. Directed by Ken Russell (who also directed *Altered States*).”

F3C. *The Serpent and the Rainbow*. 1988. (07-1587). MA: “This may have started out as an attempt to bring #3R to the screen, but by the time Hollywood was finished with it, it was more of a simple horror movie than a non-fictional study of Voodoo and zombification. Useful perhaps to catch something of the atmosphere of the grip which modern Voodoo has on its adherents in locales such as Haiti.”

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P3A. *Freethought Today*. Freedom From Religion Foundation (FFRF), Post Office Box 750, Madison, WI 53701. Telephone 608-256-8900. MA: “FFRF is a very feisty atheist organization which publishes the bimonthly newspaper *Freethought Today* (subscription about US\$30/year). *FT* is almost completely devoted to exposes of Christian

corruption and violations of church/state separation, together with scholarly articles debunking Judæo/Christian mythology and superstition, all done to a professional standard. A major feature is the 'Black Collar Crimes' column, which dutifully recounts the ongoing epidemic of sex crimes committed by Christian officials. The Temple of Set does not spend much time J/C-bashing in the way that the old Church of Satan did, so if you're nostalgic for that kind of confrontation and would like lots of ammunition for debates, an *FT* subscription is essential. It will also astound you to see how much dirt there is to dig up."

Category 4: Occultism in Contemporary Perspective

Okkultismus in zeitgenössischer Perspektive

as of February 26, 2003

Aside from the Temple of Set itself, what may be said concerning the positive achievements of occult research? Is the field substantive? And what **is** “the occult”? The following books explore these and other questions in terms of current scientific and cultural knowledge.

4A. *The Occult* by Colin Wilson. NY: Random House, 1971. [Deutschland: *Das Okkulte*. Heyne Taschenbuch-Verlag (01/7282), München, 1986.] (TOS-2) MA: “This book is divided into two principal sections - a history of European and American occultism to the present century, and an extensive commentary concerning occult methodology from an existentialist point of view. Wilson postulates a ‘Faculty X’ of the human mind to explain psychic phenomena. Here the weakness of a non-initiated approach to the subject is glaringly demonstrated, because Wilson’s bibliography includes many sources of questionable quality. Moreover Wilson becomes predictably confused as he tries to explain his ‘Faculty X’ as a **natural** potential of the mind. The history section of the book is nicely done, though it also suffers from Wilson’s reliance upon some biased sources. A more careful and reflective argument for ‘Faculty X’ is presented in Wilson’s *Mysteries: An Investigation into the Occult, the Paranormal, and the Supernatural* (NY: Putnam, 1978), providing that one exercises prudence in crediting some of the case studies.”

4B. *The Morning of the Magicians* (original French title: *The Dawn of Magic*) by Louis Pauwels and Jacques Bergier. NY: Avon Books, 1968. [Deutschland: *Aufbruch ins dritte Jahrtausend*. Wilhelm Goldmann Verlag (Nr. 11711), München, 1979.] (COS-3) (TOS-1) (TRP-1) (LVT-1) AL: “First and best work ever done describing the Satanic influence in the world.” MA: “This is the book that kicked off the occult revival of the 1960s and started the whole van Däniken show on the road. It highlights many phenomena for which non-occultists cannot account [somewhat after the fashion of Charles Fort]. Included is an especially interesting section on German Nazi esoterica, which until recent years was virtually the only account of such material easily available to the public. It is also the only recent book to discuss the original Council of Nine (the Nine Unknown). If there is a defect to the book, it lies in its emphasis of fanciful, rhetorical questions and in the lack of adequate footnotes in some of the most intriguing chapters. This is an excellent book to recommend to a friend who thinks you’re crazy for being interested in the occult. [See also #17B and #22B.]” JL: “MA’s comment on the book says it all.” DW: “This book represents French Romanticism at its height with a little Gurdjieff thrown in. It inspired a huge occult revival in France. It has a twofold *Solve* effect: It makes the reader ‘wake up’ a bit and realize the effect of the suprarational in history. Its enthusiastic reception in English-speaking countries facilitated the translation of related French authors such as de Lafforest (#6O) and Charroux. This contributed to the rise of movements in those countries such as ‘New Wave’ science fiction and the Church of Satan. This book is not as unique in the 1990s as in the 1960s, in part because of its own success in encouraging more sophisticated and current imitators and successors. Fun for inspiration, but take with many grains of salt.”

4C. *The Black Arts* by Richard Cavendish. NY: G.P. Putnam's Sons, 1968. [Deutschland: *Schwarze Magie*. G.B. Fischer Verlag, Frankfurt, 1969.] (COS-3) (TOS-3) AL: "Good basic primer on the subject." MA: "Still the most lucid introductory book on the subject of 'general occultism'. Chapters on numerology, Cabalism, alchemy, astrology, ritual magic, Black Magic, and Devil worship. Very dispassionate, with esoteric doubletalk kept to a minimum. If you're relatively 'new to occultism' and would like to survey the subject from a non-Temple of Set-particular point of perspective, try this book. Conspicuous defects include an excessive emphasis on the Hebrew Cabala and on similarly superstitious techniques such as astrology, numerology, and alchemy."

4D. *Occultism, Witchcraft, and Cultural Fashions* by Mircea Eliade. Chicago: University of Chicago Press, 1976. [Deutschland: *Das Okkulte und die moderne Welt*. O. Müller Verlag, A-Salzburg, 1978.] (TOS-3) MA: "This is a critical analysis of the current appeal of occultism, with case studies taken from the 1960s. Inclusive and generally well-argued, though the cited source material indicates Eliade's unfamiliarity with in-depth documents and doctrines in the murky forest of occultism. He is a distinguished Professor of History of Religions at the University of Chicago and has penned many works of repute in the field." DW: "I think this is Eliade's least interesting book. His others have my universal recommendation."

4E. *Encyclopedia of the Unexplained* by Richard Cavendish (Ed.). NY: McGraw-Hill, 1974. (TOS-3) MA: "This is a very readable encyclopædia which emphasizes 20th-century occultism rather than the more historical material treated by #3I. Contributing editors and authors include such recognized authorities as Professor J.B. Rhine and Ellic Howe (#10F, #14W). Rhine's introductory essay 'How to Cope with a Mystery' is excellent. 304 pages, profusely illustrated."

4F. *Encyclopedia of Occultism and Parapsychology* by Leslie A. Shepard (Ed.). NY: Avon Books #48835, 1980 (two volumes). (TOS-3) MA: "Basis for this large paperback set is #3I and its Fodor companion, which Shepard has updated with more recent material. A pretty good effort and worth the \$20 pricetag."

4G. *A Fascinating History of Witchcraft, Magic, & Occultism* by W.B. Crow. North Hollywood: Wilshire Book Co., 1970. (COS-3) AL: "Has much new material of interest to Satanic scholars."

4H. *The Occult Sourcebook* by Nevill Drury and Gregory Tillett. London: Routledge & Kegan Paul, 1978. (TOS-3) MA: "A single-volume survey of contemporary occultism [as of the mid-1970s] by Drury (one of Australia's most intellectual occult students) and Tillett (an anthropologist specializing in contemporary occultism). Stronger on British and Australian movements than on American ones. 45 chapters on various topics, each containing organizational and personal references and suggested books for further study. Sample chapter titles: Traditional Witchcraft, Modern Satanism, Shamanistic Magic, Eastern Mysticism, I Ching, Ritual Consciousness, ESP, The Tattvas, etc. At the end of the book is a 'Who's Who in the Occult' section. An updated edition is expected in the near future. [See also #4L.]"

4I. *Haunted Houses* by Richard Winer and Nancy Osborn. NY: Bantam #23755, 1979.

4J. *More Haunted Houses* by Richard Winer and Nancy Osborn Ishmael. NY: Bantam #24008, 1981.

(TOS-3) MA: "Two entertaining paperbacks containing a vast assortment of haunted houses, graveyards, battlefields, ships, railroads, theaters, prisons, hotels, entire cities, and even an elevator for good measure. Both books are indexed and include bibliographical lists of books and periodicals for avid spook-hunters [and spooks]. #4J contains a June XV interview with Anton LaVey concerning Jayne Mansfield and her 'Pink Palace'."

4K. *The Haight-Ashbury: A History* by Charles Perry. NY: Random House (Vintage Books #394-74144-7), 1984. (TOS-3) MA: "There are many different kinds of 'occultism', including some that don't think of themselves, and aren't usually described by others in that context. The 'Hippie experience' was one such. At the time (ca. 1966-69) it was fragmentary, unprogrammed, and generally difficult for either insiders or outsiders to understand. It was far more than simply a drug-orgy, and - though Anton LaVey would probably be loath to admit it - its values were very much those of the Age of Satan and its Word (Indulgence). Finally there is a book which pulls it all together into a coherent (as much as possible) whole, showing how so many trends of the post-World War II era lead slowly but inevitably into this particular 'critical mass', and how so many of the values in the subsequent decades have been charted along certain courses because of that same 'critical mass'. Included is an account of the 9/21/67 'Satanic mass' conducted by Ken Anger at the Straight Theatre, including the showing of the original version of *Lucifer Rising*, reportedly pilfered that evening by Bobby Beausoliel. See also Tom Wolfe, *The Electric Kool-Aid Acid Test* (NY: Farrar, Straus & Giroux, 1968), which focuses in on the LBM influence of Ken Kesey and his Merry Pranksters. See also #19X."

4L. *The Occult Experience* by Nevill Drury. Garden City Park, New York: Avery Publishing Group, 1990 (ISBN 0-89529-414-1). (TOS-3) MA: "This is the book version of the made-for-television film of the same name (#F4A). Drury (author of #4H) was technical consultant to the film, which includes episodes on a variety of occult and quasi-occult groups in Australia, Britain, and the United States. Interviewed/discussed are: [USA]: Selena Fox, Z Budapest, Starhawk, Dr. Gordon Melton (Institute for the Study of American Religion), Dr. Michael & Lilith Aquino, Michael Bertiaux, Dr. Michael Harner (today a shaman but an ex-6114-ite - see #6M), Dr. Charles Tart, Dr. Joan Halifax; [UK]: Fellowship of Isis, Janet & Stewart Ferrar, Alex Saunders; [Australia]: Temple of the Mother, Coven of Lothlorien; [Switzerland]: H.R. Giger. The Temple of Set's discussion accounts for 16 of the book's 150 pages. Also included are names & addresses for all groups/individuals discussed [TOS address outdated], as well as a bibliography. An eight-page black/white photo section is included. Note: This book was also published by Robert Hale Ltd in London, England in 1987, and by Fontana Publishers in Sydney, Australia in 1985. The Australian edition has the photo-section in color."

4M. *The Illuminatus! Trilogy* by Robert Shea and Robert Anton Wilson. New York: Dell Publishing Company, 1975 (ISBN: 0-440-53981-1). (TOS-4) MA: "This volume combines the three original paperback novels *The Eye in the Pyramid*, *The Golden Apple*, and *Leviathan* which comprise the *Illuminatus!* trilogy. Alternately referred to as 'the longest shaggy dog story in literary history' and 'a fairy tale for paranoids', this is a rambling journey through almost every zany occult movement and conspiracy theory in

contemporary society. I assume the Temple of Set was spared only because the book was published the same year we were founded. I don't know what happened to Shea, but Wilson went on to publish some 'non-fictional' works in the same vein which, because they lacked the unself-conscious style of *Illuminatus!*, fell right into the category of publications so successfully lampooned by *Illuminatus!*. Truth, however, remains stranger than fiction, and within the pages of *Illuminatus!* you will actually find many gems of, er, occult wisdom. This is perhaps a counterweight to *Morning of the Magicians*: a good book to give to someone who's **too** obsessed with the occult!"

4N. *The Tarot Handbook: Practical Applications of Ancient Visual Symbols* by Angeles Arrien. Sonoma, California: Arcus Publishing Company, 1987 (ISBN 0-916955-02-8). (TOS-4) R. Menschel IV^o: "An excellent companion to Aleister Crowley's *Book of Thoth* text and deck (#9L), this book discusses each card's symbolism and application intelligently from a modern perspective. Much easier to read than Crowley's text, though lacking in some correspondences, this book also introduces some new applications not mentioned in Crowley's work."

4O. *The Gurdjieff Work* by Kathleen Riordan Speeth. Los Angeles: Jeremy P. Tarcher, Inc., 1989 (2nd edition/reprint of 1976 edition). (TOS-2) DW: "This is perhaps the only book on Gurdjieff that tells you what to do rather than relating a history of the movement. If you are really interested in these techniques, you might look for local Gurdjieff/Ouspensky centers; initiation works better when practiced rather than merely read about. But, as always, observe the **graduates** of the school before investing your time, efforts, and funds. The best history of the Gurdjieff movement is James Webb's *The Harmonious Circle*."

4P. *Persuasions of the Witch's Craft: Ritual Magic in Contemporary England* by T.M. Luhrmann. Cambridge: Harvard University Press, 1989. (TOS-4) MA: "This is an extremely sophisticated study of the neo-pagan/Wiccan phenomenon by a cultural anthropologist, who went to the extent of joining several covens and participating personally in their ritual activities. Although it is clear that Luhrmann retained an 'academic detachment' from the cultures she was investigating, her analysis is remarkable for being empathetic and non-critical; she seeks to understand and to explain, not to condemn or ridicule. Although Wicca is on an entirely different level from that of the Black Arts, Luhrmann's observations and conclusions are nonetheless most valuable in helping the aspiring Black Magician to see ways in which the Black Art and Science can be used for social/cultural needs common to humans generally. Probably the most insightful study of Wicca yet published."

4Q. *Cows, Pigs, Wars and Witches: The Riddle of Culture* by Marvin Harris. NY: Random House 1974, Vintage Books 1978 (paperback). (TOS-3) Patty Hardy IV^o: "This is a functional analysis of food taboos, infanticide, ritualized warfare, messianic cults, and witchcraft crazes. More than an anthropological study of bad craziness, it will alert the Initiate to delusional elements in modern life. Writes Harris: 'Ignorance, fear, and conflict are the basic elements of everyday consciousness. From these elements, art and politics fashion the collective dreamwork whose function it is to prevent people from understanding what their social life is all about.' Harris taught anthropology at Columbia University and held the Chair of the Department of Anthropology from 1963 to 1966."

4R. *Aghora: At the Left Hand of God* (1986) and *Kundalini: Aghora II* (1993) by Robert E. Svoboda. Albuquerque, New Mexico: Brotherhood of Life. (TOS-2) DW: “Readable introductions to the current practices of a branch of the Hindu Left-Hand Path. The Aghorist breaks with the world with beef-eating and seeking that which society deems impure, meets the gods on their own level, and practices those purifying virtues which makes the *psyche* self-aware by not uniting with the laws of the cosmos but escaping them by becoming larger than them. A good cross-read to #3Z. [Write to the Brotherhood of Life, 110 Dartmouth SE, Albuquerque, NM 87106, USA for information on these & other publications.]”

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F4A. *The Occult Experience*. (LVT-2) MA: “This is the videocassette version of #4L.” JL: “This is the famous one we saw at the first Las Vegas Conclave. It is also the one with the ‘If the Devil lives anywhere, it could be in San Francisco’ comment. Michael and Lilith Aquino are interviewed, clips of Anton LaVey from *Satanis* are shown, and from there the film goes downhill. As a study in comparative religion, it is worth adding to one’s personal video library.”

Category 5: Atlantis as of February 26, 2003

Since it is now established fact that mankind has possessed high intelligence for quite some time prior to the recorded beginnings of Egypt, the question of what was happening during the previous 95,000 years - approximately the length of time we've possessed our expanded cranial capacity - remains unresolved. Did our ancestors content themselves with swinging from trees and eating bananas ... and suddenly decide to civilize themselves a mere 5,000 years ago? Or were other things taking place?

5A. *Atlantis, the Antediluvian World* by Ignatius Donnelly, 1882; revised/edited by Egerton Sykes, 1949. NY: Gramercy, 1949. [Deutschland: *Atlantis, die vorsintflutliche Welt*. ?, Esslingen a.N., 1911.] (TOS-3) MA: "This is the classic analysis of Atlantis. Written to the scientific standards of Donnelly's time, it fell victim to *a priori* disbelief and was dealt a near-death blow by being embraced by the occult faddists of that day. Nevertheless the book remains a sound archæological study, though dated in some areas which will be readily apparent to modern readers. Some of the more startling points made by this book are cited at the beginning of George Pal's sci-fi/fantasy (?) film *Atlantis, the Lost Continent* (#F-5A)."

5B. *The Mystery of Atlantis* by Charles Berlitz. NY: Leisure Books #272DK, 1969. [Deutschland: *Das Atlantis-Rätsel*. Zsolnay Verlag, Hamburg, 1976.] (TOS-3) MA: "This book summarizes the current case both for and against Atlantis. Berlitz comments extensively and authoritatively on Donnelly, particularly with regard to the language question. [Berlitz, son of 'the' Berlitz, speaks thirty languages himself.] The tone of the book is conservative and scientific. Ultimately, however, Berlitz can add little in the way of new data; he merely critiques #5A."

5C. *Atlantis Rising* by Brad Steiger. NY: Dell Books #1182, 1973. (TOS-3) MA: "A speculative work on Atlantis, with some interesting new data. The case studies are well presented, although the book suffers from Steiger's sensationalistic writing-style."

5D. *Atlantis: The New Evidence* by Martin Ebon. NY: Signet #W-7371, 1977. (TOS-3) MA: "In most regards this book is neither as scholarly nor as thorough as the other books in this category. It does include, however, a very intriguing account of the archæological efforts of Heinrich and Paul Schliemann concerning Atlantis. A lot of time is wasted on snipe-hunt theories about Atlantis actually being Crete or Santorini, presuming that Plato (who traveled about the Mediterranean Sea) was too stupid to know the difference between the Mediterranean and the Atlantic Ocean."

5E. *Timæus and Critias* by Plato. Baltimore: Penguin Books #L261, 1971. [Deutschland: *Platon-Hauptwerke* (u.a. Texte). Alfred Kröner Verlag, Stuttgart, 1973.] (TOS-4) MA: "These are the two Platonic dialogues concerned, among other things, with Atlantis. They are also included in #12C, but this edition has the added attraction of some very good footnotes to the mathematical intricacies of the dialogues. The book's drawback is a Santorini-oriented appendix on Atlantis by the edition's translator, Desmond Lee of University College, Cambridge."

5F. *The Secret of Atlantis* by Otto Muck. NY: Pocket Books, 1978. [Deutschland: *Atlantis-gefunden*. Victoria Verlag, Stuttgart, 1954.] (TOS-3) MA: “A tightly argued, carefully documented case for the historical accuracy of Plato’s accounts. Muck, a German scientist who contributed to the invention of the schnorkel and V1/V2 rockets of World War II, concludes: ‘The Mayan temple records and modern methods of historical dating agree. They prove that Plato’s account is true. The statements that have been looked on with such skepticism are correct.’ Introduction by Peter Tompkins, author of #1F, who dispenses firmly with the Santorini theory.”

5G. *Ancient Man: A Handbook of Puzzling Artifacts* by William R. Corliss. Glen Arm, Maryland: The Sourcebook Project, 1978. (TOS-3) MA: “In his preface Corliss states: ‘The primary objective of this handbook is to provide libraries and individuals with a wide selection of reliable descriptions of unusual artifacts of ancient man. To meet this goal I have analyzed hundreds of volumes of archæological journals as well as the complete files of *Nature and Science*. The result is an incomparable collection of information on the frontiers of archæology.’ Chapters on engineering structures, tools & artifacts, graphics & symbols, geology, anthropology, biology, and mythology. 800 pages of **small** print! Altogether a refreshingly reliable text after one has endured the sensationalistic stuff of van Däniken and his many imitators for so many years.” DW: “If you write to Corliss, get his catalogue. Its well-researched title stock will challenge you in many ways.”

5H. *Atlantis of the North* by Jürgen Spanuth. NY: Van Nostrand Reinhold Company, 1979. [Deutschland: *Die Atlanter-Volk aus dem Bernsteinland*. Grabert Verlag, Tübingen, 1985.] (TOS-4) (TRP-1) MA: “This is a rather deceptive work. Although published as a book in 1979, it is a revised and expanded treatment of the author’s earlier work *Atlantis* (1965). But as you examine the dates in the footnotes and the 16-page bibliography, it begins to dawn on you that Spanuth has taken massive amounts of material from the archives of the prehistorical research elements of the Ahnenerbe-SS [see #14M]. In fact it is rather amusing to see how ‘startling’ everyone finds this book - as though this is all ‘breakthrough revelation’ in archæology. It is more correctly the unveiling of source material that has lain under an emotional and political taboo since 1945. To be fair to Spanuth, he has done a good job of integrating and analyzing an enormous amount of data whose processing under the Nazi regime was inhibited by (a) wartime pressures and (b) the ideological constraints of Nazi politics. Spanuth’s thesis is that the royal island of Atlantis (Basileia) was located in the area of Heligoland, and that the Platonic accounts of Atlantean history are essentially accurate. He - and the Ahnenerbe - make a good case.”

5I. *Plato, Prehistorian: 10000-5000 B.C. Myth, Religion, and Archæology* by Mary Settegast. Cambridge: The Rotenberg Press, 1986. (TOS-3) DW: “There’s a more recent trade paperback of this book from Lindisfarne Press. Settegast looks seriously at Plato’s *Timæus* and *Critias* as a remembrance of the spiritual awakening in the mid-seventh millennium from Persia to north Africa to the Greek peninsula, which created certain links in these cultures with the practice of mystery religions.”

5J. *Forbidden Archæology: The Hidden History of the Human Race* by Michael Cremo and Richard Thompson. San Diego: Bhaktivedanta Institute, 1993. ISBN: 0-9635309-8-4. (TOS-4) MA: “A gigantic compendium of all sorts of ‘inconvenient’ archæological data that conventional archæology has preferred to ignore or ‘fast-forward’ through. At the end of this tome the authors blithely propose the significance of this data: that ‘beings resembling anatomically-modern humans were present in the Early Pleistocene (1.7 million years ago) and Pliocene (3.5 million years ago)’. Furiously denounced by conventional archæologists [see *Scroll of Set*, April 1996], this book still, well, exists unrefuted. A year later C&T followed *FA* with a less-technical, abridged version entitled just *The Hidden History of the Human Race* (Badger, California: Govardhan Hill, 1994), which could be considered TOS-3.”

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F5A. *Atlantis, The Lost Continent*. MA: “Despite the power of the Atlantis legend, it has not been an object of much interest by filmmakers. One exception was this 1960s-vintage fantasy film by George Pal. Beginning the film with a recitation of ‘Atlantis-proofs’ from #5A, Pal set his Atlantis in the time of Classical Greece and decorated it with *Nautilus*-like submarines, crystalline death-rays, and mad-lab experiments in applied lycanthropy. Interesting for the ‘flavor’ it creates for an Atlantic civilization like yet unlike the known ones of the Mediterranean.”

Category 6: Satanism as of February 26, 2003

Satanism is the “Blackest” of the Black Arts and until the North Solstice X encompassed the most advanced - and the most dangerous - school of religion and magical knowledge. Because its doctrines are intensely personal, hence asocial, conventional societies have tended to regard it as a threat to the docile, cooperative obedience of the citizenry. This bias against Satanism as something “necessarily criminal” will be evident in some of the following accounts, and it frequently resulted in persecution that drove Satanists even farther from the social mainstream. In 1966 CE (the year I of the Æon of Set) Anton Szandor LaVey founded the Church of Satan, an institution designed to translate the philosophy of Satanism into a socially- acceptable form. In 1975 the Church of Satan evolved into the Temple of Set, at which time the philosophical inconsistencies and anti-Judaic/Christian orientation of the older organization were eliminated. The Black Art has now been raised to its highest form.

6A. *La-Bas (Down There)* by J.K. Huysmans. NY: Dover Publications, 1972. [Deutschland: *Tief unten*. Diogenes Taschenbuchverlag, CH-Zürich, 1987.] (TOS-3) MA: “This is the classic of late 19th-century French Satanism. It contains detailed accounts of the old 17th-century Black Mass as later practiced in ‘underground’ Paris. The book evidences a strong Christian moral bias; hence it is historically unreliable. Nevertheless it became a model for subsequent efforts at anti-Christian ceremonies. ‘Devil-worship’ sequences from most contemporary films, for example, can be recognized as variations on the *La-Bas* account. [Appendix 64 of #6N reprints the Black Mass sequence from *La-Bas*.]”

6B. *The Satanic Mass* by H.T.F. Rhodes. London: Jarrold’s Publishers Ltd, 1968 [available in the U.S. from Citadel Publishers]. (COS-3) (TOS-3) AL: “A non-hysterical account by a criminologist who has researched his subject well.” MA: “This book, whose emphasis is criminological, traces Satanism from an underground French revolutionary movement to organized crime to decadent burlesque to modern cultural offshoots and influences [short of the Church of Satan, which had not yet been founded when the research for this book was completed]. Principal emphasis is on the French tradition and the Dashwood Hell-Fire Club. This was one of the basic sourcebooks for the Church of Satan during its formative years.”

6C. *A Razor for a Goat* by Elliot Rose. Toronto: University of Toronto Press, 1962. (TOS-3) MA: “This book was begun as a good-humored effort to debunk the neo-witchcraft theories of Margaret Murray and Gerald Gardner [which it does rather conclusively]. Rose went a good deal further and straightened out many misconceptions concerning medieval witchcraft accounts as well. Yet he argues for the essential value of the concepts of ‘pure’ Satanism. This was another book of prime importance to the original design of the Church of Satan, and it helps to explain the strong anti-neopagan/Wiccan attitude of that institution. It says something for popular tastes [and the memory of P.T. Barnum] that Wiccan literature continues to flourish while #6C is usually found only in university libraries.”

6D. *Seven Footprints to Satan* by A. Merritt. NY: Avon Books #28209, 1942 [reprinted 1976]. (TOS-5) (LVT-5) MA: “Written ca. 1928, this novel contains many passages describing the central philosophies of Satanism, as well as many episodes

exemplifying them. Since the book was ostensibly fiction, Merritt did not have to mince words. Harmless to non-Initiates, it is a Satanic manifesto for Adepts of the Left-Hand Path. And the character of 'Satan' in the story bears a remarkable resemblance to Anton Szandor LaVey ... in more than one way." JL: "The image of 'Satan' in #6D is very like that of Anton LaVey during I-X AES. His expertise as a magician surpasses even Ayesha's best efforts and is more believable because of the novel's contemporary setting. Although he uses highly sophisticated LBM exclusively, his designs far exceed the grasp of the other players who, despite their efforts, continue dancing to the tune played by 'Satan' almost to the end. #6D portrays a world in which the present and future are both controlled with admirable precision. The acts of theft and violence in #6D may be deplorable, but we can admire the mind which created and mastered a universe designed for its exclusive pleasure."

6E. *Asimov's Annotated Paradise Lost* by John Milton and Isaac Asimov. NY: Doubleday, 1974. (TOS-4) MA: "The creative aspects of Satanism are beautifully portrayed in *Paradise Lost*, and this edition has the added attraction of extensive notes by the brilliant and witty Asimov. [Missing, sadly, are the famous Dore illustrations, which enthusiasts will have to seek in other editions.] Milton, who lived and wrote during the Cromwellian Commonwealth, observed due subtlety in his portrayal of the virtues of Satan and the vices of YHVH. Asimov is under no such constraint, and he overlooks no opportunities to identify and explain the hidden material."

6F. *The Unholy Bible* by June K. Singer. NY: G.P. Putnam's Sons, 1970 [Harper & Row paperback edition available]. (TOS-4) MA: "This is a psychological interpretation of the Satanism of William Blake, prepared for the C.G. Jung Foundation for Analytical Psychology. Included are plates, quotes, and detailed commentary on *The Marriage of Heaven and Hell* and *The Bible of Hell*, as well as a short biography and psychological profile of Blake himself."

6G. *The Hell-Fire Club* by Daniel P. Mannix. NY: Ballantine Books #01625, 1959. (TOS-3) MA: "This is an extensive, sensationalistic account of 18th-century England's notorious Friars of St. Francis of Wycombe, a Satanic society organized by Sir Francis Dashwood and including such prominent personalities as the Prime Minister and the First Lord of the Admiralty. Benjamin Franklin was a noted visitor from the Colonies. [The Dashwood estate is open to visitors.] See also #6T & #6AC, which are progressively less colorful but probably more accurate."

6H. *Witchcraft: Its Power in the World Today* by William Seabrook. NY: Lancer Books #78656, 1968. (COS-3) (TOS-3) AL: "Witchcraft discussed in terms of suggestive psychology." MA: "Originally published in 1940, this book was the forerunner of the occult revival of the 1950s. Although personally a skeptic, Seabrook admitted the psychological effectiveness of witchcraft. He was among the close friends of Aleister Crowley at the time of the latter's attainment of the grade of Magus. This book is now somewhat dated, but it may be acquired for its scholarship and its value as a classic."

6I. *The Magus* by John Fowles. Boston: Little, Brown & Co., 1965 [revised edition 1977]. (TOS-4) MA: “A novel of an arrogant/selfish/ sensitive/intellectual British schoolteacher who becomes enmeshed in the schemes of a modern magician. An excellent illustration of the use of psychological magic as a control device [as opposed to a mere research tool]. The characters of Nicholas (the schoolteacher) and Conchis (the magus) exemplify aspects of the *Nemo* and *Aristos*, principles in Fowles’ own brand of existentialism as set forth in his incisive theoretical work *The Aristos* (NY: Signet Books #Q4280, 1964). Fowles describes the revised edition of *The Magus* as less fantastic/more realistic than the original edition, but after several readings of comparing the two I am inclined to favor the revised edition as a richer experience from which the magic has definitely not been excised. *The Magus* is one of those books whose every re-reading brings new impressions and adventures. I was strongly tempted to rate it TOS-1, but feel that greatest benefit will be derived from a reading of it when the Setian has first mastered the basics of the included philosophical concepts and of Lesser Black Magic. See also #F6J.”

6J. *The Powers of Evil* by Richard Cavendish. NY: G.P. Putnam’s Sons, 1975. (TOS-3) MA: “While preparing #4C and editing #4E, Cavendish was intrigued by certain recurring themes relative to the notion of ‘evil’ in cross-cultural contexts involving death, darkness, sex, disorder, etc. This book is his effort, as an acknowledged skeptic and agnostic, to deal with these themes. The result is not a full survey of the philosophy and theology of ‘evil’, but it is a good introduction. The book’s defect is that Cavendish, as a consequence of his detachment, is forced to rely upon second-hand sources for his data and so can only report others’ direct impressions [which can be somewhat less than objective]. Much of the book’s 300 pages are weighted down with the usual, tiresome collection of occult anecdotes and mythological stories.”

6K. *The Satanic Bible* by Anton Szandor LaVey. NY: Avon Books #NS44, 1969 [hardcover edition from University Books, 1972]. (COS-1) (TOS-3) (TRP-1) (LVT-1) MA: “This book summarizes the social and magical philosophy of the Church of Satan at the time of its writing, but it is not a compendium of all C/S doctrines of subsequent years. LaVey was the founder and High Priest of the C/S and Magus V° of the Age of Satan (1966-1975 CE). Included are instructions for a ‘basic’ Satanic ritual, as well as LaVey’s ‘Satanic’ version of the Enochian Keys of John Dee [see category 11]. Introduction to the hardcover edition by M.A. Aquino, then IV° C/S. Introduction to the most recent Avon edition by Burton Wolfe, author of #6M. Chapter 4 of #6N reviews #6K in detail.” JL: “Although research by the Temple of Set has shown that the ‘Book of Satan’ section was plagiarized from Ragnar Redbeard’s *Might is Right* (1896), the ‘Nine Satanic Statements’ from Ayn Rand, and the ‘Enochian Keys’ from Ipsissimus Crowley’s *Equinox*, #6K was the leading reference volume for Satanists during years V-5/X of the Age of Satan. Just as Ipsissimus Crowley was faced with opposition from the momentum from the Æon of Osiris, Magus LaVey boldly confronted society with a Church in honor of the Devil. Without the dramatic impact of the Age of Satan, the Æon of Set would have been longer coming into being.” DW: “This book is one of the most effective workings in the English-speaking world. It set up the path of Satanic initiation, which utilizes the forces of the world as the resistance necessary for the individual to gain power. It was designed to produce a *solve*, a dissolving of the world. As such it will remain a powerful force in the world; as long as there are 17-year-olds, it will be in print. It failed to provide a new vision directly, but it is the nature of works of destruction that they carry the seeds of a new

creation. The Æon of Set is that creation. This book isn't here for inspiration, but as a model of how to shake things up, if that is what you want to do. But you'll have to come up with a new figure to shake things up with: Satan now sells T-shirts and music albums."

6L. *The Satanic Rituals* by Anton Szandor LaVey. NY: Avon Books #W359, 1972 [hardcover edition from University Books, 1972]. (COS-1) (TOS-3) (TRP-1) (LVT-3) MA: "Companion volume to #6K, this book contains a discussion of ritual theory and a selection of rituals (French, German, Russian, Persian, and Church of Satan) adapted and/or written by LaVey for the Church. The historical claims for the texts are improbable, although each text does incorporate ethnic and/or historical images of interest to the magician. A theoretical essay on H.P. Lovecraft and two accompanying Lovecraftian rituals were contributed by M.A. Aquino. Chapter 21 of #6N reviews #6L in detail, and #6N also contains uncensored/original/authentic versions of some of the rituals published in #6L. Performances of early (ca. III/1968) versions of a C/S Black Mass, the Stifling Air, and other ritual sequences may be seen in the film *Satanis* [see comments under #6M]. See also #6AA & #6AB." JL: "In the Æon of Set our Understanding and application of ritual magic have evolved substantially since the Age of Satan. And yet the rituals created and collected by the original Church of Satan deserve preservation [and application as appropriate] rather than neglect. Rituals of any religion are an expression of the magical and philosophical trends of the host society." DW: "A good source of ritual texts to be reworked and redesigned in a Setian context. Of particular importance are: (1) the 'Vorspiele', which demonstrates that the laws of consciousness evolve through time and culture - an excellent reworking of the Eighth Precept of the *Emerald Tablet of Hermes Trismegistus*; (2) the 'Ceremony of the Nine Angles', which demonstrates the GBM principle that one may attain inner psychic order, the existence of the *Xeper* of mankind's most noble heritage [If they did it, I can do it.]; and (3) the 'Adult Satanic Baptism', which establishes control of the *psyche* as the key to power."

6M. *The Devil's Avenger* by Burton H. Wolfe. NY: Pyramid Books, 1974. (COS-1) (TOS-3) (LVT-3) MA: "A biography of LaVey and an account of the Church of Satan's San Francisco operations from I/1966 to III/1968, including profiles of some early C/S members. The book brings out the impressive scope of LaVey's exposure to the art, history, and institutions of occultism and to many colorful personalities on the fringe of contemporary society. Unfortunately the book is also extremely propagandistic, advancing many 'facts' which are either questionable or known to be false - for example the chapter recounting a supposed LaVey/Marilyn Monroe affair, and the final chapter with several distortions concerning the post-III Church of Satan. Moreover the personality profiles are unrepresentative of the mainstream of post-III Satanists both within and without the San Francisco area. Specific details may be checked with III°+ officials, or with any II°+ Setian owning a copy of #6N. An interesting photo section is included in #6M. Burton Wolfe also wrote another book which is of interest, if only as a curiosity, to collectors of C/S memorabilia: *The Devil and Dr. Noxin* (San Francisco: Wild West Publishing House, 1973). This paperback is a political-satire play picking generally on Richard Nixon but incidentally on several other political personalities of that time. Ritual sequences and philosophical principles from the 1966-68 Church of Satan are included as a running theme throughout the play, and are favorably/seriously treated. Oddly enough *The Devil and Dr. Noxin* was **not** publicized nor promoted by LaVey at the time of its publication or, as far as I know, thereafter." JL: "Taken with a large grain of salt because of the self-serving exaggerations and inaccuracies, this colorful portrait of Anton LaVey nonetheless

illustrates the first steps that he and others around him took ca. 1966-68 towards developing the Church and Age of Satan.”

6N. *The Church of Satan* by Michael A. Aquino. San Francisco: Temple of Set, 1983-2002. (TOS-3) (TRP-3) (LVT-1) MA: “A detailed analytical and documentary history of the Church of Satan from I/1966 to X/1975. 37 chapters, photograph section, 161 appendices, and topical index, all totalling well over one million words [about the length of the unabridged Crowley Equinox (#9G)].” JL: “Now in its final/fifth edition, #6N remains the most accurate history of the Church of Satan and its Magus. The Order of Leviathan designates it with a ‘1’ rating because of its reliability and the wealth of Magical history and approaches to life documented therein.” Available in .pdf format at: <http://www.xeper.org/maquino/index.html>

6O. *Houses That Kill* by Roger de Lafforest. NY: Berkley Medallion Books #425-02620-125, 1972. (TOS-5) (TRP-5) MA: “Anton LaVey originally intended to follow #6L with a collection of essays entitled *From the Devil’s Notebook*. Among these was to be an essay on Satanic architecture in general and the Law of the Trapezoid in particular [discussed in #6N]. Mention of #6O was censored from the Church of Satan’s newsletter by LaVey because it appeared to preempt the planned *FTDN* essay. #6O suffers from a certain amount of sensationalism, but it is a first step into the unexplored region of ‘negative architecture’. Chapters on open/closed air, types of afflictions, cancer, waves and currents, walls, retention of memories (‘haunted houses’), and remedies & precautions. Certain infamous case studies are offered.” DW: “If this one doesn’t send you over the deep end, try his *Fate Control*.”

6P. *Hollywood Babylon* (San Francisco: Straight Arrow Books, 1975) and *Hollywood Babylon II* (NY: New American Library, 1984) by Kenneth Anger. [Deutschland: *Hollywood Babylon* (2 Bände). Rogner & Bernhard Verlag, München, 1985.] (COS-1) (TOS-3) MA: “Anger is an ‘underground film maker’ [whose style anticipated today’s ‘music videos’ by about 20 years] who became fascinated with Aleister Crowley and with Anton LaVey during the early days of the Church of Satan. [Anger’s films *Scorpio Rising* and *Inauguration of the Pleasure Dome* contain Crowley themes, while *Invocation of my Demon Brother* includes a cameo appearance by Anton LaVey. The most recent version of *Lucifer Rising*, despite its title, includes no C/S themes.] Anger’s view of Hollywood is characterized by savage, decadent nostalgia - captured to perfection in *Hollywood Babylon I/II*. Anton LaVey was gripped by many of the same emotions in the 1973-75 period, with a resultant influence on the Church of Satan as discussed in #6N. [For a ‘tourist guidebook’ to many of the sites discussed in *HBI/II*, see Richard Lamparski’s *Lamparski’s Hidden Hollywood* (NY: Simon & Schuster, 1981). It contains capsule biographies, addresses, and photos of the various stars of *HB* vintage, among which is a misleading account of Marilyn Monroe derived in part from Anton LaVey.] [See also *The Movie Lover’s Guide to Hollywood* by Richard Alleman (NY: Harper & Row/Harper Colophon Books #CN1262, 1985) for an excellent on-site guidebook complete with addresses, descriptions, photos, and maps. Another good guide is Ken Schessler’s *This Is Hollywood* (Los Angeles: Southern California Book Company, 1984): ‘Hundreds of exciting and unusual places to visit, including historical sites, landmarks, murders, suicides, graves.’]”

6Q. *The Second Coming: Satanism in America* by Arthur Lyons. NY: Dodd, Mead, 1970. (COS-3) (TOS-3) AL: "Discusses our Church from an objective standpoint, shows how the media have maligned our Order, and gives concise comparisons with the beliefs of some of the 'Satanic cults'." MA: "A 'lightweight' historical survey of Satanism, concluding with 'magazine-story' coverage of the Church of Satan. Lyons was a I° C/S whose active participation in the Church was limited to San Francisco ca. 1969. In 1988 this book was extensively revised, expanded, updated, and republished (NY: Mysterious Press) under the title *Satan Wants You: The Cult of Devil Worship in America*. New chapters analyze and expose the 'criminal Satanism' scare of the 1980s. The new edition's only drawback is that Lyons, apparently out of personal devotion to Anton LaVey, significantly misrepresents the crisis of 1975 in the Church of Satan and portrays that institution as continuing unabated. In a similar vein he distorts the origins and post-1975 development of the Temple of Set. Lyons corrected some of the more blatant errors in the subsequent paperback edition of this book by the same publisher, but the LaVey-obsequiousness continues. Although *Satan Wants You* is the more current and sophisticated of Lyons books, therefore, *The Second Coming* remains the more honest one."

6R. *Rasputin* by Colin Wilson. London: Panther Books, 1966. (COS-3) AL: "An insight into the workings of a truly Satanic magician." MA: "Anton LaVey was strongly impressed by Rasputin both as an individual and as a social influence. This is most evident from the 'Russian' section of #6L."

6S. *Pedlar of Death: The Life of Sir Basil Zaharoff* by Donald McCormick. London: Macdonald & Co., 1965. (TOS-3) MA: "Zaharoff was a European munitions agent from 1877 to his death in 1936. He was also a behind-the-scenes manipulator of politics [towards war] and a British knight. Though never included on a Church of Satan reading list, this book was the primary source of Anton LaVey's fascination with Zaharoff as a skilled, Machiavellian Lesser Magician. LaVey also admired Zaharoff's Howard Hughes-like avoidance of public scrutiny - to the point of deliberate sabotage of records concerning him. McCormick's research is careful, exhaustive, and convincing, making this book the definitive one on the subject. McCormick also wrote #6T."

6T. *The Hell-Fire Club* by Donald McCormick. London: Jarrolds Publishers Ltd, 1958. (TOS-3) MA: "McCormick (also author of #6S) argues that the long-standing image of the Hellfire Club as an elite Satanic [in the strict, theological sense] society is erroneous. His research leads him to the position that the club was neither diabolist nor decadent, but simply an example of 'rakemanship' common among British clubs of the day. His evidence and argument are [regrettably] convincing. This thesis is explored in greater depth in #6AC."

6U. *The Family* by Ed Sanders. NY: E.P. Dutton, 1971. (TOS-3) MA: "The definitive study of the Manson Family, with extensive treatment of its alleged exposure to such occult organizations as the Process Church of the Final Judgment [see also #6AD] and the Solar Lodge of the O.T.O. While the public was quick to brand Charles Manson a 'Satanist', his own Family considered him Jesus Christ. In a sense that neither the public nor his Family understood, perhaps he was [and is] a Satanist. To prosecutor Vincent Bugliosi, Manson's 'evil' was easy to identify & condemn. This book is by no means an apology for Manson; if anything, it paints him in even more horrific colors than *Helter*

Skelter. But the picture also emerges of a far more complex individual than generally seen by the public. In 1989 this book was reissued by Signet (ISBN 0-451-16563-2). Although there are five new chapters updating the history of the Mansonites, this new edition also omits an entire chapter on the infamous 'Solar Lodge of the O.T.O.' as well as several references to the O.T.O. and the Process. [This is as the result of a lawsuit filed against Dutton by the Process after the publication of the original edition - won in the United States but lost in England.] Hence it is useful to acquire **both** editions of this book. For Manson's own version of his life and the development of the Family, see Nuel Emmons, *Manson in his Own Words* (NY: Grove Press, 1986). In this narrative Manson downplays the legends that grew up around him and rationalizes his actions in terms of his personal alienation from and antagonism towards society in general. Another portrait of Manson is offered by Nikolas Schreck in *The Manson File* (NY: Amok Press, 1988). This compendium of Manson documents & memorabilia also includes commentary on Manson's relationship to the Process and other occult groups/ideas [See also 'Distant Echoes of Helter Skelter' in *Runes* #III-3.]”

6V. *Rosemary's Baby* by Ira Levin. NY: Random House, 1967. [Deutschland: *Rosemary's Baby*. Europäische Bildungsgemeinschaft, Stuttgart, 1984.] (TOS-3) MA: “Written a year after the founding of the Church of Satan and made into a dramatically-successful movie in 1968, this ‘contemporary Gothic’ novel reveals Satanists to be ‘the people next door’ - and rather cultured ones at that. Although Anton LaVey gave Roman Polanski advice concerning the film, he did not, as is rumored, personally play the role of Satan in it. *Rosemary's Baby* as both a book and a film touched off a wave of interest in the occult generally and in Satanism in particular. In the words of Roman Castevet: ‘To 1966 - the Year One!’ See also #F6E.”

6W. *The Circus of Dr. Lao* by Charles G. Finney. NY: Viking Press, 1935 [reprinted paperback: Avon #19190, 1974]. [Deutschland: *Dr. Laos grosser Zirkus*. Klett-Kotta Verlag, Stuttgart, 1984.] (COS-1) (TOS-3) (LVT-3) AL: “A tale that tells it all; every human foible is dissected. It is the epic of man's desire and futility: *Zarathustra* under canvas - an excursion to the highest Llamasery of the Red Monks for those who can **read** it.” MA: “This is the story of a traveling circus which arrives suddenly in a small town in the Arizona desert. It is a very unusual circus, including among its attractions a satyr, Apollonius of Tyana, a Gorgon, a mermaid, a roc, a chimæra, a sea-serpent, and a werewolf. Its main show includes such exotica as a witches' sabbath, complete with personal appearance by Satan. Dr. Lao, the enigmatic Chinaman who ringmasters this show, is one minute a bumpkin, the next an intellectual, and always a magician - in short, a kind of Chinese ASLV. No turn back on him preeze! See also #F6L.” JL: “Finney's book, although not easy to find even in paperback, is a superb trek into the universe of a Magician highly skilled in ECI, LBM, and GBM.”

6X. *The Omen* by David Seltzer. NY: New American Library, 1976. (TOS-5) MA: “Revelation 13:18. See also #F6M.”

6Y. *Damien - Omen II* by Joseph Howard. NY: New American Library, 1978. (TOS-5) MA: “I John 4:3. See also #F6N.”

6Z. *The Final Conflict* by Gordon McGill. NY: New American Library, 1980. (TOS-5) MA: “Revelation 13:11. See also #F6O.”

6AA. *Devil Worship: The Sacred Books and Traditions of the Yezidiz* by Isya Joseph. Boston: Richard G. Badger/The Gorham Press, 1919. (TOS-3) MA: “This rare little book was Anton LaVey’s source for the Yezidi section of #6L, including the ritual texts quoted. As noted in #6N, Joseph bases these rituals and his own conclusions upon an ‘Arabic manuscript presented to me by my friend Daud as-Saig ... a man of culture, in sympathy with western thought, etc.’ When Joseph’s book was assessed in 1967 by Royal Asiatic Society anthropologist C.J. Edmonds, he noted that it remained unauthenticated. Fellow R.A.S. scholar Alphonso Mingana considered the ritual texts offered by Joseph as simple forgeries, based upon Mingana’s analysis of their grammar & syntax. These evaluations and objections were apparently unknown to [or ignored by] Anton LaVey when he included the Joseph material in #6L. The Temple of Set’s texts of the Yezidi rituals in question are included as appendices to #6N, and are based upon current doctoral papers at the University of California, Los Angeles, obtained through the Anthropology Library at UC Berkeley. The UCLA papers reveal Joseph’s account and analysis to be incomplete and factually suspect. For Yezidi culture, your best starting point is #6AB.”

6AB. *A Pilgrimage to Lalish* by C.J. Edmonds. London: Royal Asiatic Society of Great Britain and Ireland, 1967. (TOS-3) MA: “This small, concisely-written book remains the most coherent and reliable published book concerning Yezidi culture to date. It does not contain any of the Yezidi religious or magical texts, however. The authentic text of the *Yezidi Book of the Revelation* [corrected and expanded from the Joseph version contained in #6L] is reprinted as Appendix 65 of #6N. The other principal Yezidi text, the *Mashaf-a Resh (Black Scripture)*, is not reprinted in #6N because of its length, but a copy is available in the archives of the Temple of Set.”

6AC. *Dashwood: The Man and the Myth* by Eric Towers. London: Crucible (Aquarian Press/Thorsons Publishing Group, 1986. (TOS-4) MA: “This is **the** definitive account of Sir Francis Dashwood and his Medmenham Abbey, complete with extensive photo sections. This continues and reinforces the thesis of #6T, offering evidence that Dashwood’s ‘occult’ activities consisted largely of revels in honor of Apollo and Bacchus in West Wycombe Park, with the only possible Satanic element being hearsay rumors about a ‘closed room/chapel’ in Dashwood’s Abbey. This room was reputed to be accessible only to the ‘monks’ of Dashwood’s group, and to be decorated with obscene/blasphemous pictures. If, so, the decor was removed later, for the Abbey today shows no trace of it in any room. An interesting side-note is that the Dashwood group **never called itself the ‘Hellfire Club’**. That name actually belonged to a club of libertines formed in London many years earlier (1719) by the Duke of Wharton, which became so scandalous that the crown shut it down with a proclamation denouncing ‘certain scandalous clubs or societies of young persons who meet together, and in the most impious and blasphemous manner insult the most sacred principles of our Holy Religion, affront Almighty God himself, and corrupt the minds and morals of one another’. By contrast the frolics at West Wycombe seem to have been rather less extreme. Towers’ book includes an interesting discussion of how rumors about Dashwood’s doings multiplied over the centuries until it was taken for granted that he presided over every kind of depravity at Medmenham, to include Dennis Wheatley-style Black Masses. Over the main entrance to Medmenham can still be seen the inscription FAY CE QUE VOUDRAS from Dr. Francois Rabelais’ ‘Abbey of Theleme’ in his novel *Gargantua*, which Aleister Crowley would later borrow for his ‘Do What Thou Wilt’ Law and for his own Abbey in Sicily.”

6AD. *Satan's Power: A Deviant Psychotherapy Cult* by William Sims Bainbridge. Berkeley: University of California Press, 1978. (TOS-4) MA: "The definitive account of the 'Process Church of the Final Judgment', a quasi-Satanic movement that existed in the late 1960s-early 1970s. It was more the product of the 'Jesus Freak' atmosphere of the time than of authentic Satanism, as it was a 'hippie' religion that acknowledged four deities - Jehovah, Christ, Satan, and Lucifer - in a complementary relationship. Predictably it was the 'Satanic' component of the Process that attracted the most attention - from aspirants and external critics alike - and the Process proved unable to come to grips with this symbolism and its implications. Bainbridge shows how the organization was erroneously linked to the Manson Family in Sanders' *The Family* (#6U), and how its failure to successfully dispute and reject this linkage resulted in the breakdown and eventual dissolution of the group. Theologically/philosophically the Process was ignorant of Satanism, so the primary value of this account is as an account of the dangers faced by an unskilled group perceived by society as 'Satanic' in the conventional/evil sense. [Principal name disguises: Process = 'Power'. Processean = 'Powerite'. DeGrimston = 'de Forest Jones'.] Bainbridge is Assistant Professor of Sociology at the University of Washington."

6AE. *Satanismus* by Josef Dvorak. 1989. (LVT-2) JL: "Written in German, *Satanismus* deals with Satanskult analyses ranging from Aleister Crowley to Anton LaVey to the homicidal Manson. The Grand Master's German is less polished than could be desired; hopefully an English translation will become available."

6AF. *Satanic Panic: The Creation of a Contemporary Legend* by Jeffrey S. Victor. Chicago: Open Court, 1993. (TOS-3) MA: "Simply the most comprehensive and objective analysis to date of the 'Satanic crime' urban myth of the late-1980s. Available in both hardcover (ISBN 0-8126-9191-1) and paperback (ISBN 0-8126-9192-X). This book is not essential for Setians who are not personally interested in the myth and the scams resulting from it. But if you are interested, this book is indispensable. An exhaustive bibliography is appended, as are names and addresses of important specialized contacts, both individuals and organizations. Victor is Professor of Sociology at the State University of New York and has an extensive academic background in the study of rumor-panics."

6AG. *In Pursuit of Satan: The Police and the Occult* by Robert D. Hicks. Buffalo, NY: Prometheus Books, 1991 (ISBN 0-87975-604-7). (TOS-3) MA: "The best book on the subject of #6AF from a professional law-enforcement perspective. When the 'Satanic scare' was instigated, law-enforcement agencies were caught off-guard, having virtually no background or experience in 'cult-hunting'. To make matters worse, some officers had personal religious biases and agenda that colored their approach to the scare. This book provides a historical overview of what resulted, together with a methodical presentation of facts to prevent a similar over-reaction from recurring. Hicks, a former police officer, is a criminal justice analyst who advises Virginia law-enforcement agencies."

6AH. *Lords of the Left-Hand Path: A History of Spiritual Dissent* by Stephen E. Flowers. Runa-Raven Press, P.O. Box 557, Smithville, TX 78957, 1992. (TS-3). Order directly from Runa-Raven for US\$40 postpaid domestic. Overseas orders include approximate surface or airmail book postage. MA: "**The definitive survey** of the 'Satanic tradition' throughout recorded history and the world's major cultures. Flowers is a Magus V° of the Temple of Set, Grand Master of its Order of the Trapezoid, Yrmin-Drighen RX of the Rune-Gild, and a Ph.D. in Germanic Studies - as well as author of many definitive

books in ancient north European history and esoterica. Chapter titles (& just **some** of the subtopics): The Left-Hand Path (defined); The Eastern Traditions (Hinduism, Buddhism, Zoroastrianism); The Roots of the Western Tradition (paganism, Greece, north Europe, Semitic, Hamitic, cult of Set); The First Millennium (Gnosticism, Christianity, Islam, Assassins, Yezidi); The Path of Satan (Middle Ages, dualists, pantheists, witchcraft, Faust); Lucifer Unbound (Hellfire Club, de Sade, Goethe, modern Devil-concepts); An Interlude in the Absolute Elsewhere (Nazi occultism); The Occult Revival (Theosophy, Crowley, Fraternitas Saturni, Spare, Gurdjieff, modern witchcraft); Anton Szandor LaVey (& Church of Satan); Michael A. Aquino: The Temple of Set; Offshoots & Parallels. Appendices include a discussion of ‘Satanism’ as a fundamentalist urban legend.”

6AI. *The Yezidis: A Study in Survival* by John S. Guest. London: KPI, 1987. (TOS-3) DW: “Contains the sacred texts and information on the Yezidi as a living culture from an anthropologist who has lived among them. Fascinating stuff.”

6AJ. *The Fortunes of Faust* by E.M. Butler. London: Cambridge University Press, 1952. (TOS-4) DW: “This volume, third in a recommended trilogy of *The Myth of the Magus* and *Ritual Magic*, deals with the Faust legend, a Christianized Remanifestation of the Odhinn’s ‘sacrifice of himself to himself’ - in other words, making a deal with your own *psyche*, which under the anti-*psyche* mode of monotheism became ‘Satanic’. Dealing with figures of Don Juan and Faust, Butler shows how the pagan concept of the magus endured and appealed to artists - an archetype which could not and cannot be banished.”

6AK. *The Satanic Screen* by Nikolas Schreck. London: Creation Books, 2001. (TOS-3) MA: “An exhaustive, incisive, and provocative survey of all films made with Satanic themes. This is no mere recitation or catalogue, as Schreck (a Magister Templi IV° of the Temple of Set at the time of publishing) possesses both the initiatory perspective and the film-world experience to bring out not just the entertaining and horrific aspects of each movie, but its [intentional or accidental] philosophical and magical power as well. Mention must also be made of Schreck’s writing style, which is elegant-yet-slashing in the tradition of the Æsthetes and Decadents.”

6AL. *Flowers From Hell: A Satanic Reader* by Nikolas Schreck (Ed.). London: Creation Books, 2001. (TOS-3) MA: “An exhaustive collection of the most elegant and inspiring writings concerning Satan or Satanic themes by authors Dante Alighieri, Christopher Marlowe, John Milton, Johann Goethe, William Beckford, Matthew Lewis, Charles Maturin, Washington Irving, Edgar Allan Poe, Charles Baudelaire, J-K. Huysmans, Mark Twain, Anatole France, Max Beerbohm, and Aleister Crowley. *The Diabolicon* is also publicly published for the first time. At least as fascinating as the classic contents of this volume is Schreck’s extensive Introduction “The Luciferian Vision”, in which he examines not only each individual text, but the personality and psychology of each author.”

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F6A. *The Devil’s Rain*. 1975. MA: “In 1974 CE Robert Fuest, who directed the *Dr. Phibes* films, decided to film a horror movie with Satanism as its theme. He took an anemic novel about Wiccan-witchcraft in New England and hired Anton LaVey as technical advisor to spice it up, which he did - adding touches of LaVey artwork, Mexican

extras chanting Enochian Keys, and 'Satanic Priest' Ernest Borgnine intoning extracts from the invocation in my 'Ceremony of the Nine Angles' in #6L. The setting was moved to Durango, Mexico ('Redstone'), and the colorful cast included Ida Lupino, William Shater [just before the *Star Trek* movie revival], John Travolta [his screen debut - a fight & fall downstairs], and cameos for Anton (a gold-helmeted Priest) and Diane (Borgnine's colonial-era wife) LaVey. While the film was [and is] lots of fun for those in the know about all this, it bombed at the box office and is today only rarely shown on television. See discussion in #6N."

F6B. *Asylum of Satan*. 1975. Charles Kissinger, Carla Borelli. MA: "Around 1971CE, when I was Priest III^o of the C/S Nineveh Grotto in Louisville, Kentucky, a local commercial film company decided to try for the big time by making a Satanic horror movie - using local theatrical talent. Since they had a Church of Satan in town, they asked us if we would handle the ritual scene. I wrote the script, Nineveh designed the chamber, and we imported the *Rosemary's Baby* devil-suit [with a new head] from Hollywood. The result of all this was a turkey of a movie with, if I say so, a rather zesty ritual sequence. The company is no longer in existence, but somehow this thing survived as a videocassette - and later, in 2002, as a digitally-remastered, widescreen DVD, complete with a commentary by the original filmmakers which is at least as charming as the film itself Dry-ice, rubber snakes & bugs, and plaid trousers on the hero will all scare you frightfully. See discussion in #6N."

F6C. *The Devil Rides Out*. Hammer Films, 1968. Screenplay by Richard Matheson. Director: Terence Fisher. Christopher Lee. (LVT-2) MA: "Probably one of the best Hammer films ever made - now available in a Hammer Collection videocassette. It is a very accurate screenplay of Dennis Wheatley's first and most famous Satanism novel. Look for Charles Gray's silky-evil portrayal of Mocata, the character whom Wheatley specifically modeled after Aleister Crowley, an acquaintance of his. [One other Wheatley Satanism novel, *To the Devil a Daughter*, was also made into a film, but it is a ghastly mess which bears no comparison to the book. Wheatley's novels are generally available in British editions, with occasional American publication. Other novels in his 'Satanism' series include *The Satanist*, *They Used Dark Forces*, and *The Ka of Gifford Hillary*." JL: "The novel is far better than the movie, but few can resist taking a look at the cinematographer's art turned to the subject of Black Magic. Christopher Lee stars as de Richleau, the rich man's Indiana Jones, although his IJ exploits are mentioned only in passing. Of far more interest is Charles Gray's portrayal of Ipsissimus Mocata, particularly in his discussion of the moral aspects of Magic. The film also has in its cast Paul Eddington, a British actor who has turned for the most part to comedy. It might have been that *DB* was a bit too much for him."

F6D. *Fade to Black*. 1983. Dennis Christopher and Linda Kerridge, Mickey Rourke. Director: Vernon Zimmerman. MA: "In the flavor of Anger's *Hollywood Babylon* books, this is a horror movie about a young, aliented film buff, Eric Binford, who, in a different application of lycanthropy, assumes various characters from classic films to give himself 'their powers'. Readers of #6N will recognize the parallels to the 1974+ interests of Anton LaVey, to include the presence of Marilyn Monroe as Eric's ideal woman and 'death angel'."

F6E. *Rosemary's Baby*. 1968. Mia Farrow, John Cassavetes, Ruth Gordon, Sidney Blackmer, Maurice Evans, Ralph Bellamy. Produced by William Castle. Directed by Roman Polanski. MA: "This film is so well known to contemporary Satanists that little need be said. After the smash success of the novel, Polanski filmed it with virtually no modifications whatever. Contrary to rumor, Anton LaVey did not play the part of the Devil in it, but consulted briefly with Polanski in Los Angeles before the film was shot at the Dakota building in New York City. Unusual music by Christopher YOUNG, who died shortly afterwards. Chocolate mousse was added to Levin's story because of the excellent CM at the 'Ile de France' restaurant across West 72nd from the Dakota - where the Priesthood had a dinner meeting at the 3rd Eastern Conclave of the C/S at Halloween 1972. See further discussion in #6N."

F6F. *The Abominable Dr. Phibes*. 1971. Vincent Price, Joseph Cotten, Hugh Griffith, Terry-Thomas. Director: Robert Fuest. MA: "A campy horror movie with Price as a disfigured ex-vaudevillian (nice pun) seeking vengeance against a team of physicians he believes responsible for the death of his wife. What makes the movie is the lush atmosphere of Art Nouveau/Art Deco with which Phibes surrounds himself in the magical 'universe' he has created for himself. See further discussion in #6N."

F6G. *Dr. Phibes Rises Again*. 1972. Vincent Price, Robert Quarry, Terry-Thomas. Director: Robert Fuest. MA: "The success of #F6F prompted this sequel, even more lavish than the original. Phibes travels to Egypt in search of the river of immortality, dispatching assorted inconvenient archæologists and policemen on the way. See further discussion in #6N."

F6H. *The Brotherhood of Satan*. 1971. Strother Martin, L.Q. Jones. MA: "After the success of *Rosemary's Baby*, Hollywood floundered around trying to capitalize on the Satanism theme with a couple of failures like *The Mephisto Waltz*. #F6H was the first film to start 'getting it right', and it was the brainchild of a little-known producer/director, L.Q. Jones, who also starred as the sheriff in the film. Strother Martin plays a surprisingly effective Satanic Priest."

F6I. *The Black Cat*. Universal, 1934. Boris Karloff, Bela Lugosi. MA: "A remarkable essay in Art Deco/Satanism starring Karloff as the Satanist and Lugosi as his only-slightly-less-sinister opponent. The story line, centering on a house modeled after the Ennis-Brown house in Hollywood [see *Runes* #III-6], has nothing to do with the Poe version. Included is a stylized Black Mass - about as close as Hollywood would come to UFA-expressionism."

F6J. *The Magus*. ca. 1968. Michael Caine, Anthony Quinn, Candice Bergen, Anna Karina. Director: Guy Green. Screenplay by John Fowles. MA: "*The Magus*, like *Lord of the Rings*, is one of those novels which is so subtle and complex that you have to read it about 2-3 times before you really begin to absorb it. The film was an excellent translation of the book to the screen - but only for persons who had previously digested the book. To a first-time viewer it was dreadfully confusing. Nevertheless, if you **have** read the book, the film is a fine set of illustrations to accompany it. **Perfectly** cast, with Quinn as Conchis, Caine as Nicholas, and Bergen as Lily/Julie. Finally released as an unabridged video/DVD in 2006."

F6K. *Satanis, the Devil's Mass*. 1970. MA: “*Satanis* was a commercial documentary of the Church of Satan in San Francisco, filmed in 1968CE and shown almost exclusively in a San Francisco art-theater. Available currently in DVD. *Satanis* includes ritual sequences, interviews with Anton, Diane, and Karla LaVey, and footage of the premises of the original Central Grotto house on California Street in San Francisco. An amusing sequence shows the blessing of Isaac Bonewits’ penis by Anton LaVey. IB was later tossed out of the C/S and went on to become a self-proclaimed ‘druid’. Whether the spell is still effective is not known.” DW: “Sometimes sold with *Satanis* is an episode of *Brother Buzz*, a San Francisco children’s TV show, in which BB, a puppet bee, tells his friends about the lion Togare and his wonderful master Anton LaVey. A picture of Anton during his pre-Church of Satan ghost-hunting days, with some shots of his house.”

F6L. *The Seven Faces of Dr. Lao*. 1964. Tony Randall, Barbara Eden. Produced by George Pal. (LVT-3) MA: “On the whole, a pretty effective film treatment of #6W - a bit more lighthearted than the somewhat savage novel, however. Available in DVD.” JL: “This film appears infrequently on cable stations and is also worth watching, particularly for those who have read the book.”

F6M. *The Omen*. 1976. MA: “See #6X.”

F6N. *Damien: Omen II*. 1978. MA: “See #6Y.”

F6O. *The Final Conflict*. 1981. MA: “See #6Z.”

Category 7: H.P. Lovecraft as of February 26, 2003

MA: The novels and short stories of Howard Phillips Lovecraft are famed for their horrific imagery. To the Setian, however, their importance lies in their success in capturing emotion, motives, and patterns of behavior long suppressed to near-extinction by conventional civilization. These qualities may be effectively employed in Black Magical operations. Collectively the Lovecraft writings illustrate the concept of “genetic memory”, also a key magical principle. [See also #6L and #6N.]

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R. Winkhart IV°, Deutschland: “Die Werke von H.P. Lovecraft sind grossteils in Taschenbüchern des Suhrkamp-Verlages, Frankfurt in diversen Sammelbänden veröffentlicht worden. Dies als Hinweis zu 7B.”

7A. *Lovecraft: A Biography* by L. Sprague de Camp. NY: Doubleday & Co., 1975 (paperback edition available). (TOS-3) MA: “This is the definitive biography and psychological profile of HPL, with detailed analyses of the philosophical principles he incorporated into his writings. In contrast to the sanitized image portrayed by August Derleth, de Camp covers all aspects of HPL’s personality, socially-acceptable and otherwise. Consequently this biography has been criticized by some HPL fans who want to see their idol exemplify and reinforce their own social ideologies. Its objectivity, candor, and thoroughness nevertheless make it indispensable for a correct understanding of HPL the man, the writer, and the philosopher.”

7B. *The Dunwich Horror & Others / Dagon & Other Macabre Tales / The Mountains of Madness & Others / Tales of the Cthulhu Mythos* (four volumes) by H.P. Lovecraft. Sauk City, Wisconsin: Arkham House, 1963+. (TOS-3) (TRP-1) (LVT-5) MA: “The first three volumes contain the bulk of HPL’s principal works, and the fourth contains both HPL material and selected stories by the most prominent writers of the ‘Lovecraft Circle’. The magical philosophies and techniques illustrated herein were experimented with by the Church of Satan and are currently applied effectively by the Temple of Set.” JL: “The LVT places Lovecraft’s works in the ‘5’ category not because we worry that anyone might inadvertently move his lips while reading, but because the rites and gods of HPL can be misused through misinterpretation. No one believes there to be a Cthulhu, and yet it is possible to become so involved with the creation of a Cthulhu working that one strays over into a *King in Yellow* trap with a resulting loss of contact with reality.” DW: “*Tales of the Cthulhu Mythos* was re-edited 1990. These stories by diverse hands are powerful extensions of HPL concepts. Of particular note are ‘The Hounds of Tindalos’ by Frank Belknap Long and ‘The Terror from the Depths’ by Fritz Leiber. If the latter’s theme of negative architecture grabs your fancy, look for his *Our Lady of Darkness* (very much a TOS-5).”

7C. *The King in Yellow* by Robert W. Chambers. NY: F. Tennyson Neely, 1895 (Dover paperback available). (COS-5) (TOS-5) (LVT-5) AL: “First on **my** list, as it is the work of a writer of cheap romances who became dæmonically possessed after being involved in espionage work of a delicate nature, the implications of which are still cycling. Chambers, in his literary emergence from the Impressionists of his day, cast a die for Lovecraft, Orwell, Huxley, and many others. Yes, the reading of *The King in Yellow* in its entirety **can** drive one mad, if one realizes the insidiousness of the thing.” MA: “This is

the book at the core of HPL's mythos and the model for his fictional *Necronomicon*. It constitutes the beginning of a type of Black Magic unknown prior to this century - at least in traditional esoteric circles. It may be read by the non-Initiate with consequences no worse than confusion, but to the Adept this book is **exceedingly dangerous** if misapplied. [See also #7J.]” JL: “Those conversant with the handling of dangerous chemicals or sensitive explosives will find #7C a book to be savored. Those not so skilled in cautious handling should delay #7C until later Initiatory levels are attained.”

7D. *The Necronomicon* by George Hay (Ed.). London: Neville Spearman, 1978. (TOS-3) MA: “The fame of HPL's fictional *Necronomicon* inevitably inspired other authors to produce books purporting to actually be that terrible tome. Some are good-humored tributes; some appear to be deliberately fraudulent. This Hay version, which is both a collection of commentaries and a ‘translation’ of the *Necronomicon*, is both the most entertaining and the most scholarly of the good-humored types. Included are essays by Colin Wilson (#4A, #7E, etc.) and David Langford (#21D), with ‘translation’ by Robert Turner [from the ‘John Dee Edition’ - which was invented by Frank Belknap Long for one of his Cthulhu-mythos stories!].”

7E. *The Mind Parasites* by Colin Wilson. NY: Bantam Books #F-3905, 1967. [Deutschland: *Die Seelenfresser*. März Verlag, Berlin, 1983.] (TOS-3) MA: “When Wilson criticized HPL in *The Strength to Dream*, August Derleth challenged him to write a better HPL-style novel. Wilson's response was this book, the writing of which increased his respect for HPL and caused him to embark on his own series of related novels and short stories. This Bantam edition contains a preface by Wilson explaining this. Other novels in the series include #19A and *The Space Vampires* (sequel to *Parasites* - later made into the science-fiction movie *Lifeforce* - which in my opinion is more interesting than the *Space Vampires* novel).”

7F. *Selected Letters of H.P. Lovecraft, Volume V*. Sauk City: Arkham House, 1976. (TOS-4) MA: “The fifth and final volume in this *Letters* series, this one is recommended because it encompasses the period 1934-37, when HPL's personal philosophy had reached its greatest maturity and complexity. Many of the letters are far more revealing of his thought than are even the most ambitious of his stories. Arkham House [and various paperback licensees] make a deliberate effort to keep the #7B books more or less continuously in print, but other Arkham works, such as the *HPL Letters* series, tend to be limited editions, infrequently reprinted if at all. Hence if you are interested in specialized Arkham works and see what you want in a used or specialty bookstore, you are advised to snap it up without delay if the price is reasonable.”

7G. *Lovecraft at Last* by HPL and Willis Conover. Arlington, Virginia: Carrollton/Clark, 1975. (TOS-4) MA: “This is a beautifully presented and bound account of HPL's correspondence with Conover, containing some unusual insights into the Cthulhu mythos and some rare photographs of HPL himself. Many HPL letters are included in both photo-facsimile and typeface - including one in which HPL recounts the history of his mythical *Necronomicon* in great detail, to include its inspiration by #7C.”

7H. *The Man Who Lived in Inner Space* by Arnold Federbush. NY: Bantam Books #Q8794, 1973. (TOS-5) (LVT-5) MA: "In this beautiful, ethereal, occasionally chilling novel, a man whose body and lifestyle are shattered by the surface world and its inhabitants becomes more and more enchanted by the sea, first watching it, then studying it, then living near it, then living in a permanently-submerged habitat, then finally adapting his body to an amphibian existence. HPL treated a related theme in his *The Shadow Over Innsmouth*, but the only horror to be found in Federbush's account comes from the savagery of the surface world and its inhabitants. This is not a superficial novel, but one which looks carefully into human anatomy and oceanography. A powerful 'genetic memory' statement, it ranks with #7C and #22G as a magical text. An excellent non-fictional bibliography is appended for those who wish to pursue this area further." JL: "Federbush's man of the sea is a magician who focuses his Art towards the central aim of Magic: the control of one's life and the universe impacting upon it. An entertaining book in its own right, it should nonetheless be read with some caution."

7I. *H.P. Lovecraft: A Critical Study* by Donald R. Burleson. Westport, Connecticut: Greenwood Press, 1983. (TOS-4) DW: "This is the best historical overview of Lovecraft's life with reference to his fiction. Good information on how the fiction transformed the man. A great magical study."

7J. *The Hastur Cycle* by Robert M. Price (Ed.). Oakland, California: Chaosium, 1993. ISBN: 1-56882-009-7. (TOS-5) MA: "In the words of the editor: '13 tales that created and define Dread Hastur, the King in Yellow, Nighted Yuggoth, and Dire Carcosa'. #7C was a lightning-rod that drew to itself various preexisting themes, melded them into a Working of Power, and sent them forth into Lovecraft's Mythos and the Dead Dreams of others. Here in this volume are several of these Pre- and Remanifestations, by authors such as Bierce, Machen, Chambers, Blish, Campbell, Carter, and Derleth. Most fiendishly are actual attempts at reconstructing *The King in Yellow* drama itself by Blish and Carter - both too close to the Essence of the Pallid Mask for [their] comfort." DW: "Chaosium publishes an ongoing series of books of fiction connected to the Cthulhu Mythos, including many out-of-print items and rarities. As Chaosium is a gaming company, these books are available in many role-playing gaming stores. Volumes focus on a theme (such as the 'Hastur Cycle') or a writer (such as Bloch). A catalogue is available from Chaosium, 950-A 56th Street, Oakland, CA 94608-3129, USA."

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F7A. *The Curse*. 1987. Claude Akins. MA: "Interesting treatment of HPL's *The Color Out of Space*."

F7B. *Die, Monster, Die!* 1965. Boris Karloff, Nick Adams. MA: "Another shot at *The Color Out of Space*, much more stylized and remote from the original than #F7A."

F7C. *Re-Animator*. 1985 Jeffrey Combs, Bruce Abbott. MA: "A charmingly horrible adaptation of HPL's early series of short stories *Herbert West-Reanimator*."

F7D. *From Beyond*. 1986. Jeffrey Combs, Barbara Crampton. MA: "Since audiences survived #F7C, the same gang returned with this somewhat more startling HPL-theme film - not very true to the story, as Howard was not into black leather S&M, but

reasonably Yuggothy.”

F7E. *The Dunwich Horror*. 1970. Sandra Dee, Dean Stockwell, Ed Begley, Sr., Sam Jaffe. MA: “The first ‘modern’ HPL film. Sandra Dee was added to the story to give it a female victim, and there is nothing physically unusual about Wilbur Whateley, although Stockwell portrays him weirdly enough. The only appearance by the ‘Old Ones’ is as a group of hippies dancing through the meadows, which is a new one for this HPL-fan.”

F7F. *The Haunted Palace*. Vincent Price, Lon Chaney Jr. MA: “For some odd reason, this film is fully titled ‘Edgar Allen Poe’s The Haunted Palace. In actuality it has nothing to do with Poe; the story is adapted from HPL’s novel *The Strange Case of Charles Dexter Ward*. It is a loose adaptation, fun for CDWophiles.”

F7G. *The Resurrected*. Live Home Video, 1991 (ISBN 1-55658-765-1). MA: “A superb rendition of *The Case of Charles Dexter Ward*, true to the original except moved forward to contemporary time. Available in DVD.”

F7H. *Dagon*. 2001. MA: “Director Stuart Gordon, who gave us #F7C & #F7D, really outdid himself with this one, which is essentially HPL’s *The Shadow Over Innsmouth* reset [interestingly/convincingly] to a decrepit Spanish fishing village. As is usual with HPL protagonists, things start creepy and get progressively worse. Don’t watch this one late at night, alone, or if you’re planning a Spanish coastal vacation.”

Category 8: Vampirism and Lycanthropy as of February 26, 2003

This category is important for much the same reason as #7: The legends of the vampire and the werewolf reveal suppressed characteristics of the human soul which the magician may recognize, control - and occasionally avoid when sensing them to obsess the personalities of immature or hysterical humans. It is important to note that the literature in this category is selected not for its story value, but for its in-depth treatment of these phenomena. Here may be found some of the most ancient and essential instincts and intelligent dispositions of the soul - qualities among the first to be challenged and ostracized by profane society because of its brutish fear of such godlike prerogatives. Because of the superstitious taboo which has lain over them for so many centuries, it is widely assumed by profane society that vampirism and lycanthropy are mere myths, playthings for monster-movies. They are not.

8A. *The Vampire Papers* by Bernhardt J. Hurwood (Original title: *Terror by Night*, later released as *The Monstrous Undead*). NY: Pinnacle Books #523-00975-5, 1976. (TOS-3) MA: "Unlike the werewolf or vampire sections of most occult anthologies, this book focuses directly on the sexual and psychopathic bases of both archetypes. Other sections dealing with necrophilia, cannibalism, blood rituals, and premature burial have made this one of the books least likely to be kept in stock at your neighborhood bookstore. A short but informative bibliography is appended. [See also #8I.] Books dealing exclusively with subjects such as necrophilia [sample title: *The Love of the Dead* (!)] were evaluated for this reading list but rejected as being mere attempts to pander to degenerate and morbid tastes. #8A relates such themes to the more significant precepts addressed by this reading list category."

8B. *The Annotated Dracula* by Leonard Wolf. NY: Clarkson N. Potter, 1975 (paperback edition also produced). (TOS-3) MA: "A richly-annotated facsimile publication of the first edition of the classic by Bram Stoker. This edition includes descriptions and explanations of the many factual events and references included in the novel. Complete with maps, photographs, and a series of magnificent illustrations by Sätty. [Historical note: A review of this book was struck from the Church of Satan newsletter because of a clash between Anton LaVey and Wolf over the length of a 'Satanic pregnancy' (Wolf = 13 months, LaVey = 9 months) and also because of a parting of ways between LaVey and Sätty some years back.] Wolf is also author of #8D."

8C. *The Vampire* by Ornella Volta. NY: Award Books #A807S-MAC, 1962. (TOS-4) MA: "Only slightly less gory than #8A, this book explores various psychological implications of vampirism and proceeds to case studies. Again the nature of its contents makes it unlikely that this book will be easily located."

8D. *A Dream of Dracula: In Search of the Living Dead* by Leonard Wolf. NY: Popular Library #445-00159-125, 1972. (TOS-4) MA: "This is a painstaking, if somewhat rambling and Freudian study of the vampire in contemporary society, with many references to historic incidents. Wolf is author of #8B and a San Francisco State University Professor. An excellent bibliography is appended."

8E. *The Werewolf* by Montague Summers. New Hyde Park: University Books, 1966. (TOS-3) MA: “Completed in 1933, this is a detailed history of lycanthropy, backed up with extensive notes and bibliographical entries. Useful as an overview of the subject. Not nearly as hysterical in tone as some of Summers’ other works.”

8F. *The Werewolf of Paris* by Guy Endore. NY: Farrar & Rinehart, 1933. (TOS-5) MA: “This novel is to lycanthropy what *Dracula* is to vampirism. If you are so rash as to order a copy, the book dealer may shoot you on sight [with a silver bullet]. Not advisable to read during the full Moon, particularly if you have neighbors who might resent your howling at it.”

8G. *Man Into Wolf* by Robert Eisner. NY: Philosophical Library, 1951 (republished Santa Barbara: Ross-Erikson, Inc., 1978). (COS-4) (TOS-4) MA: “Highly regarded by Anton LaVey as a psychological analysis of lycanthropy, this work is an anthropologically-based treatment of sadism, masochism, and lycanthropy in the form of a 30-page lecture and 233 (!) pages of footnotes to that lecture. The issue is whether man is inherently savage or whether he imitated savagery from other species and hence has the prerogative to rid himself of it. The notes are very extensive, amounting to an annotated bibliography of lycanthropic literature. Introduction to the original edition by Sir David K. Henderson and to the 1978 edition by Donald Lathrop.”

8H. *Cult of the Cat* by Patricia Dale Green. NY: Tower Publications, 1970 [later reprinted as *The Archetypal Cat* by Spring Publications, Dallas, TX]. (COS-3) AL: “Without question the most enlightening book yet written on the relationship of the cat to Satanism.”

8I. *Vampires* by Berhardt J. Hurwood. NY: Omnibus Press, 1981. (TOS-3) MA: “Hurwood (author of #8A) produced this as a ‘coffee-table’ book on vampires - bits and pieces of interesting information concerning vampirism in general. It is less analytical and psychological than #8A, while at the same time being more story-, movie-, and legend-oriented. Included are an extensive bibliography, an indexed listing of all films on the theme of vampirism, and even a directory of vampire-related organizations.”

8J. *Interview with the Vampire* by Anne Rice. NY: Ballantine Books, 1976. (VAM-1) (LVT-3) Robertt Neilly IV^o: “Though *IV* has an excellent story line, its real value consists of its examples of vampiric/human characteristics thought to be hidden from view. The story is told from the vampire’s perspective, and addresses many aspects of the ‘ancient & essential instincts’ discussed in the preamble to this category. The novel also explores goals for those who would tap the mind’s potential. Described is the process of transformation & transmutation from human to vampire, together with the experience of surviving death via the Will.” J. Lewis VI^o: “Anne Rice’s vampires are beings operating generally at a highest and best level, although the human creeps in again and again. The Order of Leviathan affiliate will find her undead exploring the problem of an eternal, powerful existence.”

8K. *The Monster with a Thousand Faces: Guises of the Vampire in Myth and Literature* by Brian J. Frost. Bowling Green, Ohio: Bowling Green State University Popular Press, 1989. (TOS-3) (VAM-3) D&RW: "This tidy little 150-page survey covers both non-film vampire legends and the various ways in which vampiric themes have been treated in film. A very useful addendum to the book is an extensive list of novels and short stories dealing with the subject of vampirism. Frost is a long-time amateur devotee of weird fiction, and evidently accumulated enough data on this particular subject to assemble it thus."

8L. *The Living and the Undead: From Stoker's "Dracula" to Romero's "Dawn of the Dead"* - by Gregory A. Waller. Urbana: University of Illinois Press, 1986. (TOS-3) (VAM-3) MA: "Contributed to the reading list by Setian James Sass. An exhaustive study of the influence of the vampire theme in contemporary Western culture, particularly through film interpretations, with special attention to the Hammer Film Draculas and the two versions of *Nosferatu*. A member of the English Department at the University of Kentucky, Waller extracts psychological details from these films with an intricacy most casual viewers might consciously miss - but which might very well affect their attitude towards the films nonetheless."

8M. *American Vampires: Fans, Victims, Practitioners* by Norine Dresser. NY: W.W. Norton & Co. (ISBN 0-393-02678-7), 1989. (TOS-3) (VAM-3). MA: "Dresser is a teacher of folklore at the California State University, Los Angeles and is a research associate of the Center for the Study of Comparative Folklore at the University of California, Los Angeles. This book is a light and lively study of the vampire theme as present in American society today [to include the Temple of Set's Order of the Vampyre]. An added feature are the names and addresses of as many vampire-related societies as the author (ahem) dug up ..."

8N. *Lady of the Beasts* by Buffie Johnson. NY: HarperCollins, 1988. (TOS-3) DW: "A study of the relationship between the divine and the savage feminine beast/godforms. Useful for beginning lycanthropes and the *Arkte* Element."

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F8A. *An American Werewolf in London*. 1981. MA: "What would it **really** be like to (a) encounter a werewolf and/or (b) become one? Watch this film to find out. Then sniff out its sequel, *AAWI Paris*."

F8B. *Dracula*. 1931. Bela Lugosi, Edward Van Sloan, Dwight Frye. MA: "Tod Browning's classic translation of the stage play *Dracula* to the screen. Needs no introduction for vampires and vampire-fans."

F8C. *The Wolf Man*. Universal, 1941. Lon Chaney Jr., Claude Rains, Bela Lugosi, Maria Ouspenskaya. MA: "The first and best of the Universal 'wolfman' films, in which Lon Chaney Jr. made this role as much his as Lugosi did that of *Dracula*."

F8D. *Nosferatu, Phantom of the Night*. Fox. Isabell Adjani, Klaus Kinski. Director: Werner Herzog. Music: Popol Vuh. MA: “There are scores, perhaps now hundreds of Dracula-theme movies in existence. This remake of the original Murnau *Nosferatu* is recommended not because Kinski makes a shudderingly-ugly Dracula, but because the film so eerily illustrates the not-living/not-dead phantom realm of the classical vampire, and the ‘atmosphere’ which accompanies him. See #8L for a strong discussion of the symbolism in the two *Nosferatu* films. When originally tested in the United States, this French/German film had English voice-overs. When finally released, it was in German with English subtitles, which prevents the audience from being absorbed into its scenes. Too bad! There are ‘French’ and ‘German’ editions of the soundtrack album by Popol Vuh.”

F8E. *Blood for Dracula*. Andy Warhol/Paul Morrissey. Udo Kier, Joe Dallesandro. MA: “If you think you’ve seen all the Dracula variations there are to see, try this one: This Dracula (Kier) can only drink the blood of **virgins**. A frantic comedy ensues in his desperate quest to find one. The high point is reached when the sullen Dallesandro, a staple in Warhol/Morrissey films, seduces the only virgin daughter in the Italian family being stalked by the count. When caught in the act by the girl’s understandably indignant mother, Dallesandro retorts, ‘I’m saving her from a vampire’ - probably the most unusual excuse yet offered. Very explicitly sexual, very gory, and very funny.”

F8F. *Bram Stoker’s Dracula*. Columbia, 1992. Directed by Francis Ford Coppola. Gary Oldman, Winona Ryder, Anthony Hopkins, Keanu Reeves. MA: “The most magnificent *Dracula* ever filmed. Winner of 3 Academy awards. Stunning costumes by Eiko Ishioka. A romantic epic of titanic scope and sensitivity - only incidentally a ‘horror movie’. Watch for effects such as the semi-independent movements of Dracula’s shadow in his castle - a charming variation on the legend that vampires cast no shadow.”

F8G. *Shadow of the Vampire*. Universal, 2001. MA: “Willem Dafoe steals this show as Max Schreck in this film about the making of the original Murnau *Nosferatu* - the twist being that Schreck is **really** a vampire. Dafoe - who received an Oscar nomination for this role - intimidates his fellow castmembers, and Murnau (John Malkovich) as least as much as the audience. Watch for Udo Kier as the director’s long-suffering associate.”

F8H. [John Carpenter’s] *Vampires*. Columbia Pictures, 1998. MA: “‘When I find the bastard, I’m going to shove a stake up his ass,’ growls vampire-hunter James Woods, and that pretty much sets the tone for this brutal, hardboiled, vampires-vs.-humans yarn set in the modern American west. As is often Carpenter’s whim, he does the soundtrack with his own band, the Texas Toad Lickers: a sledgehammer of a score that is well-worth picking up as a CD on its own.”

Category 9: The Æon of Horus

Das Äon von Horus

as of February 26, 2003

In 1904 CE the British magician Aleister Crowley - the self-acknowledged Beast 666 - proclaimed the Æon of Horus, an initiatory climate characterized by actualization of the most refined sense of the human Will towards conscious unification with the Universe. This was a major advance in the coherence and evolution of occultism, comprising the most sophisticated basis for initiation until 1966 CE and the advent of the Æon of Set.

In his writings, Crowley sought to integrate what had previously been a haphazard collection of medieval superstition and ancient paganism into a legitimate magical philosophy. He was more or less successful, but his works are so complex - requiring for their understanding an extensive background in philosophy, occultism, comparative religious mythology, and world cultural history - that it remains open to question how many [if any] of his present-day disciples can be said to truly possess and apply the extremely rigorous magical skills he sought to codify and communicate. That there are numerous "Aleister Crowley fan clubs" is undeniable. Whether any of them would have gained his personal endorsement as a legitimate embodiment of the Silver Star (A.'.A.'.) or Ordo Templi Orientis (O.T.O.) as he originally conceived them to be is an issue that cannot be resolved by argument, decree, or civil law - but only by the test of time. At this time there is no legitimate A.'.A.'. in evidence. There are only two O.T.O. organizations with meaningful claims to legitimacy: The California-incorporated/New York-headquartered O.T.O. (the "McMurtry" or "Caliphate" O.T.O. - which is recognized as the O.T.O. under U.S. law) and the "Metzger" O.T.O. in Switzerland. The Temple of Set recognizes and enjoys cordial relations with the U.S. O.T.O.; we have had no contact with the Swiss organization. We do not recognize the credentials of any group claiming to be the A.'.A.'..

The Book of Coming Forth by Night establishes the Temple of Set's interest in and responsibility to the Crowley legacy. Because of the continuing and highly-emotional controversies over Crowley organizations, concepts, and successors, we have thought it best to allow water to seek its own level over a period of time, concentrating our Crowley-related efforts towards meaningful and serious discussion and application of Æon of Horus principles as they may complement and enhance those of the Æon of Set.

The books cited below represent only part of the entire corpus of Crowley literature. While the Temple's archives include virtually the "complete Crowley", many books by/about him contain overlapping/ reprinted material ... and/or confuse more than they clarify. Some Crowley-related books - most conspicuously those by Kenneth Grant and Marcelo Motta - contain severe distortions of Crowley's original concepts and are not recommended accordingly. If you want to go Crowley-hunting, the books listed in this category ought to be the most informative and rewarding.

9A. *The Great Beast* by John Symonds. London: Macdonald, 1971 [Weiser paperback edition available]. [Deutschland: *Das Tier 666*, Sphinx Verlag, CH-Basel, 1983] (TOS-3) (LVT-1) MA: "This remains the most comprehensive and objective biography of Crowley. The 1971 Second Edition is expanded and updated from the original 1951 First Edition. #9A has been criticized for describing certain episodes of Crowley's life in a scornful and condescending light, but it would be more accurate to say that a description of his behavior without attention to his **magical motives** for such behavior is misleading. #9B and #9C in particular reveal these motives. So complex were Crowley's life and works, however, that any attempt to understand other works in this category without first having digested #9A will result in confusion." J. Lewis VI°: "The Work of the Magus of the Æon of HarWer is one of the invaluable legacies passed down to Setians, who have the benefit of historical perspective. Understanding the Word *Thelema* is an essential step along the path of Initiation."

9B. *The Eye in the Triangle* by Francis I. Regardie. St. Paul: Llewellyn Publications, 1970. (TOS-3) MA: “Regardie worked with Crowley for many years as his personal secretary. Although the two became estranged in 1937, Regardie went on to edit and publish a number of Crowley’s major works, including #9D, #9F, #9H, and #9I. More than any direct testimony could establish, Regardie’s sensitivity and skill at such editing established him as the single most reliable authority on Crowley. #9B is more of a portrait than a biography, although it was written in part as a protest against the bias Regardie felt to be present in #9A. [While Regardie did not recognize the Church of Satan, he did enjoy pleasant and cooperative relations with the Temple of Set and myself from 1975 to his death in 1985. It was he, incidentally, who put the Temple in touch with the California O.T.O.]”

9C. *The Confessions of Aleister Crowley* by Aleister Crowley (Ed. Symonds & Grant). NY: Hill & Wang, 1969. [Deutschland: *Confessions - Die Bekenntnisse des Aleister Crowley* (2 Bände), Johanna Bohmeier Verlag, Bergen an d. Dumme, 1986] (TOS-4) (LVT-4) MA: “Crowley’s autobiography - elegantly written, with a treasure-house of his magical philosophy to be found along the way. While it adds the missing motives to most of the unflattering episodes cited in #9A, #9C probably ignores or minimizes events that Crowley disliked recalling. All things considered, the picture of the Beast that emerges from this work is that of a far more sensitive and principled individual than his media reputation suggests. One suspects that Crowley indeed suffered from the Curse of a Magus (not to be understood, much less Understood), and that those who could not u/Understand him lashed out at him to allay their own feelings of frustration and inferiority.” J. Lewis VI°: “This fascinating and oversized book is one of the best portraying the Task and the Curse of the Magus. DCLXVI reached for the eternal; #9A and *Liber Legis* tend to question whether he truly attained it. Read and draw your own conclusions.”

9D. *Magick Without Tears* by Aleister Crowley (Ed. Regardie). St. Paul: Llewellyn Publications, 1973. [Deutschland: *Magie mit/ohne Tränen*. Kersken-Canbaz, 2 volumes, ISBNs: 3-89423-076-2 & 3-89423-077-0.] (TOS-3) (LVT-4) MA: “This is an extensive ‘interview’ with Crowley in the form of a series of his letters [answering those of a new student]. Most aspects of his magical philosophy are covered, and the absence of magical jargon makes the book relatively easy to understand. Since this exchange of letters took place rather late in Crowley’s magical career, his discussion of many of his more controversial ideas shows a more reflective approach than in earlier works.” J. Lewis VI°: “#9D is not a book to be taken down for an evening of easy reading. It calls for an attentive examination, which will show Crowley’s exceptional insights.”

9E. *Magical and Philosophical Commentaries on the Book of the Law* by Aleister Crowley (Ed. Symonds & Grant). Montreal: 93 Publishing, 1974. [Deutschland: *Liber Al vel Legis mit Kommentaren*. Kersken-Canbaz, ISBN: 3-89423-001-0.] (TOS-4) MA: “In 1912 and again in 1920 Crowley wrote two extended commentaries on the *Book of the Law*, the magical Working through which the Æon of Horus was announced and defined. These commentaries are consolidated in this beautifully printed book. Its only shortcoming consists of an introduction and footnotes by Kenneth Grant, who attempts therein to twist the *Book of the Law* and Crowley’s commentaries into supports for his own theories and pretensions. The same Crowley commentaries appear in *The Law is For All*, published by Llewellyn in 1975. In this volume their layout is somewhat confusing, but there is the

advantage of an excellent introduction and annotation by Regardie. A third volume containing the Crowley commentaries - *The Commentaries of AL*, published by Weiser - has been butchered so badly by 'editor' Motta as to be virtually useless. [See also the section on the *Book of the Law*, containing the complete text and my own commentaries to same, in *The Book of Coming Forth by Night: Analysis & Commentary*, in the *Ruby Tablet of Set*.]"

9F. *The Secret Rituals of the O.T.O.* by Francis King (Ed.). London: C.W. Daniel Company, 1973. (TOS-4) MA: "Distributed in the U.S. by Weiser, this is both a capsule history of the original German and later Crowley versions of the Ordo Templi Orientis, and the texts of its rituals from 0° to IX° as written and/or revised by Crowley. Also included are several essays of secret 'instructions' to the IX° by Crowley. This volume is valuable for the insight it provides into the innermost initiatory doctrines of the original Crowley O.T.O. It also provides a good introduction to the older German O.T.O., which is the parent organization of virtually all Illuminati/Rosicrucian societies presently in existence [such as San Jose's AMORC, whose founder, H. Spencer Lewis, received its charter from the O.T.O.'s Theodor Reuss in 1915]. Present-day Illuminated Rosicrucians will probably be disappointed to discover that the enthusiastic sex-magic of the original O.T.O. Illuminatus IX° has been abandoned in favor of more spiritually uplifting meditation with the 'Cosmic Masters'. For more information on the original German O.T.O., see 'German Occult Groups' in #4E."

9G. *The Equinox* (Volume I, #1-10) by Aleister Crowley. NY: Samuel Weiser, 1972 (reprinted). [Deutschland: *Der Equinox Band I*. Kersken-Canbaz, ISBN: 3-89423-078-9.] (TOS-4) MA: "This series of books was intended by Crowley as a loosely-organized [not topical or alphabetical] encyclopædia of the A.'.A.'. magical system. Most of Volume I is exclusively A.'.A.'., but as Crowley lost confidence in the ability of students to master the A.'.A.'.s difficult curriculum - and as he became enthused over the sex-magic/Masonic atmosphere of the O.T.O. - the O.T.O. began to appear as well. Weiser's 1972 reprint is out-of-print, but a 1994 reprint has since appeared from the same publisher. Since most of #9G's essential contents may be found in #9H and other extracted books [there are quite a few Crowley collections which are just selected extracts from #9G], acquisition of #9G is generally necessary only to the advanced student of Crowley. Nevertheless it remains unique among magical source publications for its size, scope, and sophistication. A single volume followed the original ten - the so-called 'Blue *Equinox*' (Volume III, #1) [there was no Volume II]. [Deutschland: *Der Blue Equinox*. Kersken-Canbaz, ISBN: 3-89423-097-5.] Weiser reprinted it separately from Volume I, but it is also now out-of-print and sells used for +/- \$50. Among other things it contains the blueprint for the O.T.O. organization as Crowley planned to restructure it. [Note: In recent years Marcelo Motta, an O.T.O./A.'.A.'. pretender, published a series of books purporting to be the '*Equinox*, Volume V' - with bindings, layout, and typeface in imitation of the actual *Equinox*. Setians are cautioned against this misrepresentation. [See also #9P].]"

9H. *Gems from the Equinox* by Aleister Crowley. St. Paul: Llewellyn Publications, 1974 [reprinted 1982 by the Israel Regardie Foundation]. (TOS-4) (LVT-4) MA: "This is a single-volume condensation of the best material from #9G (Volume I, #1-10 & Volume III, #1). The contents are selected, introduced, and edited by Regardie. For all but the most detailed research, this volume is a quite adequate - and better organized - substitute for #9G. Regardie's purpose was to consolidate 'all the magical writings' and eliminate the

literary/poetic/dramatic ones, as well as those by contributors other than Crowley himself. So, from a purely organizational/ magical/initiatory standpoint, #9H is the 'meat' of #9G. 1,134 pages in length, and about \$25." J. Lewis VI^o: "*Gems* is a reference volume deserving a place in anyone's magical library. It does not have the OL's '1' rating, but is worth tracking down for the wealth of ritual, magical rules, and approaches to life it contains." DW: "Much of the material in #9H can be found in on-line archives maintained by the O.T.O. on the Internet."

9I. *The Magical Record of the Beast 666* by Aleister Crowley. Montreal: 93 Publishing, 1972. (TOS-4) MA: "Edited and annotated by Symonds & Grant, this book contains the 1914-1918 record of Crowley's O.T.O. sex magic experiments, the 1919-1920 *Magical Record*, and the non-annotated text of the *Book of the Law*. Primarily valuable for the extemporaneous philosophical reflections found in the *Magical Record*. The Grantnotes are the better for being ignored."

9J. *The Magical Diaries of Aleister Crowley* by Stephen Skinner (Ed.). NY: Samuel Weiser, 1979. (TOS-4) MA: "This diary covers the year 1923 and is capably edited by Skinner. A very helpful Crowley chronology is included. 'I may be a Black Magician, but I'm a bloody great one. The world may have to pass through a period of error through me, but even the error will tend to the truth.' - A.C. 6/10/23."

9K. *Magick* by Aleister Crowley. NY: Samuel Weiser, 1994. Available by mail from 93 Publishing Ltd.; P.O. Box 2593; Asheville, NC 28802; USA (US\$49.95 + postage). [Deutschland: *Magick*. Kersken-Canbaz, 2 volumes, ISBNs: 3-89423-007-X & 3-89423-008-8.] (TOS-4) MA: "This volume is divided into three parts: a discussion of Yoga and a description of the various artifacts required for ceremonial magic (parts I & II = *Book Four*) and a series of essays on magic itself (part III = the famous *Magick in Theory and Practice*). This Weiser edition is recommended instead of the older 'pirated' Castle Books edition of *Magick in Theory and Practice* because of its extensive annotation and because parts I-III are best considered together. While *Magick in Theory and Practice* appears at first glance to be an introductory text, it contains many comments and references which are understandable only after exposure to many of Crowley's other works. For maximum value it should be read after the other works in this category. This most recent revised edition contains over 100 photos & illustrations, as well as color plates." R. Winkhart IV^o: "Die beiden hier angeführten Bände beinhalten im wesentlichen den Inhalt der englischen Originalausgabe (Anm.)."

9L. *The Book of Thoth* by Aleister Crowley. NY: Samuel Weiser, 1969. [Deutschland: *Das Buch Thoth*, Urania Verlag, Waakirchen, 1981] (TOS-4) (SHU-4) MA: "Crowley's guide to the Tarot, this is vastly superior to any other published book on the same subject. [The O.T.O. Tarot deck manufactured by U.S. Games Systems, Inc., 38 East 32nd Street, New York, NY 10016 should be used in conjunction with this book. Ask for their 'Best of Cards' catalogue, which at last report costs \$2 and contains almost every Tarot deck in existence.]"

9M. *777 and Other Qabalistic Writings of Aleister Crowley* by Israel Regardie (Ed.). NY: Samuel Weiser, 1973. [Deutschland: *777 und andere kabbalistische Schriften*, Verlag Sigrid Kersken-Canbaz, Berlin, 1982] (TOS-4) MA: "A volume bringing together all of Crowley's principal writings on Cabalistic correspondences. Since this edition corrects and

expands upon earlier editions of 777 and *The Qabalah of Aleister Crowley*, it is recommended in place of them. As a point of clarification, Crowley used the term ‘Qabalah’ to describe any system of magical correspondences a magician might find personally meaningful or useful. He was **not** a slave to the Hebrew Cabala, though he was fluent with its terminology and was perfectly capable of bending same to his purposes as he might be so inclined.”

9N. *The Equinox of the Gods* by Aleister Crowley. O.T.O., 1936 [publisher unidentified]. (TOS-4) MA: “A reprint of the *Book of the Law* together with a number of autobiographical and analytical extracts from Crowley’s diaries and #9G bearing upon it. Useful in understanding Crowley’s own attitude towards *Liber AL* - a supplement to #9E.”

9O. *Liber Aleph: The Book of Wisdom or Folly* by Aleister Crowley. Chico, California: L.A. Brock [undated]. [Deutschland: *Liber Aleph: Das Buch von Weisheit oder Torheit*, Verlag Johanna Bohmeier & Co., Clenze, 1986] (TOS-4) MA: “In Crowley’s own words: ‘*Liber Aleph* was intended to express the heart of my doctrine in the most deep and delicate dimensions. It is the most tense and intense book that I have ever composed.’ #9O consists of 208 paragraphs, each encapsulating some aspect of Crowley’s philosophy. He is correct in saying that these summaries are the most ‘intense’ he ever penned; at the same time they are so poetic, so couched in metaphor as to be confusing and mystifying to the reader who is not familiar with Crowley’s magical jargon. Recommended, like #9K, only **after** the more elementary books in this category.”

9P. *The Equinox* #III-10 by Hymenæus Beta (William Breeze) (Ed.). NY: Thelema Publications, 1986. (TOS-3) MA: “Shortly after the McMurtry O.T.O. won its court fight against Marcelo Motta in 1985, it set about to organize the O.T.O. literature into some kind of coherent whole. This book, released in early 1986, was intended to be a ‘basic collection’ of administrative documents, rituals, and exhortations. To this extent it is successful, since it makes available easily and inexpensively (ca. \$15/paperback) many Crowley writings on the O.T.O. that are otherwise accessible only in rare and expensive volumes. Unfortunately, since this collection contains only O.T.O.-related works, the novice Crowley student will not be exposed to the crucial A.'.A.'. background to Crowley’s philosophy - nor, for that matter, to a hard-hitting biographical profile of Crowley himself. Also some of the most interesting magical aspects of the O.T.O. system - the symbolism and structure of its various degrees - are omitted from this compendium, presumably to keep them mysterious. [See #9F.] Finally, the history of the O.T.O. as presented here is rather more serene than that of the actual O.T.O.(s) since Crowley’s demise. Although this volume endeavors to capitalize on the well-known name of the *Equinox*, its claim to that title is questionable, since the *Equinox* was actually the periodical of the original A.'.A.'. , while the *Oriflamme* was that of the O.T.O. I would consider the ‘blue’ *Equinox* #III-1 the last of the true *Equinoxes* [see #9G]. #9P is reviewed more extensively in *Scroll* #XII-5/October 1986.”

9Q. *The Magick of Thelema* by Don Milo Duquette. York Beach: Weiser, 1993. (TOS-1) DW: “This book has copies of the major rituals of the system and a useful commentary on them. Duquette has been a practicing Thelemite for 20 years, and he discusses Crowley’s system from its initiatory use, as well as providing factual and practical tips on the work. This book clears up a great deal about the A.'.A.'. , Crowley’s

death, averse pentagrams, and other matters of interest. Because of its straightforward language and initiatory applications, I would recommend it highly. The secret of this book is the interrelationships between the rituals and real-life practice of initiation.”

9R. *The Key to it All* by David Allen Hulse. St. Paul: Llewellyn, 1993 (two volumes). (TOS-4) DW: “These two books are an expansion of *Liber 777* with a good deal of scholarship, but firmly in the Crowley camp as opposed to objective scholarship. Book #1 deals with Cuneiform, Hebrew, Arabic, Sanskrit, Tibetan, Chinese. Book #2 deals with Greek, Coptic, Runes, Latin, Enochian, Tarot, and English.”

* * *

F9A. *Night of the Demon*. Sabre Film Productions Ltd, 1956. Dana Andrews. (LVT-3) MA: “Later released in the USA in a cut-down edition as *Curse of the Demon*. A runes-oriented film with the sinister sorcerer modeled on Aleister Crowley. The full-length original British version is now available in DVD (which also includes the *Curse* version” J. Lewis VI°: “All right, so it’s in black and white and the dialogue leaves something to be desired. *ND* is also a story with a Black Magician conversant in the theory and practice of LBM, which the film portrays very well. The scriptwriters fell flat when attempting to show GBM in actual practice. The magician Karswell, portrayed by Niall McGinnis, is based in part on Aleister Crowley.”

F9B. *The Devil Rides Out* - see #F6C. MA: “The character of Mocata is modeled on Crowley. The dress and ceremonial behavior of Mocata’s disciples are probably about as close a portrayal [less human sacrifice] of A.'.A.'. rites as modern audiences will see on the screen.”

F9C. *Inauguration of the Pleasure Dome*. 1954. MA: “One of the films in Kenneth Anger’s *Magic Lantern* series, being an interpretation of Crowley-themes. Anais Nin stars as the goddess Astarte.”

F9D. *Lucifer Rising*. 1970-1980. MA: “Another cassette in the *Magic Lantern* series, this one contains the most sophisticated Anger film, *LR*, with Marianne Faithfull as Lilith and music by Bobby Bueausoliel (of the Manson Family). On the same tape is the earlier *Invocation of my Demon Brother*, with Anger as a Crowleyesque sorcerer, a cameo appearance by Anton LaVey, and a weird soundtrack consisting of a 2-second clip of music from Mick Jagger’s *Sympathy for the Devil* played over and over. Art, sort of.”

F9E. *The Magician*. MA: “This silent film version of Maugham’s novel-treatment of Crowley is almost unavailable, and is on this list simply to alert you to the fact that it **does** exist and would make interesting viewing if it eventually surfaces as a cassette [as many silents do].”

Category 10: The Golden Dawn

Der Golden Dawn

as of February 26, 2003

The Hermetic Order of the Golden Dawn was a turn of the century British Rosicrucian/ceremonial magic society. Drawing from the legacy of Eliphas Levi, the Theosophical Society of Helena Blavatsky, and the Societas Rosicruciana in Anglia (S.R.I.A.), the Golden Dawn nevertheless succeeded in achieving a sophistication and an artistic elegance all its own. While it may be going too far to say that it became the prototype for all initiatory orders of this century, it certainly was the forerunner of Aleister Crowley's A.'.A.'. and its initiatory grade-structure would influence those of the Church of Satan and the Temple of Set.

10A. *Modern Ritual Magic: The Rise of Western Occultism* by Francis King. NY/UK/Australia: Macmillan, 1989 [Updated edition of *The Rites of Modern Occult Magic* (British title: *Ritual Magic in England*) 1970]. (TOS-3) (COS-3) AL: "A comprehensive survey of the Golden Dawn and other magical orders. Contains more actual, no-nonsense information than can be gleaned from the ponderous writings of the orders covered." MA: "A compact history of late 19th-century Rosicrucianism in England, the rise & fall of the Golden Dawn, the impact & influence of Crowley's A.'.A.'. & O.T.O. organizations, and comments on various pre-1966 offshoots, primarily in England. Readable, informative, and objective. A good introduction to the social context of the G.'.D.'. [If #13C is representative of King's research methods, however, his selection and emphasis of facts may not be as rigorous as could be desired.]"

10B. *The Golden Dawn* by F. Israel Regardie. River Falls: Hazel Hills, 1970 (2 volumes, reprinted as 1 volume in 1974 by Llewellyn). (TOS-4) MA: "This is the third edition of the famous and still definitive study of the G.'.D.'. It is perhaps the only published work in which the artistry and atmosphere intended for the G.'.D.'. are clearly evident, untarnished by bitter accounts of petty personality conflicts. Looking through this work, one can see the authenticity and sophistication that the G.'.D.'. projected, which accounted for its attractiveness to the intelligentsia of a cynical and restless Victorian England. In spite of this, the G.'.D.'. was crippled by a lack of scientific and historical precision in its doctrines; this too will be apparent to the reader. Compare, for example, the Enochian Keys with the original Dee manuscript [included in "*The Book of Coming Forth by Night: Analysis & Commentary*"]. Nevertheless *The Golden Dawn* remains a classic - and Regardie's *magnum opus*. [Not recommended is Regardie's 1984 work *The Complete Golden Dawn System of Magic*, which is a confusingly-organized product of a variety of authors, some apparently original/ authentic and others modern/pretenders - most identified by initials/mottos only, so that the reader cannot easily distinguish between them.]"

10C. *Sword of Wisdom: MacGregor Mathers and "The Golden Dawn"* by Itell Colquhoun. NY: G.P. Putnam's Sons, 1975. [Deutschland: *Schwert der Weisheit*, Verlag Johanna Bohmeier & Co., Clenze, 1985] (TOS-3) MA: "An account of the G.'.D.'. and its principal figure, Mathers, by a devoted Mathers admirer. This bias, together with scant documentation of arguments in the text, makes it necessary to take this book with a grain of salt. Its primary value is as an update and supplement to #10A. The Enochian section is best ignored as unsubstantiated. An interesting feature of the book is the inclusion of G.'.D.'. membership and 'spinoff' lists, which offer clues to the legacy of the G.'.D.'. in

some later initiatory contexts.”

10D. *The Book of the Sacred Magic of Abra-Melin, the Mage* by S.L. MacGregor Mathers (Trans.). NY: Dover Books #23211-5, 1977 (reprinted from the 1932 de Lawrence hardcover edition). [Deutschland: *Das Buch der Praktik in der göttlichen Magie*, Diederichs Verlag, München] (TOS-4) MA: “In the pristine Golden Dawn this grimoire was thought to be particularly ‘dangerous’, but by Setian standards it is merely quaint. Yet it was the text that inspired Aleister Crowley to begin serious Workings as a magician. Now of historical/collector value only, it is a translation of a 15th-century manuscript in the Bibliotheque de l’Arsenal in Paris. Included is an extensive introduction by Mathers.” DW: “This book shows two things very well: (1) The laws of consciousness cannot be codified. What works for the Sufi master, the Zen archer, or the magician of the late Middle Ages will not work straight off the shelf for you. (2) If you’re about to begin a large, lifetime project - such as starting law school - a period of intense outer workings beforehand can strengthen the mind/will or, as non-magicians would say, make you lucky.”

10E. *Eliphas Levi: Master of Occultism* by Thomas A. Williams. University of Alabama Press, 1975. (TOS-3) MA: “Amidst all the confusion surrounding Levi, this little 174-page biography stands as an island of scholarship. Williams discusses the facts of his life, philosophy, and writings succinctly, suggesting prior influences and subsequent legacies. Today most of Levi’s doctrines are thoroughly outdated, but in many ways he was the Columbus of modern occult science. Extensively footnoted, with a good bibliography and a list of Levi’s own works.”

10F. *The Magicians of the Golden Dawn* by Ellic Howe. NY: Samuel Weiser, 1978. (TOS-3) (LVT-4) MA: “A documentary history of the rise and fall of the G!.D!. by a historian, not an occultist with an axe to grind. Hence it is objective while stopping short of cynicism. This history is based upon various personal and group interactions among the membership, not upon the evolution or development of magical theory. The book is valuable as an illustration of the stresses and strains upon an occult order and of how various individuals - some well-intentioned, some not - attempted to influence the situation. The ultimate lesson is that an occult society which becomes obsessed with interpersonal intrigue to the neglect of magic and philosophy is on the path to self-extermination. Howe is also the author of #14W.” J. Lewis VI^o: “It gives one pause to think that one day, decades hence, someone will write a book on the Magicians of the Temple of Set. I think we will be a far more colorful group of personalities, but this is not to say the Golden Dawn members were lacking in activity! #10F gives readers a deeper insight into the Æons and Ages.”

10G. *Yeats’ Golden Dawn* by George Mills Harper. NY: Barnes & Noble, 1974. (TOS-3) MA: “The best account of W.B. Yeats’ encounter with occultism - first via Blavatsky’s Theosophical Society and then with the G!.D!. after 1891. A picture of the conflict between Yeats the poet and Yeats the magician. There is an extensive documentary section, including Yeats’ key pamphlet ‘Is the RR&AC to Remain a Magical Order?’ and the ‘Bye-Laws’ of the 1st and 2nd Orders of the G!.D!. as of 1900 and 1902 [after the Mathers & Crowley schisms]. Also included is the Hermetic Library Catalogue of Wynn Westcott, now obsolete but charming for its historical quaintness.”

10H. *Yeats and Magic: The Earlier Works* by M.C. Flannery. NY: Harper & Row (Barnes & Noble Import Division), 1978. (TOS-4) MA: “This is neither as lengthy nor as G.'D.'-focused as #10G, but it is interesting because of its explanation of the influences of #19S and Blake [see #6F] in Yeats' magical philosophy. It is also more probing than #10G, seeking to illustrate Yeats' personal approach to a magical philosophy rather than his dealings with the G.'D.' organization.”

10I. *Egyptian Magic* by Florence Farr. Wellingborough, Northamptonshire: The Aquarian Press, 1982. (TOS-4) MA: “The actress Florence Farr was one of the more famous initiates of the G.'D.' and was a particularly close friend of Yeats and G.B. Shaw. This little paperback is a very readable summary of the Egyptian magical tradition - as abbreviated as may be expected in 85 pages - but is nonetheless notable for its section on gnostic Christian philosophy as developed in post-dynastic Egypt. Herein may be found the G.'D.' roots of the 'Æonic' system into which Aleister Crowley would propose the Æon of Horus.” DW: “This book is interesting as a historical trifle, but if you really want to know what's going on, look for *The Books of Jey and the Untitled Text in the Bruce Codex* by C. Schmidt (Ed.) & V. MacDemot (Trans.) (Leiden: Brill, 1978).”

10J. *The Golden Dawn: Twilight of the Magicians* by R.A. Gilbert. Wellingborough, Northamptonshire: The Aquarian Press, 1983. [Deutschland: WU: 37/13-352] (TOS-3) MA: “This little paperback might best be described as a '*Reader's Digest* condensed-book version' of #10A/C/F/G with some ritual samples from #10B tossed in as appendices. If you want a quick and unconfusing look at the Golden Dawn, this is as good a cook's-tour as any.”

Category 11: John Dee and the Enochian System

John Dee und das Enochische System

as of February 26, 2003

MA: John Dee was court magician, astrologer, mathematician, and occasional spy for Queen Elizabeth I. At that time sorcerers were still subject to being burned at the stake for “dealings with the Devil”; hence Dee was quite careful to lace his magical writings with pro-Christian preambles. He was also a cipher expert, keeping many of his personal records in various forms of cryptical shorthand. In 1584 he wrote into his diaries a series of nineteen magical incantations, since known as the Angelical or Enochian Keys. These Keys were regarded as being of high potency for ritual operations by the Golden Dawn, the A.'.A.'. and the Church of Satan. In the *Book of Coming Forth by Night* they are revealed as a corruption or approximation of the *Word of Set* (contained in “*The Book of Coming Forth by Night: Analysis & Commentary*” in the *Ruby Tablet of Set*).

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DW: “John Dee is a much used and abused source for most English-language ceremonial magic. What the modern occultnik misses is that the outer workings of a Magus like Dee are the merest frosting on the cake. His work with Mercator, the British navy, the LBM used on Queen Elizabeth I, the collecting of books: These things gave him power. Serious magicians should seek to live world-changing lives of mundane excellence if they hope to make Dee’s system speak to them. I speculate that Dee’s Word was *Regi* (Latin: “I will reign.”).”

11A. *John Dee* by Richard Deacon. London: Frederick Muller Ltd, 1967. (TOS-3) MA: “While other biographical studies of Dee have been written, none compares with this one for insight, clarity, and readability. An excellent introductory work. The author is particularly sensitive to Dee’s linguistic skills and contributes many helpful research recommendations of his own.”

11B. *John Dee: The World of an Elizabethan Magus* by Peter J. French. London: Routledge & Kegan Paul Ltd, 1972. [Deutschland: WU: 23/5646] (TOS-4) MA: “To date this remains the most sophisticated study of Dee and his philosophy, with detailed chapters on magic, science, religion, Hermetics, applied science, literature, and antiquarianism. An exhaustive bibliography is appended. This book is not recommended for those not already familiar with the basic facts concerning Dee, and a grounding in Classical philosophy and metaphysics wouldn’t hurt either.”

11C. *John Dee* by Charlotte Fell Smith. London: Constable & Company Ltd, 1909. (TOS-3) MA: “This book is lighter on the philosophy and heavier on the biography than either #11A or #11B. Hence its greatest value is as a cross-reference to them. A good index to names and events is included, and the bibliographical appendix is helpful in classifying the various Dee-works which the researcher might encounter.”

11D. *The Vision and The Voice* by Aleister Crowley. Dallas: Sangreal Foundation, 1972. [Deutschland: *Die Vision und die Stimme*, Verlag Sigrid Kersken-Canbaz, Berlin, 1982] (TOS-4) (LVT-4) MA: “This book contains the record of Crowley’s experiences with the thirty Æthyrs of the XIX Enochian Key. The visions are considered by many to be Crowley’s most beautiful magical record. This material is also included in both #9G and #9H, but this small edition has the advantage of detailed footnotes by Crowley, together with helpful annotations by F.I. Regardie.” J. Lewis VI°: “Students of Dee and the Enochian system are treated to a new universe in the record of DCLXVI’s series of

Workings with the Æthyrs. The Order of Leviathan affiliate may decide to enter the Æthyrs personally. The 19th Key is the operative one and while the old Keys can still be used, the Order of Leviathan recommends the Parts of the *Word of Set* over the older C/S and pre-existing versions.” DW: “Pay particular attention to the Tenth Æthyr, where Set is described by a RHP brain.”

11E. *John Dee's Actions With Spirits* by Meric. Casaubon. London: Askin Publishers, 1974 (originally published 1659). (TOS-4) MA: “A large, beautifully bound photofacsimile edition of Casaubon’s transcript of the Dee diaries containing the original Keys. While not a completely accurate copy of the original diary material, this volume was far more authoritative than the corruptions progressively introduced by the Golden Dawn, A.'.A.'. and Church of Satan. This edition originally sold for \$100-\$150, as did a similar, leatherbound edition which followed a year or so later. Unless you are a book collector per se, #11H is a more useful acquisition. Introduction to #11E by Stephen Skinner. [Note: The Casaubon Keys are reproduced in *Scroll of Set* #I-11.]”

11F. *The Complete Enochian Dictionary* by Donald C. Laycock. London: Askin Publishers, 1978. (TOS-4) MA: “In addition to containing a comprehensive English-Enochian and Enochian-English dictionary, this volume includes a scholarly history and analysis of Dee’s Enochian system and Laycock’s edited version of the Keys from Dee’s original manuscript. Comparison of Laycock’s version with the Temple of Set’s microfilm copies of the original Dee diaries, however, reveals that Laycock arbitrarily subdivided parts of the Enochian text and added English-based punctuation. [Setian Gregory Anderson reports that ‘Laycock’ is in fact a pseudonym of Francis I. Regardie, who didn’t use his own name because he was dissatisfied with the book. Anderson also notes the existence of an Enochian dictionary entitled *GMICALZOMA!* by Leo Vincy, available through some British outlets. ‘Leo Vincey’ - a hero in Haggard’s *She* novels - was a pseudonym occasionally employed by Aleister Crowley, who included some Enochian-jargon incantations in an edition of *The Gæitia*.] Until the appearance of #11H, the only verbatim printed copy of the original Dee Keys available to Setians was/is in ‘*The Book of Coming Forth by Night: Analysis & Commentary*’ with the *Word of Set* translation.”

11G. *John Dee on Astronomy* by Wayne Shumaker (Ed.). Berkeley: University of California Press, 1978. (TOS-4) MA: “This book is the ‘missing link’ between the metaphysics of Pythagoras, Plato, and Aristotle and Dee’s otherwise-seemingly fantastic magical Workings. It is also the key to Dee’s enigmatic ‘hieroglyphic monad’. You will need to have a basic grounding in higher mathematics, astronomy, and geometry before this book will reveal its essence to you, however. Shumacher is a Professor of English at the University of California and is also author of #3J.”

11H. *The Enochian Evocation of Dr. John Dee* by Geoffrey James (Ed./Trans.). Gillette, NJ: Heptangle Books, 1984. (TOS-4) MA: “At long last - The original Dee diary Keys assembled with a large selection of Dee’s related spells, all carefully footnoted and annotated to the original Sloane, Cotton, Bodeleian, Ashmolean, etc. documents. James is familiar with and critiques as appropriate the various approaches in such works as #11B/D/F. Since this is a book consisting solely of annotated magical text, it will not be readily intelligible to readers who have not obtained a biographical and exoteric understanding of Dee through other sources. A top-quality clothbound volume, well worth the \$40 pricetag for serious students of Dee.”

Category 12: The Pythagoreans

Die Pythagoräer

as of February 26, 2003

Pythagoras, famed as the first Greek philosopher, was one of the only foreigners to be initiated into one or more Egyptian priesthoods prior to the final decadence and destruction of Egypt. Hence it is through the Pythagoreans and their students that many of the most sublime mathematical principles have been passed down to us. Pythagoras was the first to use the pentagram as the symbol of his initiatory order, and death was the penalty for revealing its secret (*phi*). [See also “The Sphinx and the Chimæra”.]

12A. *The Ancient Mysteries of Delphi: Pythagoras* by Edouard Schuré. Blauvelt, NY: Rudolf Steiner, 1971. (TOS-2) MA: “This small paperback contains a concise history of Pythagoras and his Academy at Crotona. A touch imaginative, as per Steiner publications in general, but on the whole a pleasant introduction to the subject.”

12B. *Pythagoras: His Life and Teachings* by Thomas Stanley. Los Angeles: Philosophical Research Society, 1970. (TOS-3) MA: “I can forgive Manley P. Hall & Co. a lot as long as they reprint treasures like this: a handsomely-bound facsimile reproduction of the Ninth Section of the 1687 edition of Stanley’s *History of Philosophy*. It contains an extensive account of Pythagoras and his doctrines, carefully footnoted to the original Classical sources. Almost any other account of Pythagoras that you come across will have been derived, in whole or part, from this book. The typeface and language are ‘very 17th-century’, so be prepared for ye eyestrayne. Some extracts will be found in ‘The Sphinx and the Chimæra’ in the *Ruby Tablet*.”

12C. *The Collected Dialogues of Plato* by Plato (Ed. Edith Hamilton & Huntington Cairns). Princeton: Princeton University Press, 1961. [Deutschland: *Platon-Die Hauptwerke*, Alfred Kröner Verlag, Stuttgart, 1973] (TOS-4) (LVT-4) MA: “It may sound inadequate to say ‘go read Plato’ - sort of like saying ‘go read the encyclopædia’! The fact remains that this closet student of Pythagoras [cf. Alban Winspear, *The Genesis of Plato’s Thought*, NY: S.A. Russell, 1940] incorporated a wealth of Pythagorean philosophy into his Dialogues and letters. This volume remains the standard academic translation. And, since it contains all of Plato’s works [in fine print, on microthin paper], cross-referencing - indispensable where Plato is concerned! - is possible.” R. Winkhart IV°: “Beinhaltet als Alternativtitel: Protagoras, Gorgias, Menon, Phaidon, Das Gastmal, Phaidros, Der Staat, Theaitet, Der Staatsmann, Timaios, Kritias, und Die Gesetze.” J. Lewis VI°: “Descending into the waters of Plato is to enter a world where all things are subject to question and resolution through dialogue. Few if any of Plato’s adversaries could outdo his finely-tuned mind. Plato is hardly the author to pick for a little light reading, but neither should an understanding of his works be considered an impossibility.”

12D. *The Divine Proportion: A Study in Mathematical Beauty* by H.E. Huntley. NY: Dover Publications #0-486-22254-3, 1970. (TOS-4) (TRP-1) MA: “If you enjoyed J. Bronowski’s ‘Music of the Spheres’ episode on Pythagoras in the *Ascent of Man* series/book, you’ll like this little book - since it was one of J.B.’s primary sources. The text alternates between aesthetics and mathematics, with some rather hefty formulae included. Supplementary chapters touch upon the Fibonacci Numbers, Pascal’s triangle, and other

‘golden ratios’ of science and nature.”

12E. *The Secrets of Ancient Geometry* by Tons Brunes. Copenhagen, Denmark: “The Ancient Geometry” (Nygaardsvej 41, Copenhagen 0), 1968 [two-volume set]. [Deutschland: WU: 24a/73] (TOS-4) (TRP-4) MA: “The word for this work is ‘staggering’. 583 pages long, about \$50. Extensive chapters on the mathematics and architecture of the Egyptians, Greeks, Romans, and their offshoots. A wealth of precision diagrams and formulæ.”

12F. *The Theoretic Arithmetic of the Pythagoreans* by Thomas Taylor. NY: Samuel Weiser, 1972 [originally published 1816]. (TOS-4) (TRP-4) MA: “In the author’s words [from the 1816 title page]: ‘The substance of all that has been written on this subject by Theo of Smyrna, Nichomachus, Iamblichus, and Boetius; together with some remarkable particulars respecting perfect, amicable, and other numbers, and a development of their mystical and theological arithmetic.’ A technical text by a distinguished scholar. Compare with #2N and #12E.”

12G. *Pythagoras: A Life* by Peter Gorman. London: Routledge and Kegan Paul, 1979. [Deutschland: WU: 29/21-076] (TOS-3) MA: “Quite simply - and in 216 pages - the most well-written, carefully researched, and objective biography of Pythagoras to date. Also included are chapters on philosophers contemporary with Pythagoras, as well as on certain key aspects of his philosophy.”

12H. *The Geometry of Art and Life* by Matila Ghyka. NY: Dover Publications, 1977. (TOS-3) Patty Hardy IV^o: “This covers some of the same territory as #12D, but devotes more space to the aesthetics of harmonic and geometric principles as they are found in living systems and in art. There is some interesting basic material covered [such as a discussion of why fivefold symmetry **cannot** be found in inorganic systems]. Chapters are included on the mathematics of *phi* and the Golden Section, the transmission of geometrical symbols and plans from Pythagorean times through the masonic guilds of the Middle Ages, the Greek and Gothic canons of proportion, and harmonic analysis of biological and architectural forms.”

12I. *The Enneads* by Plotinus (Stephen MacKenna, Trans.). London: Penguin, 1991. (TOS-4). DW: “Plotinus, an ethnic Egyptian living in Rome, produced one of the clearest and most powerful pieces of Egyptian/Pythagorean thinking to be injected into European thought.”

Category 13: Sex in Religion and Magic as of February 26, 2003

MA: Sex and magic have never been very far apart. This is both because sorcerers and sorceresses tend to be rather sensual individuals, and because the sexual **drives** (as distinct from *sex per se*) can be used for purposes of ritual magic. Historically Black Magical societies have been accused of being obsessed with sex; a Black Magician might well retort that his/hers is the rational & mature approach, and that the critic is suffering from a bad case of Judaic/Christian repressed/sex neurosis/hysteria. A problem with “sex-magic” has been that many practitioners, in an effort to over-compensate for the aforementioned neurosis, have plunged into sex in the most animalistic way possible - as an indulgence for its own sake. This, for example, was the presumption of the Church of Satan. Aleister Crowley, however, employed his “sex-magical” practices as a means to attain an ecstatic state of being appropriate to an ulterior, conceptualized goal - a fact almost totally lost on his latter-day disciples, who more often than not either ignore the sexual component in his Workings or become obsessed with it. The Temple of Set proposes an integral, non-compulsive, comfortable, and relaxed interrelationship between sex, aesthetics, and love - the neglect of any one of which will inhibit the efficacy of whatever magical Working is involved.

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DW: The only commandment here is to know yourself. Whether you choose to overcome boundaries or practice what you know; whether you choose a lot, a little, or none; your practice of safe, sane, consensual, adult sexuality must be absolutely and ultimately your own. Let your sense of beauty, which is to say Ma’at, be your guide.

13A. *Eros and Evil* by R.E.L. Masters. NY: Julian Press, 1962 [later paperback edition published]. (TOS-3) MA: “The definitive reference work on the subject. Basically oriented towards a classical Christian concept of Dæmonology, but encyclopædic in its coverage nevertheless.”

13B. *The Sacred Fire* by B.Z. Goldberg. NY: University Books, 1958. (TOS-3) MA: “A history of sex in religion, valuable primarily as an in-depth supplement to #13A - the main differences being that Goldberg seems a little less obsessed with the subject, and that there is an interesting section dealing with the concept of revolt (sexual and otherwise) against repressive religious environments.”

13C. *Sexuality, Magic, and Perversion* by Francis King. Secaucus, New Jersey: Citadel Press, 1971. (TOS-3) MA: “You have to hand it to King for picking a catchy title! Yet this is a rather thorough survey of the influence of sex in a number of contemporary cults, religions, and magical societies around the world - the Wiccan ‘great rite’, the auto/hetero/homosexual magic of the O.T.O. VIII°/IX°/XI°, etc. A good update to #13A and #13B. The data dealing with the Church of Satan are so fragmentary and misleading, however, that the author’s care in researching other environments must be doubted as well. Use more as a starting point for further research than as a definitive source.”

13D. *The Compleat Witch* by Anton Szandor LaVey. NY: Dodd, Mead & Company, 1970. Reissued as *The Satanic Witch* with an Introduction by Zeena Schreck, Feral House, Los Angeles, 1989. (COS-1) (TOS-3) MA: “Although the more earthy passages in this book put off many readers who were expecting ‘more of the *Satanic Bible*’, LaVey often maintained that it was the best of his three books because it contained the most Lesser Magic. [It could just as well be included in category 23.] Tucked away amidst the

pages are some very incisive comments concerning human traits and motivations and how both may be recognized and manipulated in day-to-day contexts. By no means ‘just a sex book’, though a background in Church of Satan history is necessary to understand the author’s point of perspective. Chapter 8 of #6N reviews #13D in detail.”

13E. *Odoratus Sexualis* by Iwan Block. North Hollywood: Brandon House, 1967. (COS-3) AL: “The use of odors in magic.”

13F. *Magica Sexualis* by Emile Laurent and Paul Nagour. North Hollywood: Brandon House, 1966. (COS-3) AL: “Contains some little-known lore.”

13G. *How to Make a Man Fall in Love With You* by Tracy Cabot. NY: St. Martin’s Press, 1984. (TOS-3) Hether Payne III: “Despite the tacky title, this book contains excellent LBM lessons for both men and women. It is a good crash-course in basic psychology that teaches you how to make people feel truly understood, to build trust, and to persuade through various techniques such as ‘mirroring’, ‘anchoring’, ‘casting a spell’, etc. I have found it very potent information and accordingly would warn Setians to be careful how they use it - or they may not be able to rid themselves of the object of their magic. This book is somewhat the opposite of Anton LaVey’s *Compleat Witch* in principle and in theory, but I feel it to be of equal importance.”

13H. *Carnal Alchemy* by Crystal Dawn and Stephen Flowers. Smithville: Runa-Raven Press, 1995. DW: “The Temple of Set neither advocates nor forbids sado-magical activities between consenting adult magicians. If you are inclined to explore pleasure and pain, and want to use this practice for self-transformation, then this is the best book available - if you can guide your practice by love. If you’re not so inclined, this is an entirely boring book useful only for shocking your friends. Hence it has no rating, and is mentioned merely to remind the Setian that no topic is taboo as long as its investigation harms not the mind, the body, nor the potential unfolding of the soul.”

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F13A. *Dracula*. 1979. Frank Langella, Laurence Olivier, Donald Pleasence, Kate Nelligan. MA: “This film is placed here rather than in Category #8 because Langella’s interpretation is that of the vampire-as-lover, and because the impact of that interpretation, particularly upon female audiences who saw this film, proved to be remarkably powerful. In contrast to more traditional Draculas (such as Christopher Lee, who merely ‘used women for feeding’ while playing his vampire as a power role), one receives the impression that Langella’s Dracula exists only for love, having, over the centuries, found all other ambitions to be transitory and shallow. This sensitivity of his, in contrast to the mundane romantic infatuations of Mina’s human beau, makes Dracula worth the sacrifice that woman understands her historic role in love to be. It is significant that the ‘normal’ humans in this film will stop at nothing to destroy the **example** of Dracula, shaming as it does their own petty sexual power games.”

F13B. *The Story of O*. S.N. Prodis, Paris, 1975. Video: Independent United Distributors. Corinne Clery, Udo Kier. Just Jaeckin director. MA: “This is not a film about sadomasochism at all, but about the degrees of mutual surrender that love involves. O willingly endures the ordeals of Castle Roissy simply because her lover wishes her to, then

emerges not as slave but as goddess for the three men - her lover, her taskmaster at the castle, and finally Sir Stephen - who are devoted to her. The atmosphere of her new divinity confuses, then obsesses a female friend of hers, who ultimately is drawn to Roissy for a similar initiation. Perhaps only the French, who are able to portray even the most outré and graphic forms of erotica without the slightest hint of obscenity, could have made a film such as this. It is a mirror to its audiences of what sexual and sensual maturity involves - and how remote from that maturity most persons of either sex actually are.”

Category 14: Fascism, Totalitarianism, and Magic

Faschismus, Totalitarismus und Magie

as of February 26, 2003

This is a very potent, controversial, and dangerous area of magic, whose implications are rarely examined, understood, or appreciated by the profane [which is just as well]. Much of the data concerning it derives from Nazi Germany, whose character as a state based upon magical rather than conventional principles goes a long way towards explaining the “peculiar” fascination which that episode continues to exert on students of history and political science. Many of the techniques pioneered or perfected by the Nazis continue to be used/ abused - generally in a superficial and ignorant fashion - by every country of the world in one guise or another [never avowedly as “Nazism”, of course].

The Temple of Set emphasizes the potential of human individualism. Metapolitical concepts such as Nazism do strengthen the power of humans, but only through a degree of collectivization of the will in a political state system. Well-run states can maximize virtue and minimize vice, as in Plato’s ideal Republic. Poorly-run states can do just the opposite, suppressing or corrupting virtue, as in Orwell’s *1984*. Most contemporary political systems exist between these extremes. The Initiate/citizen must be sensitive to both the positive opportunities his society provides, and the repressive/destructive constraints it places on his freedom. Thus he may maximize the benefits of the former and avoid the damage of the latter.

14A. *The Mass Psychology of Fascism* by Wilhelm Reich. NY: Simon & Schuster, 1970. [Deutschland: *Die Massenpsychologie des Faschismus*, Fischer Taschenbuch-Verlag, Frankfurt, 1974] (TOS-3) MA: “The controversial Reich examined both the Nazi and the communist elements of Germany, found them wanting, and was roundly denounced by them in return. This book exposes their use of mass movements and mob psychology as a sexual substitute, and their repression of ‘innocent’ sex as a deliberate political technique [compare #14E]. This manipulation of expression and repression is applied to other social phenomena as well - such as certain organized religious bodies. A lucid and hard-hitting study. A biographical profile of Reich is presented in #6N, Appendix 75 - ‘The Frankenstein Legacy’.”

14B. *The Occult and the Third Reich* by Jean-Michel Angebert. NY: Macmillan, 1974. (TOS-3) (TRP-3) MA: “This book contains sections on the Grail (both Christian and pagan), traditions concerning Atlantis and ancient initiatory societies, the theories of Nietzsche and Wagner, Nazi mysticism, and the Catharist tradition. Well footnoted. The almost fantastic subject material tends to make the author’s objectivity suspect, but on close examination his argument is grounded in responsible research. On the other hand Otto Rahn, the young German mystic whose theories are advanced in this book did not hold the alleged high rank in the SS, nor commit suicide because of politico/mystical reasons. He was an Unterscharführer (sergeant) who killed himself after being expelled from the SS because of his sexual preferences.”

14C. *The Grail Legend* by Emma Jung and Marie-Louise von Franz. NY: G.P. Putnam’s Sons, 1970. [Deutschland: *Die Gralslegende in psychologischer Sicht*, Olten-Verlag, Freiburg, 1987] (TOS-4) (TRP-1) MA: “Another book for the C.G. Jung Foundation for Analytical Psychology [see also #19K], this impressive study treats all major historical versions of the Grail legend, identifies their common features, and evaluates their significance. The definitive work on the Grail. See also #6N, Appendix 36 - ‘In Quest of the Unholy Grail’.”

14D. *The Spear of Destiny* by Trevor Ravenscroft. NY: G.P. Putnam's Sons, 1973. [Deutschland: *Der Kelch des Schicksals*, Sphinx Verlag, CH-Basel, 1987] (TOS-3) (TRP-3) MA: "The chief merit of this book lies in its profile of the metaphysical and occult-society concepts and movements that influenced pre-Nazi and Nazi Germany. Read critically but thoughtfully. Since it is heavily footnoted to Theosophical Society (Blavatsky) and Anthroposophical Society (Steiner) sources, this book cannot be considered factually reliable. [See also #14Y.]"

14E. *1984* by George Orwell. NY: Harcourt, Brace & Co., 1949. [Deutschland: Ullstein Taschenbuchverlag, Frankfurt, 1981] (TOS-3) MA: "Orwell's classic portrait of a 'negative utopia', with many features adapted from Nazi Germany and Stalinist Russia - but also a satire of socialist trends in postwar Britain. Many features of Orwell's imaginary society may be increasingly applied to actual ones today. The shape of things to come?"

14F. *Mein Kampf* by Adolf Hitler. Boston: Houghton Mifflin Company, 1943. [Deutschland: Verlag Franz Eher Nachf., München, um 1935] (TOS-5) (TRP-3) MA: "Everyone knows that this is 'the most evil book ever written'*, but few have taken the time to actually read it, hence cannot really explain why. Further complicating the situation is Hitler's interspersion of political philosophy (interesting) with emotional tirades (not so interesting). Look for the discussions concerning the selection of leaders, control of the masses, and the justification for human social organization. You may be surprised at what you discover. Keep in mind that this book was written not as a historical memoir, but rather as a propaganda device to lend an image of philosophical substance and coherence to the still-fledgling and somewhat [due to Hitler's incarceration in prison at the time of *MK*'s writing] disorganized Nazi Party. A far more revealing 'Hitler Memoir' is #14K. [* During the antiSatanism hysteria of the 1980s, the entire Temple of Set reading list was denounced by one major newspaper thus: 'a reading list which includes *MK*' (evidently to the unimportance of any other book on the entire list)!]"

14G. *Hitler: Legend, Myth, & Reality* by Werner Maser. NY: Harper & Row, 1971. [Deutschland: *Adolf Hitler: Legende, Mythos, Wirklichkeit*, Bechtle-Verlag, München, 1982] (TOS-3) MA: "As time passes, biographical profiles of Hitler become increasingly more objective. This is probably the most useful one currently in print, which Colin Wilson calls 'the most important document on Hitler so far published'. It is noteworthy for its focus on the man rather than on the political official [for the political official see #14H]. If you are going to take a look at Hitler's own writings and statements (#14F/K/L), read this first for perspective."

14H. *The War Path* (NY: Viking, 1978) and *Hitler's War* (2 volumes) (NY: Viking, 1977) by David Irving. (TOS-4) MA: "1933-39 (*WP*) and 1939-45 (*HW*) through Hitler's eyes. An impressive work of research that will show you peacetime Nazi Germany and World War II as you've never seen them before. Sound scholarship, objective evaluation."

14I. *The Bormann Brotherhood* by William Stevenson. NY: Harcourt Brace Jovanovich, 1973. (TOS-3) MA: "Around VI-VII the pursuit of underground Nazi-survivalist organizations was all the rage, and there was a flurry of Bormannism, ODESSA films/novels, etc. This little book was sort of overwhelmed in the general stampede, but it didn't deserve to be. A cold, clear, fact-packed study of the post-World War II survival of the original Nazi hierarchy."

14J. *Three Faces of Fascism* by Ernst Nolte. NY: Holt, Rinehart and Winston, 1963. [Deutschland: *Faschismus: von Mussolini zu Hitler*, Verlag Kurt Desch GmbH, München, 1968] (TOS-4) MA: “This is a political science text analyzing 20th-century fascist movements in France, Germany, and Italy. The observations concerning the metapolitical implications of the philosophy are among the most profound yet voiced. The analysis of the failure of the French movement is as instructive as that of the successes of the German and Italian movements. It is interesting to contrast Nolte’s assessment of fascism with Hitler’s [as set forth in #14F].”

14K. *Hitler’s Secret Conversations 1941-1944* by H.R. Trevor-Roper (Ed.). NY: Farrar, Straus and Young, 1953 [simultaneously published in England as *Hitler’s Table Talk* by Weidenfeld & Nicolson, London]. [Deutschland: *Hitlers Tischgespräche im Führerhauptquartier*, Plicker, Goldmann Taschenbuch Nr. 11234, München, 1979 (Englische Ausgabe Herausgeber Trevor-Roper)] (TOS-5) (TRP-3) MA: “Martin Bormann was sufficiently fascinated by Adolf Hitler’s private conversational comments on various topics that he persuaded Hitler to allow them to be stenographically recorded. After 1945 the transcriptions were found among Bormann’s private papers and were ultimately compiled and published by Professor Trevor-Roper (who also edited and published the final entries of Dr. Goebbels’ diaries). Hitler’s conversations cover an astonishingly broad spectrum of topics - organized religion, metaphysics, dogmatism, Voltaire, origins of the human race, æsthetics, Egyptian & Greek culture, Hoerbiger’s cosmology, genius, philosophy of law, superstition, mental diseases, etc. An impressive look into the mind of an individual whom the postwar world has been conditioned to dismiss as a crude, criminal, and unintrospective thug. Read, then judge for yourself.”

14L. *The Voice of Destruction* by Hermann Rauschning. NY: G.P. Putnam’s Sons, 1940. [Deutschland: *Gespräche mit Hitler*, Europaverlag, CH-Zuerich, 1988] (TOS-5) (TRP-3) MA: “Rauschning was a regional party leader (Gauleiter) of the early Nazi Party who was a confidant of Hitler’s during 1932-34. At first so impressed with the Führer’s private statements that he took extensive and immediate notes, he later took fright and bolted to Paris. In 1937-38 he wrote a theoretical condemnation of Nazism entitled *The Revolution of Nihilism: Warning to the West* (NY: Alliance Book Corporation, 1939). It seemed so alarmist that few took it seriously - until World War II broke out. Then Rauschning was able to publish these transcripts and analyses of Hitler’s conversations. Topics include: Aristocracy, Antichrist, barbarism, ethics of war, a new social order, the Human Solstice, Black & White Magic, and the mystical elements in Obersalzburg. Most of the material for Nazi occultism alluded to in #4B came from this book. It was regarded as so ‘weird’ as to be spurious until after the war, when the #14K material came to light and substantiated it.”

14M. *Hitler’s Secret Sciences* by Nigel Pennick. Suffolk: Neville Spearman, 1981. (TOS-4) (TRP-1) MA: “The esoteric section of the German Nazi SS was not the Sicherheitsdienst [as alleged in #6L] but the Deutsche Ahnenerbe (German Ancestral Heritage Organization). Most histories of the SS concern themselves with the better-known organizations and activities of the Black Order, mentioning the Ahnenerbe only in passing. This is one of the first books to discuss it in any detail. Again there is a lot of #14B/C/D material, but it is all relevant and coherently organized. This is a concise (177 pages), fact-packed book bolstered by a strong bibliography of rare and unusual publications and periodicals. If you are seriously interested in the Ahnenerbe, and are

fluent in highly-technical German, see Kater, Michael H., *Das 'Ahnenerbe' der SS 1935-1945: ein Beitrag zur Kulturpolitik des Dritten Reiches* (Stuttgart, Deutsche Verlags-Anstalt, 1974). [The complete archæological, magical, and administrative records of the Ahnenerbe are contained on microfilm rolls #120-211, Microcopy T-580 (10-135-4) in the National Archives Building of the United States, Washington, D.C. These papers have never been sorted, indexed, and annotated in detail, but the Order of the Trapezoid has compiled a working index with brief annotations pending a more thorough study. Initiates of the Order who may be traveling to Washington and wish to examine that microfilm are invited to contact the Temple office for a copy of the index.] [See also #5H.]”

14N. *The Passing of the Great Race* by Madison Grant. NY: Charles Scribner's Sons, 1916. [Deutschland: WU: 8*-913] (TOS-5) MA: “You can still find #14F in print, because it's a good whipping-boy for sanctimonious finger-wagging. It is less easy to find the books from 'our side' that argued along similar lines. This is [was!] one of the more famous, and you may still uncover an occasional copy in the back room of a used-book store or in the darkest corners of obscure libraries. Grant was not exactly a nonentity or lunatic-fringe fanatic. He was Chairman of the New York Zoological Society, Trustee of the American Museum of Natural History, and a Councilor of the American Geographical Society. In this book [by a prominent publisher] he argues a forceful case for a European race history that would have done credit to Hitler and Rosenberg. The most interesting aspect of this book is that only a very few years ago it was accepted as a respectable contender in the academic/scientific community. After World War II it was, in Orwell's terms, guilty of Crimethink and thus condemned to be an Unperson. There is a lesson to be learned here concerning the durability and invulnerability of 'established scientific fact' when it becomes politically or socially inconvenient. I hereby suggest that you make up your own mind as to whether the book is convincing. After all, I wouldn't want to get in trouble for even appearing to endorse it ...”

14O. *Race and Race History and Other Essays* by Alfred Rosenberg (Robert Pois, Ed.). NY: Harper & Row (Harper Torchback #TB-1820), 1974. (TOS-5) MA: “Extracts from the major race-history writings of the Nazis' 'official philosopher' - with a finger-wagging introduction, of course. It is O.K. for **this** book to be in print; it has the appropriate editorial condemnation. [See also #14S.]”

14P. *Geopolitics: The Struggle for Space and Power* by Robert Strausz-Hupe. NY: G.P. Putnam's Sons, 1942. (TOS-4) MA: “The study of international relations on the basis of power politics is academically known as political realism (*Realpolitik*), and before reading #14P you might want to flip through the bible of this school, Hans Morgenthau's *Politics Among Nations*, for a general familiarity with its principles. In 1926 and 1928 Oswald Spengler published his powerful indictment of contemporary Western civilization, *The Decline of the West*, and this made a great impression on a German General named Karl Haushofer. Haushofer became a professor who gained increasing fame in Germany as the master-theoretician of 'Geopolitics', being a part-political, part-geographic, and part-mystical rationale for aggressive state expansionism. Haushofer was considered by many to be the evil genius behind Hitler's 'blood and soil' and 'living-space' programs. He wrote no single, coherent text of his philosophy. This book was commissioned in order to explain Geopolitics to a still-uncomprehending U.S. diplomatic community, and it does a good job. Geopolitical thinking was out of favor in the West until reintroduced by Henry Kissinger (a Morgenthau enthusiast), but it has always been the lynchpin of Eastern

(Soviet/Chinese) foreign policy. Strausz-Hupe summarizes: ‘World policy evolves towards several continental systems, and technology accentuates the strategic importance of large, contiguous areas. Thus the era of overseas empires and free world trade closes. If this reasoning is pushed to its absolute conclusion, the national state is also a thing of the past, and the future belongs to the giant state. Many nations will be locked in a few vast compartments. But in each of these one people, controlling a strategic area, will be master of the others.’”

14Q. *Wewelsburg 1933 bis 1945: SS Kult- und Terrorstätte* by Prof. Dr. Karl Hüser. Paderborn: Verlag Bonifatius Druckerei, 1982 (German language edition only). (TOS-5) (TRP-5) MA: “The first in-depth documentary study of the role of the Wewelsburg Castle in the mythological and Black Magical practices of the SS. This is a historical, not an ‘occult’ publication; in the first few paragraphs it easily discounts the fanciful, ignorant accounts of the Wewelsburg such as appear in #14B/D/N/R, etc. Here is bedrock: bewildering to some, but a Gate to the Order of the Trapezoid. [See also #14AC.]”

14R. *Hitler: The Occult Messiah* by Gerald Suster. NY: St. Martin’s Press, 1981. [Deutschland: WU: B-45-197] (TOS-3) MA: “This is a short (200-page) hardcover book which brings together most if not all of the occult speculations concerning Nazi Germany, with a reasonable degree of footnoting. Hence it is included here as a good introductory survey of the field. Extensive quotations from Crowley and an ‘Æon of Horus’ theme throughout the text expose the author’s Thelemite bias.”

14S. *The Myth of the Master Race: Alfred Rosenberg and Nazi Ideology* by Robert Cecil. London: B.T. Batsford Ltd, 1972. (TOS-4) (TRP-3) MA: “The best biography and critical analysis concerning Alfred Rosenberg, ‘official philosopher’ of the Nazi movement. Much of the material otherwise in existence concerning Rosenberg is suppressed by the Soviet Union, while previous Western biographies and editions of his memoirs were crudely edited to portray him as more of a monster than a human being, much less a philosopher. Nevertheless Cecil is no apologist for Rosenberg, bringing out his weaknesses as well as his strengths. This book also describes the ideological background and climate of Nazi Germany as a whole, and summarizes the main arguments of Rosenberg’s *Myth of the Twentieth Century*. [A 1982 English translation by Vivian Bird of Rosenberg’s *The Myth of the Twentieth Century: An Evaluation of the Spiritual-Intellectual Confrontations of our Age* is available from Noontide Press, 1822-1/2 Newport Blvd. #183, Costa Mesa, CA 92627, USA.][See also #14O.]”

14T. *Metapolitics from the Romantics to Hitler* by Peter Viereck. NY: Alfred A. Knopf, 1941. [Deutschland: WU: 25/16-504] (TOS-4) (TRP-1) MA: “This is quite simply the definitive history and analysis of the Germanic mystical and magical tradition as it has been applied to society and politics. No other political analysis of Nazi Germany compares with it, and an understanding of the Nazi phenomenon is impossible without it. Major sections deal with Romanticism, life-worship, *Kultur*, dynamism, Wagner, Chamberlain, Fichte, Hegel, Rosenberg, and Hitler.”

14U. *For Freedom Destined: Mysteries of Man’s Evolution in the Mythology of Wagner’s Ring Operas and Parsifal* by Franz E. Winkler. Garden City, NY: Waldorf Press, 1974. (TOS-4) (TRP-1) MA: “The definitive study of the magical and philosophical aspects of the *Ring* and *Parsifal* operas. From the book: ‘When we think of the origin of

man, we insist illogically on confusing the history of his purely biological being with the history of his spirit; the latter defies any attempt at investigation by methods we now call scientific. Darwin and his followers deal with the emergent evolution of visible man, while on the other hand religion and mythology deal with the evolution of his invisible soul. In his cycle of the *Ring* and *Parsifal*, Wagner uses the magic power of music, words, and scenery to open man's heart to the history of the hidden essence of his own self, and to the changing forces that are active behind the sensory phenomena of man and Earth."

14V. *The True Believer* by Eric Hoffer. NY: Harper & Row, 1951. [Deutschland: *Der Fanatiker: Eine Pathologie des Parteigängers*, Rowohlt-Verlag, Hamburg, 1965] (TOS-3) (TRP-3) MA: "Hoffer's thoughtful study of the mind of the fanatic and of the various media through which such a mind attempts to fulfill itself - religious, political, or social. It is particularly instructive to compare Hoffer's theses with the experiences of Hitler, Himmler, and Rosenberg as treated elsewhere in this reading-list category. The book's strong point is Hoffer's famed common-sense, but this same feature is also its weak point, because it is obvious that Hoffer is not aware of [or does not understand] the principles discussed, for example, in #14T."

14W. *Astrology and the Third Reich* by Ellic Howe. Wellingborough, Northamptonshire: Aquarian Press, 1984. (TOS-3) (TRP-3) MA: "A historical study of astrological beliefs in Western Europe since 1700, with special emphasis on German astrology during 1919-1930 and in Nazi Germany. A revised and expanded edition of Howe's earlier *Urania's Children*, this book also presents and critiques basic astrological theory and explores the Lesser Magical use of astrology as a psychological warfare device during World War II. Howe, in addition to being the author of #10F and a contributor to #4E, served in Britain's Political Warfare Executive during World War II."

14X. *The Occult Roots of Nazism: The Ariosophists of Austria and Germany 1890-1935* by Nicholas Goodrick-Clarke. Wellingborough, Northamptonshire: Aquarian Press, 1985. (TOS-3) (TRP-3) MA: "This new and very scholarly book fills a crucial need in the study of 20th-century Germanic occultism, namely a detailed and non-sensationalistic account of Guido von List's Armanenschaft, Jörg Lanz von Liebenfels' Order of New Templars, and Rudolf von Sebottendorff's Thule Gesellschaft. Also profiled is SS-Oberführer Karl Wiligut, occult counselor to Heinrich Himmler and architect of such projects as the Wewelsburg restoration and the SS-Totenkopf ring. This book is a revised version of the author's doctoral thesis at Oxford."

14Y. *Adolf Hitler and the Secrets of the Holy Lance* by Col. Howard A. Buechner and Capt. Wilhelm Bernhart. Metairie, Louisiana: Thunderbird Press, Inc., 1988 (ISBN: 0-1913159-05-0). (TOS-3) (TRP-3) MA: "Buechner was a surgeon in the U.S. Army during World War II; Bernhart was a German U-boat officer and recipient of the Knight's Cross in the same war. This intriguing collaboration by them expands upon the themes of #14D. An initial section traces the [legendary] history of the Spear of Longinus through its arrival in the Hofburg Museum of Vienna. Subsequent sections deal with the disposition of the Spear during the Third Reich & thereafter, the Wewelsburg, Nazi/SS occultism in general, the death of Adolf Hitler, and the disposition of his body and/or the Lance and/or Nazi/SS treasure at the end of the war. As is the case with #14D, how much of this book is fact and how much is either speculation or outright fiction is open to debate. Nevertheless, also like #14D, it tells a colorful tale and is an entertaining read. It even ends

on a suitably ominous note, proclaiming that the Knights of the Holy Lance exist even today (underground), and will, Barbarossa-like, remanifest themselves at the proper magical moment. This book is privately published and unlikely to be found in your local bookstore, so if you are interested in it, write to the Thunderbird Press at 300 Cuddihy Drive, Metairie, LA 70005 for purchase information.”

14Z. *The Nazi Connection: Eugenics, American Racism, and German National Socialism* by Stefan Kuehl. NY/Oxford: Oxford University Press, 1994, ISBN: 0-19-508260-5. (TOS-4) MA: “One of the most criticized elements of Nazi Germany was its attempt to ‘purify the Aryan race’ through all manner of breeding-control and non-‘Aryan’ suppression policies. All of this was based upon a concept of ‘race’ that went only skin/appearance deep, ignoring actual genetic factors. As a result the Nazi program, and earlier/later ones like it by other states, descended into mere arbitrary prejudice and cruelty. An unfortunate by-product of this is the stigma that hangs over all human genetic engineering research - which critics attack as ‘genocide’ rather than as a scientific means for the gradual improvement of human physiology and health. In this remarkable book Kuehl, who is a sociologist and historian at the University of Bielefeld in Germany, shows how the Nazi eugenics programs were inspired by original programs in the United States and elsewhere at the turn of the century, and analyzes the ‘new scientific racism’ which societies are grappling with today.”

14AA. *Trading with the Enemy: The Nazi-American Money Plot 1933-1945* by Charles Higham. NY: Barnes & Noble, 1983 (ISBN: 0-76070-009-5). (TOS-3) MA: “While World War II was being orchestrated by the politicians and fought & endured by the masses, many large companies and financial institutions on **both** sides continued to do business with **all** sides, maximizing their profits through the demands and stresses of the war. Indeed the remarkable thing is how little notice they took of the war, save as a changing economic ‘playground’. Higham, a former New York Times writer, calmly documents this astonishing ‘peek behind the curtain’, offering the reader sobering insights into what **any** international war really means, and to whom. The importance of this book lies not just in its historical cynicism, but in the lessons it implies for present and future ‘national conflicts’.”

14AB. *Al Khemi: Hermetic, Occult, Political, and Private Aspects of R.A. Schwaller de Lubicz* by André VandenBroeck Hudson. NY: Lindisfarne Press, 1987. (TOS-5) DW: “This book is essential for fully understanding all of the work of R.A. Schwaller de Lubicz. Schwaller began his magical/political career as a fascist, trying to work out the dilemma of a people becoming self-empowered, godlike beings yet cooperating in a nationalistic group. He was a member of the *Tala*, the esoteric core of *Les Veilleurs*, a group which also included Rudolph Hess and possibly had ties to the Thule Society. When pressure was brought to bear on his group, he emigrated to Egypt and became an advocate of ancient Egyptian wisdom. A couple of notable quotes from the book: ‘Black Magic is a Pandora’s box, not because the practitioner is evil, but because he lacks the “sense of the temple” as safeguard of ideas.’ “*Il faut voir cela dans sa nue crudité*” was all the moral advice he would ever offer. It implies a free vista of the existing state of affairs, unhindered and unembellished by an artificial code of morals.’ VandenBroeck was Schwaller’s student the last two years of the latter’s life. The book explains the experiment of social alchemy to create empowered individuals: His magical work was an attempt to recreate the pharaonic secret. This is the hidden ground behind

Fulcanelli, Lucie Lamy, Bika Reed, John Anthony West, Robert Lawlor, Ronald K. Barrett, and many other transformational elitists in the New Age movement, including the Temple of Set. A great study of the Word *Al-Khemi*, meaning both the secret of the pharaohs and the method of its attainment. The powers and dangers of symbolism are revealed by this book.”

14AC. *Heinrich Himmler's Camelot* by Stephen Cook and Stuart Russell. Kressmann-Backmeyer LLC, 1999. (TOS-3) (TRP-3) MA: “Subtitled *The Wewelsburg: Ideological Center of the SS 1934-1945*, this book is a superb historical & pictorial documentary, packed full of all of the information to date on this topic. One of the authors has lived for years in Paderborn, the other in Australia, and both have been famously fixated on the castle. That they would come together to collaborate on this magnificent book is literary, if not indeed poetic justice. *HHC* is also another of the books which refreshingly and courageously makes its historical statement without paying the expected text-tax to “Holocaust” hand-wringing.”

14AD. *Secret King* by Stephen E. Flowers, Ph.D. (Trans.) and Michael Moynihan (Ed.). Dominion Press/Runa-Raven Press, 2001. (TRP-4) MA: “Subtitled *Karl Maria Wiligut, Himmler's Lord of the Runes: The Real Documents of Nazi Occultism*. This unusual, unprecedented, and intriguing study explores the role of the runic scholar Wiligut in early 20th-Century Germany and particularly the early [to 1939] years of the SS, wherein he had the especial regard of Heinrich Himmler. While it is evident that Wiligut's Odinism had some impact, just how enduring it would have been became a moot point with the destruction of the SS. A well-presented selection of Wiligut's writings is included.”

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F14A. *The Keep*. Paramount, 1983. Paramount Home Video #VHS 1563. Jurgen Prochnow, Scott Glenn. MA: “During World War II a German army detachment occupies a small village in a remote pass of the Romanian Balkans, only to accidentally let loose an ancient Form (dæmon/neter/god) imprisoned in a trapezoidal ‘Keep’ by its Universal opposite. As a modern-dress version of the Conflict of Horus and Set [but which is which?], this film oscillates between the harshly real and the surreal. Screenplay writer & director Michael Mann (the wizard who brought you *Miami Vice*) took F. Paul Wilson's plodding, ‘here-comes-Vlad-the-Impaler-again’ novel and rewrought it into this expressionistic banquet for the senses. One is left wondering, at the end of the film, which one of the dæmon-beings' influence would have proved better for humanity - that of the tranquil Glenn, who remained aloof and remote from human suffering, or that of his ‘evil’ counterpart, who takes swift and savage vengeance against humans deemed to deserve it - and aids others deemed to deserve that.”

F14B. *Triumph of the Will*. 1934. MA: “Leni Riefenstahl's classic documentary of the Nürnberg Nazi Party Rally still stuns the senses decades after it was made. You may experience a variety of mixed emotions upon seeing this film, but you will not be indifferent to it. Look especially for the Synapse Films ‘Special Edition’ DVD #SFD0015, which is the most complete, best-restored version available.”

F14C. *The Twisted Cross*. NBC/Warner Home Video #29015, 1983. MA: "There are several documentary films about the phenomenon of the Third Reich, which generally waltz through a predictable pattern: (1) the problems of Weimar Germany, (2) a profile of Adolf Hitler, (3) how the Nazi Party took over Germany and started World War II by itself, (4) the horrors of the concentration camps [which of course no one had but Germany], and (5) how the rest of the world finally united to destroy Mordor. This film is one of the more lively of the bunch. While it goes through the standard sequence, it ingeniously mixes actual film footage of the time with black-and-white reenactments of certain events (such as the abortive Munich Putsch) so adroitly done that you think you are seeing the events themselves."

F14D. *Hanussen*. 1988 (German-Hungarian). DW: "The title character is a World War I Austrian soldier, who, after being shot in the head, develops the ability to foresee the future. An intriguing story of a real superman having to deal with the brutality of 'supermen' whose power comes from mass assertion. Based on a 'true' event. Intriguing fare for Pylon Movie Night."

F14E. *The Occult History of the Third Reich*. Video Treasures, Inc.; 2001 Glenn Parkway; Batavia, OH 45103; 1991. Four cassettes: "The Enigma of the Swastika" #SV9366 (ISBN: 1-55529-657-2), "The SS: Blood and Soil" #SV9367 (ISBN: 1-55529-658-0), "Himmler the Mystic" #SV9368 (ISBN: 1-55529-659-9), and "Adolf Hitler" #SV9369 (ISBN: 1-55529-660-2). Approximately US\$15/cassette. MA: "The only documentary of its kind I've yet come across - and superbly done, with abundant rare film footage. Unique to this documentary are discussions of the pre-Nazi/non-German roots of many of the phenomena discussed, much of which receives little if any coverage today because of embarrassment to the same nations which, since World War II, have elevated condemnation of the Third Reich into a secular religion."

F14F. *Unsolved Mysteries of World War II*. Castle Communications; P.O. Box 1445; St. Laurent, Quebec H4L-4Z1; Canada; 1992. #UMW-3-4520. MA: "This is a boxed set of six cassettes for about \$20, the price possible because the six hours of film are recorded in EP-mode. Nevertheless the quality is quite adequate for viewing. Volumes: 'People & Plots': (1) The Riddle of Rudolph Hess, The Strange Death of Geli Raubal, Drugs and the Fuehrer. (2) Hitler's Secret War, Kill Hitler. 'Battle Mysteries': (1) Pearl Harbor, The Phantom Invasion. (2) Decision at Dunkirk, Stalin's Secret Armies. 'Occult & Secrets': (1) Hitler's Secret Weapons, Enigma of the Swastika, Himmler's Castle. (2) The Eagle and the Swastika, The Last Days of Hitler. These are 'teaser' mini-documentaries, not as detailed as #F14E, but often with fascinating facts rarely aired elsewhere - for instance the Allies' uneven use of Enigma intelligence vs. the Germans' strange failure to discern the breaking of their codes, some of the most detailed period film footage of the Wewelsburg yet, and the odd German decision to declare war on the USA when American concentration on Japan would have been to German benefit, etc. A 'food for thought' item, easily worth its price."

F14G. *The Empty Mirror*. Universal, Lion's Gate Films, 2000. MA: "Portrayals of Adolf Hitler in postwar films have been inflexibly propagandistic: He is never to be shown as anything other than an ugly, screaming, drooling, and of course insane Orc. *TEM* is perhaps the first film to at least partially defy this requirement, showing him, at least for part of this film, as a rational, introspective visionary. The film's title refers to a

speculation: What would Hitler, looking back on his career, 'see in the mirror'? Hitler is played by the British actor Norman Rodway, who not only looks reasonably like AH but represents him responsibly. I am not surprised that this film was an official selection at the Cannes Film Festival, but I am surprised that it was not suppressed altogether. Hurry up and see it before it is."

Category 15: Cybernetics and Artificial Intelligence

Kybernetik und Künstliche Intelligenz

as of February 26, 2003

MA: Everyone knows that computers and computer science are continuing to mushroom, but few really know just how much and with what impact. The reality is astonishing in some ways and overblown in others. Industrialized civilizations of the planet are now so dependent upon computerized systems of commerce and communication that they are close to being “at the mercy” of the computer scientist, whose responsibility it is to “make the things work” - and, incidentally, to set parameters for human enterprise by taking computer design in one direction or another.

Books for this reading list, many of them computer-prepared themselves, were located, ordered, and shipped by computers ... after which the reading list was typed on a computer [originally 1976 on a PolyMorphic #8813 and now on a Macintosh], printed on a computer-controlled laser-printer, duplicated on a computer-controlled copy machine, and delivered to you with the assistance of computer-maintained address-list/labels read in turn by computer Zip-code scanners at the post office ... with updates available on the Temple's electronic database, Glinda.

Obviously a computer-dominated society is hyperefficient in some ways, hypervulnerable in others. At the very least the magician must know enough about the field so that he is sensitive to the ways in which it influences him - and the ways in which he may use it to influence others.

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DW: The digital world offers vast amounts of information, amazing abilities to communicate, and tremendous amounts of political freedom of assembly. It is likewise an addictive drug, a place that hastens the decline of civility, and an immense source of powerlessness. The magician must decide. The best of all possible worlds scenario is a learned Setian who buys the tools that are best for person needs, can pull anything off the Web with ease, has fun on Internet mailing lists of choice, and keeps a “victory garden” going in case it all goes south. The reading list does not include books on software, hardware, or the Internet; these are obsolete when they are printed.

15A. *Future Shock* by Alvin Toffler. NY: Random House, 1970. [Deutschland: *Der Zukunftsschock*, Deutscher Bücherbund, Stuttgart, 1970] (TOS-3) MA: “Strictly speaking, this is a study of accelerated styles of living rather than of computers per se. It is included in this section because it illustrates the environment in which computers have become increasingly indispensable. It is also important to consider the directions in which this environment may proceed, and the impact of related phenomena. *Future Shock* has been around for a long time now, but its propositions are no less valid today than they were when the book was first published.”

15B. *God & Golem, Inc.: A Comment on Certain Points where Cybernetics Impinges on Religion* by Norbert Wiener. Cambridge: MIT Press, 1964. [Deutschland: *Gott & Golem, Inc.*, Econ-Verlag, Düsseldorf, 1965 (WU: 15/2465)] (TOS-3) MA: “Wiener, who coined the term ‘cybernetics’ in 1948, later went on to consider the ultimate implications of artificial intelligence. A series of his lectures was consolidated into this 100-page volume, which won the National Book Award. The argument is one of ethics rather than of technology.”

15C. *Being Digital* by Nicholas Negroponte. NY: Knopf, 1995. (TOS-1) DW: “This book, by the Founding Director of the Media Lab at MIT, tells you where the digital world from TV to computers is going, what’s hype, what’s going to be possible, and what

social forces are working against the media revolution. The predictions he makes about the type of new interfaces with the digital world may be taken as accurate. 'By the year 2020 the largest employer in the developed world will be "self".' Much of this book appeared as a series of essays in *Wired* magazine. Easy to read, and a great source of learned excitement."

15D. *I, Robot* by Isaac Asimov. NY: Doubleday, 1950. [Deutschland: *Ich, der Robot*, Verlag Weiss, Berlin-Schoeneberg, 1958 (WU: 8c/1801)] (TOS-3) 4E: "A classic of science not-so-fiction, exploring the implications of artificial intelligence. Famed for the 'three laws of robotics', the concept of robopsychology, and the positronic brain. The reality of this book is closer than you think/compute..."

15E. *As Man Becomes Machine: The Next Step in Evolution* by David Rorvik. NY: Pocket Books #0-671-82230-6, 1978. (TOS-3) MA: "An anthology [in layman's terms] of the research towards the evolution of the cyborg - first the gradual replacement of various organic components of the human body with inorganic machinery, then the transference of consciousness from the organic brain to an inorganic computer. Various hypotheses from this book are illustrated in the character of Lorin Xanpol the Pantehnikon in #21I."

15F. *Machines Who Think: A Personal Inquiry into the History and Prospects of Artificial Intelligence* by Pamela McCorduck. San Francisco: W.H. Freeman, 1979. [Deutschland: WU: 30/5440] (TOS-3) MA: "This is **the** book on artificial intelligence. Over the years I have examined and rejected many books on this subject as being either too elementary or too technical. McCorduck is a reporter, not a computer scientist, but she's got a first-rate [organic] brain of her own and a writing style that turns this potentially confusing subject into an exciting adventure. From the book: 'I like to think of artificial intelligence as the scientific apotheosis of a venerable cultural tradition, the proper successor to golden girls and brazen heads, disreputable but visionary geniuses and crackpots, and fantastical laboratories during stormy November nights. Its heritage is singularly rich and varied, with legacies from myth and literature; philosophy and art; mathematics, science, and engineering; warfare, commerce, and even quackery. I've spoken of roads or routes, but in fact it is all more like a web, the woven connectedness of all human enterprise.'"

15G. *Computers and the Imagination* by Clifford A. Pickover. NY: St. Martin's Press, 1991. (TOS-3) DW: "Pickover's books are generally recommended because his greatest desire is to make you excited-in-love-crazy with math. This book is about using existing and evolving computer technologies as ways to expand the mind and give new arenas to creativity."

15H. *Life on the Screen* by Sherry Turkle. NY: Simon & Schuster, 1995. (TOS-3) DW: "Dr. Turkle, Professor of Sociology of Science at MIT and a licensed clinical psychologist, looks at the question of 'self' in the digital world, where one can change gender, play in fantasies, have AI companions, and spend hours alone typing in front of glowing screens. This is a book about how computers are changing the hearts and minds of people; the magician is alerted to dangers and opportunities."

P15A. *Wired* (ISSN: 1059-1028), Wired Ventures Ltd; 520 3rd St. - 4th Floor; San Francisco, CA 94107. Tel: (415) 211-6200. Email: info@wired.com. WWW: <http://www.hotwired.com>. Monthly. Alex Burns II°: “Sirius and Bruce Sterling, this glossy magazine personifies both the best and worst of its field. Get past the 12 pages of advertisements just to find the contents and the sometimes excessive technophilia/info-Utopianism, and you’ll discover that *Wired* has some of the most intelligent and up-to-date commentary on futurism, technology, computers, the Internet, and social trends available in a single volume.”

P15B. 21*C: *Scanning The Future* (ISSN: 1035-6754), Gordon and Breach Science Publishers SA; PO Box 95; Prahran, Victoria; Australia. Tel: +61 (0) 3 9827-5499. Fax: +61 (0) 3 9827-5281. Email: ed21c@peg.apc.org. WWW: <http://www.21c.com.au>. Quarterly. Alex Burns II°: “Described to me recently as ‘*Wired* with a social conscience’, this magazine features leading cyberculture theorists like McKenzie Wark, Mark Dery, R.U. Sirius, and Kathy Acker, while avoiding the excesses of *Wired*. Features a balanced but critical survey of cyberculture, information technology, and sociological impact.”

Category 16: Good and Evil

Gut und Böse

as of February 26, 2003

Much of human history can be explained, if not excused by the conflict between those of low intelligence (who consider good/evil objective) and those of high intelligence (who consider good/evil subjective). Certainly it begs the question to use those very terms to distinguish one extreme from the other! The Church of Satan sought freedom by attempting to **reverse** the good/evil norms of society; the Temple of Set seeks freedom by attempting to **escape** those norms - and preexisting ones - and to encourage its Initiates to construct enlightened, individualistic definitions. This is as much an art as a science, and the quest must be undertaken and pursued with logic, caution, common sense ... and apprehension of the *Agathon*.

16A. *Political Ideas and Ideologies: A History of Political Thought* by Mulford Q. Sibley. NY: Harper & Row, 1970. [Deutschland: WU: 22a/11] (TOS-1) (LVT-1) MA: "Until you've read and digested this material, you really oughtn't to talk about 'political philosophy' any more than someone who hasn't read an anatomical textbook should try to hold forth on anatomy. I teach university courses surveying the history of political theory, and this is far and away the most lucid, objective, and comprehensive survey text I've yet found. It has two conspicuous omissions - Nietzsche and ancient Egypt - and it is oriented towards the political rather than the more abstract or conceptual branches of philosophy. So you won't find Kant, Schopenhauer, Sartre, etc. here. The author [wonderful name!] was a very distinguished and a very controversial Professor of Political Science at the University of Minnesota. If you wonder why something like this is TOS-1, trust me. After you've absorbed the knowledge it contains, you'll wonder on what basis you held political opinions before reading it." J. Lewis VI°: "Go read a textbook? In this case, yes. Sibley's book lacks dryness of text and contains doors opening onto the essence of politics. It is valuable for far more than explanations of sandbox politics."

16B. *Nietzsche* by Karl Jaspers. Tucson: University of Arizona Press, 1965. [Deutschland: *Nietzsche und das Christentum*, Piper-Verlag, München, 1985 (WU: 37c/1845)] (TOS-4) MA: "Trying to get a grip on Nietzsche through either his own writings or those of others is a bit like trying to get an octopus into a straitjacket. He thought at a level which the German language did not anticipate, and so there is bitter controversy concerning the proper translation of many of his terms and texts into English [to say nothing of their proper meaning in German]. After going through a number of editions, translations, texts, analyses, and criticisms, I have come to rest on #16B as the most useful for the Setian who wants to 'get at' Nietzsche as quickly and accurately as possible. Jaspers, Professor of Philosophy at the University of Basel, Switzerland, is one of the acknowledged giants of the academic community. In this book he sought to make the reader 'think Nietzsche's thoughts with him', and in my opinion he succeeded. There are sections on both Nietzsche's life and his philosophy, which must be considered together for the latter to be meaningful. 500 pages." DW: "This book is in three parts. Read all of it, but the second is the part to reread. Great material providing interesting springboards for Setian discussion."

16C. *The Annotated Jules Verne: Twenty Thousand Leagues Under the Sea* by Walter James Miller. NY: Thomas Y. Crowell, 1976. (TOS-4) (LVT-4) MA: "English-language editions of this story prior to this edition have been appallingly distorted and

shortened by incompetent editors and translators. Verne was a genius far beyond his reputation as a mere yarn-spinner, and his moral philosophy is sublimely subjective. The annotations in this edition will help to illustrate Verne's expertise in a variety of arts and sciences. Walt Disney must be given credit for bringing many direct quotes into his celebrated film: [Nemo: 'I am not what you call a civilized man! I have done with society entirely, for reasons which I alone have the right of appreciating. I do not therefore obey its laws, and I desire you never to allude to them before me again.']*] J. Lewis VI°: "Captain Nemo is not, he says, a civilized man. His deliberate separation from the consistency imposed by society has produced a new man, a superman intent on creating a new world."

16D. *The Lord of the Rings* by J.R.R. Tolkien. Cambridge: Houghton Mifflin, 1967 (2nd Edition). [Deutschland: *Der Herr der Ringe*, Klett-Kotta Verlag, Stuttgart, 1984] (TOS-4) (LVT-4) MA: "*LOTR* is not on this list just because it is a stirring adventure tale, but rather because it illustrates a very significant point about good/evil: that 'evil' can be destroyed **only by a greater 'evil' or by accident**. Saruman attempts the former and Gandalf the latter, and Gandalf succeeds ... to the satisfaction of egalitarian readers [but who would want to hang around Middle-earth after all the excitement was gone?]. *LOTR* is thus an argument for Christian morality, which is immediately evident from *The Silmarillion*, whose philosophical sections - the 'Ainulindale' and 'Valaquenta' - are transparently adapted from *Paradise Lost*." J. Lewis VI°: "Issues of ethics and morality are central throughout the three *LOTR* volumes. The Initiate embarking on the path to eternity needs more than the simple wish to survive; he must comprehend and define both 'good' and 'evil'. See also the *Morlindalë* at <http://www.xeper.org/maquino>"

16E. *The Marquis de Sade* by Donald Thomas. Boston: New York Graphic Society, 1976. [Deutschland: *Der Marquis de Sade*, Blanvalet Verlag, München, 1978 (WU: 28/18-527)] (TOS-3) MA: "The best biographical treatment of this controversial and notorious libertine. As Thomas assesses him, he was opposed to the notion of progressive philosophy, holding the supreme power of the human race to be its self-destructive power; the extinction of the species is not to be regretted; history is not progress but helpless drifting. Compare this point of view with that of Satanism, which is similarly cynical but holds out certain hopes for the individual's transcending of the mass neurosis. [A more recent biography is *Sade* by Maurice Lever (NY: Farrar, Straus & Giroux, 1993, ISBN 0-374-20298) More text, less of a 'coffeetable' book. Lever is Director of the National Center for Scientific Research in Paris.]"

16F. *Parapolitics* by Raghavan Iyer. NY: Oxford University Press, 1979. (TOS-4) MA: "An admirable, beautifully orchestrated attempt to apply the political philosophy of Plato to the modern world. Iyer lays the groundwork with diagrams explaining the hierarchy of mental activity: *Noesis* ('pure vision' - apprehension of the Good [the Agathon]), *Dianoia* (logical 'thinking'), *Pistis* ('believing' - dogmatic acceptance of ideology), and *Eikasia* ('imagining' - the lowest form of image-simplification and instinctive behavior). These forms of activity may be applied to society in a variety of political 'dimensions', governed by various syntheses of *logos* (speech), *will* (strength), and *eros* (sympathy). The resultant political forces may be generated towards the attainment of various goals: self-preservation, power, stability, reason, welfare, perfectability, and ultimately the *parapolitics* of transcendence. This book is a pearl of thought; its sole defect is that it was cast before a world of largely egalitarian readers [it

was allowed to go out of print in 1985]. Do not attempt it until you have first mastered #12C, #16A, and #16G. Iyer was Professor Emeritus of Political Science at the University of California, Santa Barbara. For information concerning other books by this RHP Magus, contact: Concord Grove Press; 1407 Chapala Street; Santa Barbara, CA 93101. Phone (805) 966-3941.”

16G. *Political Thinking* by Glenn Tinder. Boston: Little, Brown & Co., 1986 (4th Edition). (TOS-1) MA: “This marvelous little (228 pages) paperback is composed completely of questions to the reader concerning the great political/philosophical issues of history, together with information on how major political philosophers addressed those questions. The questions are left open-ended, the expectation being that the reader must **think** his own answers to them. This book is thus an **active mental exercise**, not a textbook for passive memorization or indoctrination. Tinder is Professor of Political Science at the University of Massachusetts.”

16H. *The Social Contract* by Robert Ardrey. NY: Atheneum, 1970. (COS-3) AL: “The Law of the Jungle as applied to human behavior. How the fallacy of ‘all men are created equal’ has created an imbalance - perhaps necessary - in man’s potential. A beautifully written book guaranteed to hurt many whose only claim to fame is that they are ‘higher animals’.”

16I. *Extraordinary Popular Delusions and the Madness of Crowds* by Charles Mackay, LL.D. NY: Harmony Books, 1980 [reprint of the 1841 edition]. (TOS-3) MA: “Perhaps the most wonderful book-title since #13C’s. A crazy, wonderful, informative, educational, and non-fictional tour of the major manias of Western civilization up to the time of the book’s publication. As Andrew Tobias observes in his foreword: ‘Once upon a time there was an emperor with no clothes. For the longest time no one noticed. As you will read in this marvelous book, there have been many naked emperors since. There will doubtless be many more.’”

16J. *Collective Search for Identity* by Orrin E. Klapp. NY: Holt, Rinehart & Winston, 1969. (COS-3) AL: “A useful key to the understanding and utilization of Lesser Magic.” DW: “This is a key book to understanding LaVey’s thinking. It is the root of our distinction between rites and ceremonies (which Klapp got from *The Folklore of Capitalism* by T.W. Arnold Yale [1937] - which if available I would make a TOS-5). When great books about LaVey are written, they will have Klapp as background.”

16K. *Heroes, Villains, and Fools* by Orrin E. Klapp. Englewood Cliffs, New Jersey: Prentice-Hall, 1962. (COS-3) AL: “Same comments as applied to [#16J].”

16L. *World Civilizations* by Edward McNall Burns, Philip Lee Ralph, Robert E. Lerner, and Standish Meacham. NY: W.W. Norton, 1982 [6th Edition]. (TOS-2) MA: “I am often concerned to see how little knowledge many aspiring Initiates have of exoteric human history. Unless you have a reasonably solid grounding in this subject, anything you derive from this reading list [and most other sensory-inputs] is going to be distorted in your mind. #16L is the best single-volume, collegiate-level survey I’ve yet found: up-to-date, readable, balanced, and comprehensive. Lavishly accented with color plates, maps, and many photographs & illustrations. It is a pleasure to read, as though one were drinking at a fountain of human adventure. 1,384 pages. See also #16M.”

16M. *Western Civilizations* by Edward McNall Burns, Robert E. Lerner, and Standish Meacham. NY: W.W. Norton, 1984 [10th Edition]. (TOS-2) MA: "This is an alternative/companion volume to #16L, minus the non-Western sections [which permits greater emphasis & detail regarding the Western ones]. 1,068 pages. A wonderful literary and intellectual experience."

16N. *Batman: The Dark Knight Returns* by Frank Miller. NY: Warner Books #38-505, 1986. (TOS-3) MA: "A Setian comic (?) book." Superman: "They'll kill us if they can, Bruce. Every year they grow smaller; every year they hate us more. We must not remind them that giants walk the Earth. You were the one they used against us, Bruce: the one who played it rough. When the noise started from the parents' groups, and the subcommittee called us in for questioning, you were the one who laughed - that scary laugh of yours ... 'Sure, we're criminals,' you said, 'We've always **been** criminals. We **have** to be criminals.'" Batman: "The world only makes sense when you **force** it to."

16O. *The Selfish Gene* by Richard Dawkins. Oxford/NY: Oxford University Press, 1989 (new edition). (TOS-3) Patty Hardy IV^o: "Altruistic and selfish behavior in a wide range of living forms, entertainingly and convincingly explained in terms of genetic strategy and game theory. This book merits Setian attention as a more modern treatment of the ideas discussed in #16H."

16P. *The Lucifer Principle: A Scientific Expedition into the Policies of History* by Howard Bloom. NY: Atlantic Monthly Press, 1995 (ISBN 0-87113-532-9). (TOS-4) MA: "This historical/sociological book is an argument for Bloom's thesis: that 'evil is a by-product of nature's strategies for creation, and is woven into our most basic biological fabric' (the 'Lucifer Principle'). He further postulates that the LP applies even more to at the group level (what he calls the 'superorganism'), and that this is what actually matters in the course of history. In talking of 'evil' Bloom means no theological concept, but rather the social impulsive, emotional, destructive, and aggressive features of [principally but not just] human social groups. He case-studies several historical episodes to show that 'progress results from this pain' rather than from more tranquil times. Somewhat Hegelian, somewhat oversimplistic - but not without its point. Bloom's credentials are somewhat elusive: 'member of the NY Academy of Science, the American Psychological Society, and the American Political Science Society'."

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F16A. *Batman*. 1989. Michael Keaton, Jack Nicholson, Kim Basinger. Directed by Tim Burton. MA: "This began as an attempt to bring #16N to the screen, and succeeded at least in capturing the *noir* atmosphere of its *Metropolis*-like architecture and urban decay. Michael Keaton's Batman is convincing, but not nearly as savagely psychotic as in #16N. This film came close to being a horrific masterpiece, but at some point it was decided to cast Jack Nicholson as the Joker and play that role for comic relief, presumably to make the film acceptable to youthful audiences. The historic Joker was a malevolent fiend in whose *risus sardonicus* death-grin there was nothing the least amusing."

F16B. *20,000 Leagues Under the Sea*. Walt Disney, 1954. Disney Video #15VS. James Mason, Kirk Douglas, Paul Lukas, Peter Lorre. MA: "A thoroughly excellent

translation of #16C to a motion picture, less the extensive scientific/oceanographic instruction which Verne packed into his novel. [On the other hand, there are many lingering camera shots of underwater attractions, so Disney's interest in naturalism is upheld.] Disney also changed Verne's rather unimaginative, spindle-shaped *Nautilus* into a magnificent metal 'monster' whose moonlight charges at hapless warships are one of the screen's most dramatic sequences. Atomic energy was still a thing of awe when this film was made, as can be seen from the drama accorded the *Nautilus'* atomic reactor, the design of Nemo's Vulcania laboratories, and the final atomic explosion."

F16C. *Apocalypse Now [Redux]*. 1979. Francis Ford Coppola. Marlon Brando, Martin Sheen, Robert Duvall. MA: "Loosely adapted from Joseph Conrad's *Heart of Darkness*, this film is a sort of *Caligula* of the Vietnam War: Much of what it shows is in fact historically accurate, but in a single collage it appears so stark, obscene, and insane that the viewer tends to dismiss it as merely a baroque satire. Brando portrays an American Special Forces colonel whose obsession with the war leads to his alienation from the ethical rituals expected by the U.S command structure; Sheen is the captain sent to assassinate him. We are left to wonder why the destruction of human life sanctioned by governments is 'good', while that lacking such sanction, even if apparently justified by circumstances, is 'bad'."

Category 17: The Gift of Set

Das Geschenk von Set
as of February 26, 2003

Sometime between the Lower-Paleolithic Period (about 800,000 years ago) and the Middle-Paleolithic (about 100,000 years ago), the proto-human brain underwent a mutation directly contrary to the objective-universal laws of natural evolution. Between *Pithecanthropus Erectus* and *Cro-Magnon* the cranial cavity almost doubled in size - from about 900 cc to about 1,700 cc. Darwinian evolutionists are completely unable to explain this development and therefore deal with it in texts by simply glossing over it. The Temple of Set does not.

17A. *Childhood's End* by Arthur C. Clarke. NY: Harcourt, Brace & World, Inc., 1953. [Deutschland: WU: 34/16-683] (TOS-3) (LVT-1) MA: "A most fascinating - and delightfully diabolical - speculation on the Gift of Set that, in a more abstract version, was later brought to the screen as *2001: A Space Odyssey* [see #F17A.] The eventual sequel to that film, *2010*, broke no new ground; what more was there to say?" J. Lewis VI°: "Is there another book by man which describes the Gift of Set in better 'fiction'?"

17B. *The Eternal Man* by Louis Pauwels and Jacques Bergier. NY: Avon Books #380-16725-150, 1972. [Deutschland: *Die Entdeckung des ewigen Menschen - Die Umwertung der Menschheitsgeschichte durch d. phantastische Vernunft*, Wilhelm Heyne Verlag (Nr. 7009), München, 1975] (TOS-1) MA: "There are a great many sensationalistic paperbacks on the market dealing with 'startling discoveries concerning human history and prehistory'. The Setian may browse among them at will, picking and choosing substantive data for further investigation. This book, by the dynamic duo who brought you #4B and #22B, is, however, a unique item."

17C. *Lifetide* by Lyall Watson. NY: Simon & Schuster, 1979. (TOS-3) MA: "Dr. Watson, an anthropologist who is only very slightly 'tainted' by his interest in phenomena that polite academia carefully avoids, is the author of #22D and #22Q as well. Here he discusses scientific evidence for the extra-terrestrial origins of life on Earth and attempts to describe the development of the phenomenon of self-consciousness through purely-natural means. It is a valiant attempt. He stumbles, however, on certain features (such as the working vertebrate eye) that cannot be explained by evolution, and finally he is forced to admit that there is something beyond the natural order at work. In an effort to avoid taking the plunge into theology, he coins the term 'lifetide', a sort of neo-version of the 'vitalism' used as an escape-valve for inconvenient facts by hard-core Darwinists. An excellent book for seeing just how far science can go in beating its head against the door of non-natural tampering with the human intellectual equation."

17D. *The Ordeal of Change* by Eric Hoffer. NY: Perennial Library #P-110. [Deutschland: *Die Angst vor dem Neuen*, Rowohlt-Verlag, Hamburg, 1968 (WU: ZC-751-288)] (TOS-1) MA: "This book is listed specifically because of its included essay 'The Unnaturalness of Human Nature', which is brilliantly conceived."

17E. *The Neck of the Giraffe: Darwin, Evolution, and the New Biology* by Francis Hitching. NY: New American Library (Mentor) #0-451-62232, 1982. (TOS-3) MA: “The recent attack on accepted Darwinian theories of evolution and natural selection by religious fundamentalists has prompted a few brave natural scientists and biologists to question some of the ‘sacred cows’ in the field of evolution. Evolution as a principle stands up to the most exacting tests, but some of the Darwinian sub-assumptions are found not to. There are ‘gaps’ in the fossil record between major species - for example, between early invertebrate sea creatures and ancient fishes. And between fish and amphibians. And between the reptile & the mammal jaw. How could the hyper-intricate human eye have evolved through ‘intermediate stages’? Hitching then launches into a careful discussion of mutation, genes, and cellular coding, after which he analyzes the best arguments the creationists have to offer. While dismissing creationism as ridiculous, he agrees with British Museum palaeontologist Colin Patterson: ‘They [the creationists] didn’t have the right answers, but they certainly asked a lot of the right questions.’ In addition to a 4-page bibliography of technical works, Hitching provides an additional 4-page annotated bibliography of introductory reading, keyed to points brought out in the chapters of his book. If you intend to think or talk about evolutionary theory, this book should be considered TOS-1; if you don’t, then TOS-3.”

17F. *The Body Electric: Electromagnetism and the Foundation of Life* by Robert O. Becker, M.D. and Gary Seldon. NY: William Morrow, 1985. (TOS-3) MA: “Becker is an orthopedic surgeon who gradually uncovered a number of correlations between electromagnetic phenomena and the behavior of living tissue. In this tightly argued and well-documented book, he discusses human brain evolution and behavior in terms of past and present EM field influences, as well as the more general effects of EM radiation on living beings. This book is reviewed in detail in *Runes* #III-3. From the text: ‘Francis Ivanhoe, a pharmacologist and anthropologist at two universities in San Francisco, made a statistical survey of the braincase volume of all known Paleolithic human skulls, and correlated the increase with the magnetic field strength & major advances in human culture during the same period. Ivanhoe found bursts of brain-size evolution at about 380-340,000 years ago, and again at 55-30,000 years ago. Both periods correspond to major ice ages, the Mindel & the Wuerm, and they were also eras when great cultural advances were made - the widespread domestication of fire by Homo Erectus in the early Mindel, and the appearance of Homo Sapiens Sapiens (Cro-Magnon peoples) and gradual decline of Neanderthals (Homo Sapiens) during the Würm ...’ [See also #19I/J.]”

17G. *The Rise of Life* by John Reader. (LVT-3) J. Lewis VI°: “Published as a coffee-table book, this history of life from the time of core formation 4.5 billion years ago through the present day is highly readable. Within its pages can be found evidences of the Gift of Set as life moves from one-celled presence to the succeeding rulers of the Earth. Keep an eye out for this one; it is worth its \$15.95 price, though it can be found for less at book warehouses.”

17H. *Shadows of the Mind: A Search for the Missing Science of Consciousness* by Roger Penrose. Oxford: Oxford University Press, 1994 (ISBN: 0-19-853978-9). (TOS-4) MA: “Penrose is a Professor of Mathematics at Oxford, and this book is a strongly scientific effort to ‘get at’ the thing called ‘consciousness’ - which Penrose ultimately acknowledges cannot be attributed to the physical machinery of the brain, nor of any artificial intelligence systems in existence. It remains scientifically elusive. An interesting

feature of this book is Penrose's discussion of what he calls the 'Platonic Universe, in which mathematical concepts and truths inhabit an actual world of their own, that is timeless and without physical location'. Penrose sketches his discussion in terms of the *interrelationship* of this 'Platonic U' with the 'Physical U' of scientific observation (the Temple of Set's 'objective universe') and the 'bridge' of the 'Mental U' of observing/reflecting intelligences."

17I. *The Tangled Web: Biological Constraints on the Human Spirit* by Melvin Konner, Ph.D., M.D.. NY: Holt, Rinehart & Winston, 1982. (TOS-3) Patty Hardy IV°: "A thoughtful and cautious study of human nature, particularly its destructive facets, from a biological perspective. The author realizes that humans are oddly transitional, and calls for self-knowledge guided by a sense of wonder. He fears the political misuse of behavioral biology, but he fears ignorance still more." DW: "Magistra Hardy suggested this book for Category #16, Magister Ronald L. Barrett for #17. Konner is currently Professor of Anthropology at Emory University, jointly appointed to the Department of Psychiatry at the Emory School of Medicine."

17J. *Flow: The Psychology of Optimal Experience* by Mihaly Csikszentmihalyi. NY: Harper & Row, 1990. (TOS-1) DW: "If the crisis of 1975 had not caused the rapid change from *Indulgence* to *Xeper*, but things had happened gradually, we would have Csikszentmihalyi's concept of *Flow*. The way to happiness lies not in mindless hedonism but in mindful challenge. This is about the art of obtaining happiness by learning to control the psyche and seeking new challenges for the self. It is about *Xeper*, written from the perspective of a non-magician. A great book, and one that you can give to your nonSetian friends."

17K. *The Stars my Destination* by Alfred Bester. Various editions beginning 1956. (TOS-5) DW: "Gulliver Foyle is lost in space, floating away from the wrecked rocket. He discovers a great secret, and in using it changes the world forever. What he does is to put the secret into the right hands, and by giving it away accomplishes his goals from the meanest to the greatest. It provides a better look at Revelations 13:13, and reveals the real reason why the Temple of Set is a scary organization. 'Gully Foyle is my name,/ And Terra is my nation./ Deep space my dwelling place,/ The stars my destination.'"

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F17A. *2001: A Space Odyssey*. MGM/United Artists, 1968. MGM/UA VHS #MV700002. (12-1022). Screenplay by Stanley Kubrick and Arthur C. Clarke. Directed/produced by Kubrick. (LVT-1) MA: "As noted in #17A, the conceptual roots for *2001* go back 1-1/2 decades to *Childhood's End*, though this was [for obvious religious reasons] not advertised with the film's release. Even so it is surprising that the film did not draw fire from conventional religion, its theme being that mankind is essentially an experiment on this planet by an alien intelligence. The simple device of changing the 'Devil' Karellen [or Set] to a Golden Sectioned monolith made the plot sufficiently abstract to be non-threatening. Besides, most audiences were less interested in the Nietzschean/Setian implications of the film than they were with HAL the computer [supposedly more advanced than IBM, so his name was created by 'the next higher letter'], space scenes with Strauss waltzes, and the final 'stargate trip' scene. Seen through Setian lenses, *2001* remains a beautiful essay on the Gift of Set." J. Lewis VI°: "The

message of *2001* took many a person around many a mulberry bush on its arrival on the theater circuit. I saw it shortly after its release while in the company of several Christian brothers and priests, and grew weary of hearing the monolith being described as ‘God’. They missed the point completely: The monolith served as a god-like instrument, but readers of #17A get a far better picture of what was actually occurring. [Setians attending Set-VIII visiting Universal Studios got to see HAL and the *Discovery* during the holiday. The monolith was not available at the time, but we managed to interact with the real thing later on during the Conclave.]”

F17B. *Five Million Years to Earth*. British, 1968. DW: “This sci-fi adventure in the Quatermass series shows the Gift of Set in a thriller format. Workers unearth a spaceship (powered by an inverse pentagram) in a remote part of London (named ‘Hob’s End’ after the Devil said to have appeared there in ancient times). It’s part of a Martian plot: The Martians look like ‘demons’ (an idea reused in #F19C2), and they’re coming back through a Remanifestation of their ideas. Sadly Satan loses, but this is a great treat for Pylon film night.”

Category 18: Life and Death

Leben und Tod

as of February 26, 2003

To the profane, life and death are automatic, inevitable, and unalterable. Hence they take the influence of the life/death continuum on human affairs for granted. To the magician, life and death can be influenced and eventually controlled altogether. The Victor Frankenstein of yesterday becomes the genetic engineer of tomorrow. New forms and mutations of life will become possible, death may cease save through accident, and the Self may evolve into a Self-contained state of existence unhampered by a physical shell chained to the entropy of the objective universe. *Xeper*.

18A. *The Immortalist* by Alan Harrington. NY: Avon Books #380-00201-125, 1969 [recently revised and updated]. (TOS-3) MA: "In this brilliant book Harrington argues that the presence and the fear of death are root causes for much if not all of human behavioral characteristics. Non-human animals cannot conceptualize and anticipate death, hence are not governed by it. Harrington then catalogues the surprising number of ways in which death-awareness grips human philosophy, presents data on efforts to arrest death, and finally ventures hypotheses concerning a non-death-obsessed environment. A scientific rejection of the Osirian ethic. I originally reviewed #18A in the Church of Satan's newsletter *The Cloven Hoof* #V-1: 'The Secrets of Life and Death', reprinted as Appendix 71 in #6N and also available in the Order of the Trapezoid section of the Intranet."

18B. *The Immortality Factor* by Osborn Segerberg, Jr. NY: Bantam Books #553-08183-195, 1974. [Deutschland: WU: 25/12684] (TOS-4) MA: "This is a somewhat more technical approach to the questions addressed in #18A, with emphasis on the physiological aging/ regeneration processes [see also #17F's discussion of this], the creation of life, and ecological implications of a controlled life/death environment [cf. *Logan's Run*]. Well-researched & argued."

18C. *The Book of Opening the Mouth* by E.A. Wallis Budge (Trans.). NY: Benjamin Blom, 1972. (TOS-5) MA: "The Spell for Life Unbounded by Time, caricatured as the 'Scroll of Thoth' in the classic Boris Karloff film *The Mummy*. As with other TOS-5 codes, this text is not to be read or used casually or irresponsibly. The motion picture *Deathdream* (Quadrant/Impact Films, 1972) can give you a good idea of what can happen when you tinker with necromancy without appreciating the consequences of 'success'."

18D. *Our Eternity* by Maurice Maeterlinck. NY: Dodd, Mead & Co., 1914. (TOS-4) MA: "A revision and expansion of Maeterlinck's 1911 essay 'Death'. The highest form of inductive logic directed towards the major issues of existence and survival of the egocentric consciousness after material death. Key to the effectiveness of #18C. [Maeterlinck is also the author of #21.]"

18E. *The Mysteries of Life and Death: An Illustrated Investigation into the Incredible World of Death* by Professor Keith Simpson, OBE, FRCP, FC Path, et al. NY: Crown (Crescent Books, 1980). (TOS-3) MA: "At first glance this appears to be a rather morbid 'coffee-table' book, but it soon becomes apparent that it is quite a bit more. For one thing, the contributing authors are among the most respectable and distinguished in their fields, which range from philosophy and criminal psychiatry to pathology and

forsenics. Here is the entire concept of death for you to examine: mythology, physiological aspects, psychological considerations, and cultural legacy. There are chapters on assassination, disease, the soul, strange & bizarre funeral & entombment practices, suicide, artistic influences, war, etc. After you get over feeling queasy [the photographs & illustrations pull no punches], you will be fascinated to discover just how little you actually knew about the phenomenon of death [hence life], and just what the limits of human knowledge concerning it happen to be.”

18F. *The Savage God: A Study of Suicide* by A. Alvarez. NY: Random House, 1972. [Deutschland: *Der grausame Gott*, Verlag Hoffman u. Campe, Hamburg, 1974] (TOS-3) MA: “An incisive, objective, and empathetic investigation into the psychology of suicide, accompanied by a survey of suicide themes in historical literature. Said the *New York Times* of this book: ‘To write a book about suicide - to transform the subject into something beautiful - this is the forbidding task that Alvarez has set for himself; he has succeeded!’”

18G. *The Jewel of Seven Stars* by Bram Stoker. NY: Kensington Publishing Corp (Zebra Books #416), 1978 (originally published by Rider & Company, UK, 1912). (TOS-5) MA: “After writing *Dracula* Stoker set out to do for ancient Egyptian magic and immortality what he had done for medieval vampirism, and *JSS* was the result - certainly his second greatest creation. Though well-received in England, *JSS* remained almost unavailable and unknown in the USA until this small paperback firm brought out this edition. The book recounts the story of Queen Tera, a mysterious sorceress of old Khem, one of whose hands was seven-fingered. Superstitiously hated and feared by the ordinary priesthoods and court cliques, Tera used her arts to discover the great spell for immortality drawn from the Seven Stars of the Thigh of Set, and enchanted it into her tomb through the Xepera-shaped Jewel of Seven Stars. Subtly, sensitively, Stoker evokes in the Initiate reader the success and triumph of Tera - though to the uninitiate it will seem that she failed. [See also my “My Last Three Books” in *Scroll #XVIII-2*, April 1992.] See #F18A.”

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F18A. *Blood from the Mummy's Tomb*. Hammer Films. MA: “Recently restored/released on DVD [with some informative and amusing interviews with cast & crew]. Despite its lurid title, it is actually a film version of Bram Stoker’s *The Jewel of Seven Stars* - and a much more faithful treatment of the novel than the later and better-known Charlton Heston remake *The Awakening*. The only irritant is the ending: Whereas Stoker’s novel ends on a romantic, mystical note, *BMT* concludes [as does *Awakening*] with a ‘monster movie shock scene’ completely absent in the original. Cast includes Andrew Keir, Valerie Leon, James Villiers. Directed by Seth Holt. See #18G.”

Category 19: The MetaMind

Der Metamind

as of February 26, 2003

The Æon of Set heralds the expansion and extension of Elect minds into yet a third stage of intellectual evolution - a point of perspective as far removed from that of mankind as mankind's is from Pithecanthropus. [No doubt the prospect will seem as incredible to humans as a forecast of their Coming Into Being would have seemed to Pithecanthropus.] Many phenomena casually called "ESP" are in fact the first symptoms of what may be termed the Metamind. Setians should gain an understanding of the human mind's characteristics, physiology, and potential - then apply Metamental experiments to appropriate situations. "The most exhilarating thing in the world, I think, is the ability of the Setamorphic Metamind to correlate all its contents."

19A. *The Philosopher's Stone* by Colin Wilson. NY: Warner Paperback Library #0-446-59213-7, 1974. (TOS-1) MA: "A novel concerning the Metamind - with a Lovecraftian accent. A more intellectual treatment of the theme than Wilson's better-known #7E [although #7E has a more colorful plot]. An expansion on much of the historical and bibliographical data in #19A may be found in Wilson's earlier book *The Outsider* (Boston: Houghton Mifflin Company, 1956). Subsequently Wilson wrote #4A and became thoroughly confused when he tried to explain the Metamind as a natural phenomenon."

19B. *The Psychology of Man's Possible Evolution* by Peter D. Ouspensky. NY: Alfred A. Knopf, 1969. [Deutschland: *Die Psychologie des möglichen Menschen*, Barth-Verlag Bern, Edition Pleyaden, Berlin, 1981] (COS-1) (TOS-1) (SHU-1) AL: "Should be read especially by those members whose magical ability is hampered by flaws in their balance factor." MA: "A series of lectures which explain the Gurdjieff approach to the concept better than G. himself was able to do. If you're unfamiliar with G., see *Gurdjieff* by Louis Pauwels (NY: Weiser, 1972). See also the section on G. in #4A." DW: "This is a great book for Pylons to discuss - one lecture per meeting. For those who catch the Gurdjieff bug, I recommend that they later read Ouspensky's *In Search of the Miraculous* (NY: Harcourt, Brace & World, 1949)."

19C. *The Fourth Way* by Peter D. Ouspensky. NY: Random House (Vintage), 1957. [Deutschland: *Der Vierte Weg*, Sphinx Verlag, CH-Basel, 1983] (TOS-4) MA: "An advanced commentary in the form of questions and answers concerning the material covered by #19B. The greatest value in both this book and #19B lies in the subsequent **practice** and **use** of the techniques by the magician."

19D. *Tao of Jeet Kune Do* by Bruce Lee. Burbank: Ohara Publications, 1975. (TOS-4) Lee: "To realize freedom, the mind has to learn to look at life, which is a vast movement without the bondage of time, for freedom lies beyond the field of consciousness. Watch, but don't stop and interpret, 'I am free' - then you're living in a memory of something that has gone. To understand and live **now**, everything of yesterday must die."

19E. *The Brain Revolution* by Marilyn Ferguson. NY: Bantam Books #553-08412-225, 1975. [Deutschland: *Die Revolution der Gehirnforschung*, Olten-Verlag, Freiburg, 1981 (WU: 31/8398)] (TOS-3) MA: "An easy-to-read summary of the physiology of the brain to the extent that it is mapped. Well-researched and documented. This book is an excellent jumping-off point for further investigations. An especially interesting section describes the weaknesses and vulnerabilities of the brain to physical and psychological stimuli or deprivation. In other words, the mind is affected by the body more than most persons realize. This is important to the magician in control both of self and of others."

19F. *Physical Control of the Mind: Towards a Psychocivilized Society* by José M.R. Delgado, M.D. NY: Harper and Row (Harper Colophon Books), 1969. [Deutschland: *Gehirnschrittmacher. Direktinformation durch Elektroden*, Ullstein-Verlag, Frankfurt, 1971 (WU: 22/11-115)] (TOS-4) MA: "Delgado, Professor of Physiology at Yale University, is one of the most distinguished authorities in the field of Electrical/chemical Stimulation of the Brain (ESB). This book is necessarily dated, but it is so well-written that it deserves to be perused as a preface to more recent works on the subject. In various sections of the text, Delgado discusses ESB techniques and experiments, clinical & psychological applications of ESB, the definition of the mind and 'soul' as distinct from the brain, and the many ethical issues involved in such a line of research. For a discussion of the Central Intelligence Agency's ESB experiments, see *Operation Mind Control* by W.H. Bowart (NY: Dell #0-44016755-8, 1978). See also *The Search for the 'Manchurian Candidate'* by John Marks (NY: Times Books, 1979). See also #19X."

19G. *The Psychology of Anomalous Experience* by Graham Reed. Boston: Houghton Mifflin Company, 1974. (TOS-4) MA: "Reed is Professor of Psychology at Canada's York University. This book addresses unusual, irregular, and puzzling experiences - déjà vu, illusions, delusions, hallucinations, etc. - in terms of the mind's normal psychological processes of gathering, monitoring, processing, and storing information. Drawing from the *Existenz* of Jaspers (#16B) and others who have stressed the distinction between the form and content of psychological experience, Reed approaches the border between psychology and philosophy. An extremely useful reference text for the magician attempting to identify valid mental vs. Metamental impressions."

19H. *The Roots of Coincidence* by Arthur Koestler. NY: Vintage Books #V-934, 1972. [Deutschland: *Die Wurzeln des Zufalls*, Scherz-Verlag, München, 1972 (WU: 22/3196)] (TOS-3) MA: "The debate over the sense/nonsense of parapsychology rages on. To date Psi has not yet been proven to standards of scientific law, but then neither have a great many other interesting and useful phenomena. In their anxiety to gain academic respectability, parapsychologists have been easy victims for the Uri Gellers and other opportunists and fringe-occultists. This book by Koestler cuts through all the confusion and discusses the concepts of telepathy, psychokinesis, precognition, ESP, and clairvoyance in a rational and logical context. Subsections relate the concepts to Einsteinian theories of physics and fields, and to the controversial theories of Lamarck and Kammerer. Selected theories in this book were later tested by Koestler, and the results were compiled as *The Challenge of Chance* by Alister & Robert Hardie and Koestler (NY: Vintage Books #V-393, 1975). The physical, physiological, philosophical, and metaphysical conclusions drawn by Koestler from his cumulative research are set forth in his *Janus: A Summing Up* (NY: Random House, 1978), recommended as a complement to the aforementioned earlier works."

19I. *Design for Destiny* by Edward W. Russell. NY: Ballantine Books #23405, 1971. (TOS-3) -and-

19J. *The Fields of Life: Our Links with the Universe* by Dr. Harold Saxon Burr. NY: Ballantine Books #23559, 1972. (TOS-4)

MA: "During a period of more than forty years, Burr and his colleagues at the Yale University School of Medicine conducted research that indicated the existence of electrodynamic fields surrounding an permeating living entities. Even more interesting was the evidence that these fields can be 'mapped', and that changes in the fields can be used for diagnostic purposes. [See also #17F.] #19J is Burr's own account of his research; it is both more technical and more scholarly than #19I (which is a deliberately sensationalized speculation on the possible implications of the L-field theory). Accordingly #19J may be considered a work of scientific calibre, while #19I is more along the lines of 'food for thought'. For example, #19I hypothesizes the existence of similar fields for thought ('T-fields'), which might be a way out of the difficulty of justifying ESP in terms of energy required for electronic transmission. Normal electrical thought impulses are too weak to pass through the skull, much less the air beyond."

19K. *The Game of Wizards: Psyche, Science, and Symbol in the Occult* by Charles Ponce. Baltimore: Penguin Books #3864, 1975. (TOS-3) MA: "Ponce is a member of the C.G. Jung Foundation for Analytical Psychology [see also #14C]. In this book he attempts to formulate the connection between the human psyche and the 'occult', and on the whole he is successful. The reader will note the influence of #19I/J in his methodology. Ponce's only problem is that he is a neo-Cabalist; hence he hangs himself by one foot from the Tree of Life. His book is interesting and provocative nevertheless."

19L. *Propaganda: The Formation of Men's Attitudes* by Jacques Ellul. NY: Vintage Books #V-874, 1973. (TOS-3) MA: "Between objective truth and the subjective individual lies **interpretation**, and the deliberate manipulation of this interpretation is called 'propaganda'. This book defines the concept, illustrates its social applications & effects, and evaluates its psychological consequences in a careful, scholarly manner. [For a specific discussion of the use of propaganda in religion, see William Sargent's *Battle for the Mind: A Physiology of Conversion and Brainwashing* (NY: Harper & Row Perennial Library #P-231, 1957).]"

19M(1). *The Crack in the Cosmic Egg* by Joseph Chilton Pearce. NY: Washington Square Press #41648-0, 1971. (TOS-3) (SHU-1)

19M(2). *Exploring the Crack in the Cosmic Egg* by Joseph Chilton Pearce. NY: Washington Square Press #83118-6, 1974. (TOS-3) (SHU-2)

MA: "A philosophical exploration into the human body's ability, both conscious and unconscious, to alter objective reality, with both physiological and philosophical [don Juan, Christ, etc.] case studies. Necessarily Pearce investigates the conceptual processes involved in 'thinking' and finds that the entire body - not just the 'roof brain' - is involved in the process. Many actual principles applicable to ritual magic, ESP, and PK phenomena may be uncovered, if only to the extent of a crack, in these intriguing works. [Cf. also #19I/J.]"

19N. *The Deep Self* by John C. Lilly, M.D. NY: Warner Books #33-023, 1977. (TOS-5) MA: "Lilly achieved prominence [or notoriety] as the principal proponent of, and experimenter with the sensory deprivation tank during the last two decades. This book summarizes and analyzes the findings of his earlier books and reports, and offers practical

guidance concerning the construction and use of isolation tanks. Lilly, who along with his work was portrayed in the 1980 film *Altered States*, comments: ‘In the province of the mind, what one believes to be true either is true or becomes true within certain limits. These limits are to be found experientially and experimentally. When the limits are determined, it is found that they are further beliefs to be transcended. In the province of the mind, there are no limits. The body imposes definite limits.’”

19O. *A New Model of the Universe* by Peter D. Ouspensky. NY: Alfred A. Knopf, 1931 [reprinted Random House (Vintage Books), 1971]. [Deutschland: *Ein neues Modell des Universums*, Sphinx Verlag, CH-Basel, 1986] (TOS-3) MA: “A series of essays addressing various problems of esoterica according to what Ouspensky calls the ‘psychological method’. He surveys many Eastern and Western cultural traditions, together with modern scientific principles, in an attempt to find common threads. The title of the book is somewhat misleading, because the book does not comprise an integrated argument towards a particular conclusion. [The title is actually that of one of the included essays.] I would recommend #19B and #19C first, after which one will be sufficiently familiar with Ouspensky’s idiom to derive the greatest benefit from his essays.”

19P. *Behavior Control* by Perry London. NY: Harper & Row, 1969. (COS-3) AL: “A Satanic glimpse into the very near future. As this book was too hot for most markets, it might be difficult to obtain.”

19Q. *The Myth of Mental Illness* by Thomas S. Szasz. NY: Dell Publishing Co., 1961. [Deutschland: *Geisteskrankheit - ein moderner Mythos*, Walter Verlag AG, CH-Olten, 1972] (COS-3) AL: “A scathing indictment against the Judæo/Christian glorification of weakness and inadequacy which has fostered the psychic vampire. A fine book by a courageous writer.”

19R. *The Manufacture of Madness* by Thomas S. Szasz. NY: Dell Publishing Co., 1970. [Deutschland: *Die Fabrikation des Wahnsinns*, Fischer Taschenbuch Verlag, Frankfurt, 1972] (TOS-3) MA: “An incisive comparison of the philosophy and methods of the medieval Inquisition with those of the modern mental health profession, specifically with reference to involuntary mental hospitalization. Szasz is an M.D. who is motivated by outrage at what he perceives as unethical practices within his profession. In this volume he explains how an initial, tacit decision is made to consider a deviant - as an ‘Other’ (i.e. something less than a ‘normal’ human being), whereupon any social, religious, or humanistic rights that ‘normal’ humans have may be denied him with impunity. Once accorded ‘Other’ status, the unfortunate victim becomes the helpless plaything of the society and its officials. In this sense a medieval person accused of witchcraft, a concentration-camp inmate, and a member of contemporary society declared legally insane are all ‘Others’. For a series of historical readings illustrating the progress of this phenomenon, see Szasz’ *The Age of Madness* (NY: Doubleday Anchor Books, 1973).”

19S. *The Secret of the Golden Flower* by Thomas Cleary (Trans.). San Francisco: HarperSanFrancisco, 1991 (ISBN 0-06-250193-3). (TOS-3) MA: “A classic of Chinese Taoism describing the process of the attainment of transcendental existence by the means of creating a mandala from the personal subconscious. An oriental approach to the premises of #19M, as well as being a key influence in the magical philosophy of W.B. Yeats [see #10H]. This new translation corrects errors in the previous translation by

Richard Wilhelm (London: Routledge & Kegan Paul Ltd, 1931. [Deutschland: *Das Geheimnis der goldenen Blüte*, Diederichs-Verlag (Gelbe Reihe), Köln, 1986 (WU: 36/16-812)].”

19T. *Wilhelm Reich: Life Force Explorer* by James Wyckoff. Greenwich, Conn.: Fawcett Publications #449-00586-095, 1973. [Deutschland: *Wilhelm Reich*, Boadella, Scherz-Verlag, München, 1981] (TOS-3) MA: “A thoughtful, carefully researched, and succinct biography of Reich, including synopses of his various theories. An excellent ‘first book’ to read to become acquainted with this 20th-century ‘Dr. Frankenstein’.” Roland Winkhart IV°: “Dieser Titel ist ein Alternativvorschlag zum engl. Titel. (Anm.)” MA: “For a more detailed account of Reich’s controversial theory of life energy, see Ola Raknes, Ph.D., *Wilhelm Reich and Orgonomy* (Baltimore, Maryland: Penguin Books #A1472, 1971). [Deutschland: *Wilhelm Reich und die Orgonomie*, Fischer Taschenbuch Verlag (Nr. 6225), Frankfurt, 1973] See also #14A, as well as my *Cloven Hoof* article ‘The Frankenstein Legacy’ [reprinted as Appendix 75 in #6N].”

19U. *An End to Ordinary History* by Michael Murphy. Los Angeles: J.P. Tarcher [distributed by Houghton Mifflin], 1982. (TOS-4) MA: “Like many other works on this list, this book is an iceberg-tip. The entire field of parapsychological research in the Soviet Union and other communist countries has long lain under a blanket of semi-suppression - not because such research is discredited, but rather because it is considered a potentially vital state secret. Since the publication of Ostrander & Schroeder’s *Psychic Discoveries Behind the Iron Curtain* in 1970, there hasn’t been much written outside of obscure technical material [which is fine for the Temple’s archives but inconvenient for individual Setians’ libraries]. #19U is a novel, but derives much of its ‘fiction’ from Murphy’s extensive experience in this field in collaboration with the ‘Transformation Project’, a San Francisco-centered data base of human consciousness evolution. See also *Jacob Atabet* by the same author. Murphy is co-founder of California’s famous Esalen Institute at Big Sur.”

19V. *The Soulsucker* by Ted Sabine. NY: Pinnacle Books, 1975. (TOS-3) Robertt Neilly IV°: “The main character in this novel **has** a functioning Metamind. Its understanding of the human mind enables it to convey mental suggestions to humans, including bodily sensations, moods, and time & sense perception.”

19W. *Mind Wars* by Ron McRae. NY: St. Martin’s Press, 1984. (TOS-3) MA: “An update to *Psychic Discoveries Behind the Iron Curtain* with a military flavor, written not by scientists but by one of Jack Anderson’s sensationalistic journalists. Nevertheless this is a rather impressively researched and written book, packed with data found nowhere else outside of classified government research reports. McRae analyzes the ‘remote viewing’ experiments conducted amongst much fanfare & big bucks by the Stanford Research Institute [see #20] and concludes [as I do] that their results are unconvincing. Excellent chapter entitled ‘The Need to Believe’ on wishful thinking concerning Psi phenomena. The debunking of phony psychics like Uri Geller is treated. The chapter on the ‘First Earth Battalion’ is zany; its deletion would have improved the book. There is an excellent 12-page bibliography, listing both classified and unclassified sources.”

19X. *Acid Dreams: The CIA, LSD and the Sixties Rebellion* by Martin A Lee and Bruce Shlain. NY: Grove Press, 1985. [Deutschland: WU: B-58-887] (TOS-3) MA: “This is an oversize/345-page paperback which takes the reader on a behind-the-scenes tour of

the psychedelic/hippie/new left culture of the United States ... interrelated with the covert drug exploration, money laundering, and clandestine dealing programs of the private and public sectors. It is a tour to leave even the most cynical & suspicious Satanist thoroughly stunned at the calculating 'machinery' operating behind the apparently-innocent peace/love movement of the '60s/'70s. This story does not devalue the genuine idealisms of some of the more visionary and idealistic people described in #4K, but it **does** show that every silver cloud has its dark lining - to rearrange the aphorism a bit! In this case the lining was/is a very dark one indeed."

19Y. *Psychic Warfare: Fact or Fiction?* by John White (Ed.). Wellingborough, Northamptonshire: The Aquarian Press, 1988 (ISBN 0-85030-644-2) (Distributed in the U.S. by the Sterling Publishing Company, 2 Park Avenue, New York, NY 10016). (TOS-3) MA: "This is a collection of articles by McRae (#19W), Bearden (#20K), Ebon (#5D), and several other authors/researchers who have specialized in this field. White, former Director of Education for the Institute of Noetic Sciences (an ESP/metaphysics-oriented think-tank loosely affiliated with the Stanford Research Institute [see #2O & #19W] and the Transformation Project [see #19U]), adds concluding chapters of his own dealing with the possible nature of 'psychic energy' and the 'psychic warfare' attributed to Nazi Germany. White confesses he is no closer to a 'smoking gun' of ESP than others who have written on the subject, but he invokes the work of Russell (#19I) and Burr (#19J) as most promising in this direction. A good survey of the current literature in this fascinating field."

19Z. *The Philosophy of Horror, or Paradoxes of the Heart* by Noel Carroll. NY: Routledge (ISBN 0-415-90216-9), 1990. (TOS-4) MA: "Why is 'horror' as a feature of fiction so enduring and appealing? What exactly is it? These are the questions which Carroll, an Associate Professor of Philosophy [and Theater] at Cornell University set out to answer in this complex and precise text. Drawing from ancient Classical tragedies as well as from the latest 'slasher/gore' films and novels of the present era, Carroll establishes that this fascination is as much a normal psychological need as an affectation or deviation from the norm. A carefully-reasoned, well-written, and heavily-documented study, displaying Carroll's fine academic background in the field of philosophy."

19AA. *The Will: Its Nature, Power, and Development* by William W. Atkinson. London: L.N. Fowler & Co., 1915. (TOS-3) Leon Wild II: "Will is a faculty often taken for granted by magicians. Will is more than desire and intent. This book is an introduction fo the development and use of will. The book has an essentially pragmatic 'new' psychological basis. The nature of will is discussed, to include desire, decisiveness, and action. The active will (or volition) is the aim of the book's exercises, which are useful for concentration and visualization development. Atkinson's will description almost goes as far as GBM, and is certainly useful in LBM concepts, in that the imagination creates patterns or mental molds which the will subsequently causes to manifest. Recognizing and countering negative marks of the will are also discussed."

19AB. *Luck* by Nicholas Rescher. NY: Farrar, Straus, Giroux, 1995. (TOS-1) DW: "This book is an enlargement of Rescher's 1989 Presidential Address to the American Philosophical Association on the topic of 'luck'. This is a very readable 30-year study of the effects, benefits, and perceptions of randomness in human life. A great cross-read to #6I."

19AC. *The Psychic Battlefield: A History of the Military-Occult Complex* by W. Adam Mandelbaum. New York: St. Martin's Press, 2000 (ISBN 0-312-20955-X). (TOS-3) MA: "A methodical and thoughtful survey of psychological and quasi-parapsychological warfare techniques and experiments during the past 5,000 years. The only weak point of the book is a little too much 'wishful thinking' on the subject of 'remote viewing', though it can be argued that Mandelbaum is essentially just reporting on what was a long, expensive, and profoundly stupid snipe-hunt by the U.S. government. One section of the 'Cast of Characters' chapter deals with 'one of the darker denizens in the history of the military-occult complex', Lt. Colonel Michael Aquino. It's always nice to be appreciated."

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F19A. *Forbidden Planet*. MGM, 1956. (12-1035). Leslie Nielsen, Anne Francis, Walter Pidgeon, Robby. (LVT-2) MA: "In the middle of the 50s, MGM reared back and produced this first big-budget 'intellectual' space opera, drawing from Freudian theories of the *ego* & *id*, salted with a bit of Shakespeare's *Tempest*, and peppered with the most charming robot since Gort. The design of the spaceship and even the casual uniforms of the crew were all forerunners of the original *Star Trek* television series. The plot centered around an ancient, highly-civilized race (the Krel), who had succeeded in expanding their mental powers almost to infinity. They were destroyed, however, by the *id*-monsters of their subconscious minds - a process which Walter Pidgeon, as a human scientist, comes all too close to repeating." J. Lewis VI°: "*Forbidden Planet* has deliberate parallels with Shakespeare's *The Tempest*. The island is transformed into a planet, the magician Prospero is a scientist living alone on the planet with his daughter, and Ariel has taken on a metallic shell as Robby the Robot. The story is entertaining in its own right; those familiar with *The Tempest* will find it even more so. For the Setian the greatest lessons in it are those of the power of the mind. Evolution does not cast away those parts of ourselves we now have under control. It takes the darker parts along on the journey and accentuates their power should they be loosened. The Initiate heading for eternity should give *Forbidden Planet* an evening of his time."

F19B. *Altered States*. 1980. (19-1170) William Hurt, Blair Brown, Charles Haid. Director: Ken Russell. MA: "Adapted from the novel by Paddy Chayefsky, which in turn was loosely modeled on real-life experiments and experiences recorded by John Lilly in #19N. A wild and weird trip through the 'final frontiers' of the mind, by humans not quite ready to venture there yet. Hurt/Lilly resolves, he proclaims in a crowded bar, to identify and define the human soul ... 'and I'm going to **find** the fucker!' He eventually does."

F19C. *Doctor Who*. (LVT-3) J. Lewis VI°: "The question of man's abnormal mental evolution is one that has puzzled him since the time he began to realize his difference. The question is addressed by the Temple of Set in 'Genesis III', in the papers of the Priesthood of Set and the *Book of Leviathan*. It has also appeared in science-fiction. *Doctor Who* has shown three such ventures into the question:"

F19C1. *The Demons*. "Jon Pertwee's Doctor entered into *The Demons* to give viewers an action-filled show with a little something for everyone. An ancient barrow, the Devil's Hump, found near the quaint village of Devil's End, is being opened by an archaeologist. [The gossip center of the village is the pub known as the 'Cloven Hoof', appropriately enough.] This *Doctor Who* story had witchcraft, hypnosis, a Satanic cult headed by Mr. Magister [the Master masquerading as the new rector], the gadgetry of

which Pertwee is so fond to this day, and a gigantic creature with cloven hooves, horns, fangs, and the whole nine yards. This dæmon, Azal, stayed behind in 100,000 BCE as a representative of his race, awaiting the day man would become sufficiently advanced to awaken him and allow the dæmon to judge whether mankind had responded to the subtle nudges given him by the dæmons and therefore was fit to rule his planet with the dæmons' scientific knowledge; or whether the race should be wiped out as a failure. The strategy of the two Time Lords is fascinating to watch. After all, for what purpose did Set instill the Black Flame in man? I doubt he would close his experiment by dropping the entire human race in the rubbish bin as Azal decides to do. No need to; mankind is quite capable of wiping itself and its planet out of existence without the aid of aliens. *The Dæmons* was released in black and white and is still visually stunning. The rumor among *Doctor Who* enthusiasts is that there is a color version of the show out there somewhere, last known to be at some undisclosed location in Canada.”

F19C2. *Image of the Fendahl*. “‘Like one who on a lonely road doth walk in fear and dread, and having turned once, turns no more his head because he knows a frightful fiend doth close behind him tread.’ That charming little piece of poetry by Coleridge formed the beginning of the Fendahl script, a science-fiction/horror story commencing with the murder of a hiker by an unknown monster in a dark wood and proceeding to a study being done on an ancient human skull unearthed in Kenya in 1984 CE, an inverse pentagram making up a congenital anomaly in its makeup. The secrets of the skull unfold as the Doctor (Tom Baker) and Leela discover it to be a link with the Fendahl, an æons-old force which lives through absorbing life and is therefore the personification of death. The suggestion in the story is that the Fendahl bred a certain genius in man to enable him to eventually grow so sophisticated as to open the gates for the force. This is another of the shows complete with it all: witchcraft, one of the explanations of ESP, an evil cult at work in the midst of it all, and the Doctor working to save mankind as those he seeks to help go out of their way in their attempts to kill him. *Image of the Fendahl* is a story which deviates from the reasons we suspect man to have the Gift of the Black Flame, but it does explore via fiction the darker alternatives.”

F19C3. *The City of Death*. “The explosion of a Jagaroth spaceship on the prehistoric planet Earth of 400,000,000 BCE splinters its pilot, Scaroth, into identical selves who are scattered throughout time. Each self is in contact with the others, and each strives to push the advancement of mankind up to a point at which, like the other two parallel shows, the alien can benefit from the upward leaps. In the case of Scaroth, the goal is to finally bring about men of intelligence sufficient to create a time machine which will allow him to return to the original disaster and halt it. The Doctor (Tom Baker) stops the Jagaroth pilot, but only just in the nick of time; had he succeeded in reversing his original mistake, man would never have evolved from the primeval soup affected by the radiation released on the ship's explosion. In *The City of Death*, *Image of the Fendahl*, and *The Dæmons*, there was a common theme: An outside intelligence altered the genetic makeup of that which would become man, and for a definite reason. Only Azal is clinical about the task and so comes closest to Set's own plans. The obligatory threat to mankind would have left viewers with an uneasy feeling of incompleteness in its absence.”

F19D. *Meetings with Remarkable Men*. British, 1979. (53-7173) Peter Brook, Director. Terence Stamp, Athol Fugard, Dragan Macksimovic. DW: “Based on Gurdjieff's memoirs of the same name (NY: E.P. Dutton, 1969), this deals with G.'s trek through Asia and Africa in search of Truth. It reveals many things and is worth repeated viewings. Of special note is the concept of resonance in the scene of the singing contest, and the old

Persian metaphor of 'going to Egypt', which means working through mastery of this world as one's first test. A good video for Pylon Movie Night in conjunction with #19B."

Category 20: The Four (?) Dimensions

Die vier (?) Dimensionen

as of February 26, 2003

The philosophy of measurement is a fascinating field. How can and should we estimate, assign, and evaluate boundaries, categories, and phenomena both within and without? "Freedom," said Winston Smith in 1984, "is the freedom to say that $2+2=4$ " ... whereupon the magician O'Brien convinced him that $2+2=5$. The point is that only one who can **define** measurement is truly free; the Masons illustrate this by defining "God" as the "great architect" or "Geometer" of the Universe.

20A. *The World of Measurements* by H. Arthur Klein. NY: Simon & Schuster, 1974. (TOS-3) MA: "A 735-page 'encyclopaedia of measurements', so beautifully written that it is as intriguing and entertaining as a good novel. But there is technical material here too, so expect to do some hard thinking as you read. Major sections on measurement philosophy, time, mass, light, thermodynamics, radiation, electronics, pressures, densities, waves, fields, and nuclear disintegrations - to name but a few. As Mr. Spock would say: 'Fascinating!'"

20B. *The Nature of Time* by G.J. Whitrow. NY: Holt, Rinehart & Winston, 1972. (TOS-3) MA: "This magnificent little book covers almost every possible aspect of time - relative, absolute, linear, circular, and otherwise. Again it is highly readable; one need not have a Ph.D. in Physics to understand its arguments and explanations. 189 pages."

20C. *The Timetables of History* by Bernard Grun. NY: Simon & Schuster, 1979 [periodically updated; look for most recent edition]. [Deutschland: *Kulturfahrplan*, Werner Stein, Herbig Verlagsbuchhandlung, München, 1976] (TOS-3) MA: "This giant book consists of a single, continuous chart [by page] correlating mankind's achievements in history/politics, literature/theater, religion, philosophy & learning, visual arts, music, science/technology/growth, and daily life from 5000 BCE to the present. Superbly comprehensive and an invaluable aid in understanding the conditions of civilization surrounding key stages in human historical development. [For a fascinating tour of some key interrelationships in human progress, you might enjoy James Burke's *Connections* (Boston: Little, Brown & Co., 1978), the book version of the BBC television series of the same name. The title refers to the often obscure and intricate processes by which some important modern technology began several centuries ago as a number of scattered, seemingly unimportant discoveries.]" Roland Winkhart IV°: "Grun scheint 'nur' der Herausgeber der USA-Ausgabe zu sein (Anm.)"

20D. *Man and Time* by J.B. Priestley. NY: Crescent Books, 1964. (COS-3) AL: "A beautifully done book which explains many sound theories of space and time. Very usable information."

20E. *Body Time* by Gay Gaer Luce. NY: Bantam Books #553-07455-150, 1971. [Deutschland: *Körperrythmen*, Hoffman & Campe, Hamburg, 1973 (WU: o. Signatur, nur im Lesesaal)] (TOS-3) MA: "A most thorough and readable book explaining the time-cycles of various features and functions of the human body. Virtually indispensable for advanced operations of Lesser and Greater Black Magic, whose effectiveness often hinges

on the physical state of being of both the magician and the subject. Included is an exhaustive bibliography on each major topic treated.”

20F. *Infinity and the Mind: The Science and Philosophy of the Infinite* by Rudy Rucker. NY: Bantam New Age Books #0-553-23433-1, 1982. [Deutschland: WU: 32/10-092] (TOS-4) MA: “From the author’s preface: ‘This book discusses every kind of infinity: potential and actual, mathematical & physical, theological & mundane.’ It does exactly that. Rucker is a Professor of Mathematics, so can deal with the very heavyweight mathematical concepts and formulæ involved in this subject. Fortunately for the non-mathemagician, he also has the gift of explaining [most] things in non-math-jargon. Even so, you’re in for some very heavy thinking if you tackle this book. It starts out fairly conversationally, but before you know it you’re floundering around in: temporal & spatial infinities, Pythagoreanism, Cantorism, transfinite numbers (from Omega to Epsilon-Zero & Alephs), infinitesimals & surreal numbers, Gödel’s Incompleteness Theorem, robot consciousness, set theory, transfinite cardinals, etc. Just to irritate you, each chapter concludes with a selection of problems and paradoxes illustrating the aspects of infinity covered therein. For example: ‘If infinitely many planets exist, then every possible planet would have to exist, including a planet exactly like Earth except with unicorns. Is this necessarily true?’ See what I mean?”

20G. *Other Worlds: Space, Superspace, and the Quantum Universe* by Paul Davies. NY: Simon & Schuster #0-671-42232-4, 1980. (TOS-4) MA: “One of the most lucid and [comparatively] non-technical explanations of quantum mechanics. Davies discusses subatomic & superspace, mind/ matter, the nature of reality, waves & particles, holes & tunnels in space, Möbius strip phenomena, etc. Davies is Professor of Natural Philosophy at the University of Adelaide, South Australia. The book makes two assumptions that I personally find questionable: the ‘Big Bang’ and Einstein’s theories of relativity. Nevertheless there is a lot of analysis here that does not hinge on these two sacred cows, and in any case it is virtually impossible to find an otherwise-first-rate physics text that doesn’t bow and scrape before them. [Word has it that scientists of 1522, who knew the Earth is flat, assumed that Magellan made it all the way around by crawling across the bottom.]”

20H. *The Philadelphia Experiment: Project Invisibility* by William L. Moore & Charles Berlitz. NY: Fawcett Crest Books, 1980. [Deutschland: *Das Philadelphia Experiment*, Zsolnay Verlag, A-Wien, 1979] (TOS-3) (TRP-3) MA: “One day in October 1943, so the story goes, the destroyer *U.S.S. Eldridge* vanished into a green fog, appeared for a few seconds at Norfolk, Virginia, and then reappeared at Philadelphia - the result of an ‘experiment gone wrong’ in ship-invisibility by the U.S. Navy. The poor old Navy has spent forty years denying that anything like the so-called ‘Philadelphia Experiment’ ever happened, but unfortunately there is a growing accumulation of evidence that **something** took place - perhaps not visual invisibility or dimensional transportation, but something more along the line of an effort to mask the radar/electronic ‘footprint’ of the vessel through the generation of powerful magnetic fields. If, as #17F and #19I/J maintain, the human body and mind are seriously affected by electromagnetic fields, intense damage could have been done to those on board the *Eldridge* and indeed to anyone in its vicinity. One would prefer to think that the Navy wouldn’t cover up such a mishap, but the monkey-business presently going on with Project Sanguine [see *Runes* #III-3, review of #17F] makes one wonder. #20H is definitely not a ‘nut book’, but rather a careful, logical

recounting of the author's long and often frustrating efforts to uncover the truth [or lack thereof] behind what has become one of the more famous legends of *Outer Limits*-type research. #20H is reviewed in *Runes* #IV-2. [See also the fictionalized but very well done film *The Philadelphia Experiment* (Thorn EMI VHS cassette #TVA-2547, 1984).]" T.E. Bearden [in #20K]: "Reversing or lowering the electrogravitational charge is controlled by biasing the ground potential on the ensemble pattern transmitters, which can even be on-board the vehicle itself ... You can float metal ... You can even 'dematerialize' or 'teleport' it. The Philadelphia Experiment may have been real after all. If so, the test ship and its personnel were 'blasted' into this strange realm ..."

20I. *Tesla: Man Out of Time* by Margaret Cheney. Englewood Cliffs, New Jersey: Prentice-Hall, 1981. (TOS-3) (TRP-3) MA: "Few turn-of-the-century scientists are more colorful, accomplished, and controversial than Nikola Tesla, the inventor of radio, pioneer of alternating current, namesake of the Tesla Coil, colleague of Einstein, and all-around 'mad scientist' *par excellence*. This lively biography, basis for a Tesla profile in *Runes* #I-2, not only tells his tale but also raises many questions [and proposes some answers] about the nature of electromagnetic energy. Extensive notes and recommendations for further reading & correspondence are included."

20J. *The Command to Look: A Formula for Picture Success* by William Mortensen. San Francisco: Camera Craft Publishing Co., 1945 [originally published 1937]. (TOS-3) (TRP-3) MA: "Although ostensibly a manual for the most enticing layout of photographic work, this small book was held by Anton LaVey to be among the most crucial for an appreciation of the artistic and audio/visual principles employed in the early Church of Satan and Order of the Trapezoid. It prescribes three elements for the CTL: impact, subject interest, and participation. It further suggests four types of visual patterns which contribute to the CTL: the diagonal, the S-curve, triangular combinations, and the dominant mass. In *Runes* #IV-3/May 1986 Stephen Flowers V°/GM reviews *CTL* in detail. Its principles were invariably utilized in Anton LaVey's own artwork [examples in #6M, #6N and *Satanis: The Devil's Mass*]." DW: "The connection between Mortensen and the 'obscene angles' of Frank Belknap Long & H.P. Lovecraft was made in the short story 'The Sorcerer's Jewel' by Tarleton Fiske (Robert Bloch) in *Strange Stories* magazine (Feb 39). 'Mortensen, of course, is the leading exponent of fantasy in photography; his studies of monstrosities and grotesques are widely known.' The story, one of the hidden roots of the Order of the Trapezoid, is reprinted in *Mysteries of the Worm* by Robert Bloch (2nd Ed. 1993, Oakland: Chaosium - see #7J)."

20K. *Fer-de-Lance: A Briefing on Soviet Scalar Electromagnetic Weapons* by Thomas E. Bearden. Ventura: Tesla Book Company, 1986. (TOS-4) (TRP-4) Bearden: "Scalar electromagnetics is an extension of present electromagnetics (EM) to include gravitation. That is, it is a unified **electrogravitation**, and, what is more important, it is a unified **engineering** theory. Its basis was initially discovered by Nikola Tesla. Western scientists are familiar only with directed-energy weapons where fragments, masses, photons, or particles travel through space and contact the target to deliver their effects. However it is possible to focus the **potential** for the effects of a weapon through spacetime itself, in a manner so that mass and energy do not 'travel through space' from the transmitter to the target at all. Instead ripples and patterns in the fabric of spacetime itself are manipulated to meet and interfere in and at the local spacetime of some distant target." MA: "This spiral-bound book can be ordered directly from the TBC. Write to

them at P.O. Box 1685, Ventura, CA 93002 for a current price list. Bearden is a retired U.S. Army Lieutenant Colonel with 29 years' experience in air-defense systems. He holds a Master's degree in nuclear engineering, and is presently a senior scientist with a major aerospace company."

20L. *The Power of Maps* by Denis Wood. NY: Guilford Press, 1992. (TOS-3) Patty Hardy IV°: "The science and history of cartography illustrate all the subtlety involved in the objectification of experience: Beneath the cool, factual surface of 'the map' boils a stew of political conflict, psychological manipulation, and technical compromises."

20M. *Number Words and Number Symbols: A Cultural History of Numbers* by Karl Menninger. NY: Dover, 1992. (TOS-3) Patty Hardy IV°: "Number is one of the most powerful tools humans apply to their experience, and like language itself is often taken for granted. Cross-cultural and historical inquiry can hint at the strengths, weaknesses, and limits of the tools we have inherited."

20N. *Keys to Infinity* by Clifford A. Pickover. NY: John Wiley & Sons, 1995. (TOS-3) DW: "An introduction to very large and infinite numbers, fractals, vampire numbers, leviathan numbers, and other mind-stretching ideas. Chapter 6 is a discourse on the probable future history of computing, fractals, and the nature of Nephthys co-written with myself. Clifford is an IBM Fellow at the T.J. Watson Research Center. For his computer graphics work he received first prize in the 1990 Beauty of Physics Competition."

20O. *The Demon-Haunted World: Science as a Candle in the Dark* by Carl Sagan. NY: Random House, 1996. (TOS-3) Robert Moffatt IV°: "This is a spirited defense of the scientific method and skeptical thinking. The occult world is the standing target for people wanting to sell bad thought for money. The Setian needs to be armed against the forces of ignorance which pursue such exploitation. As Sagan remarks, 'Those who have something to sell, those who wish to influence public opinion, those in power, a skeptic might suggest, have a vested interest in discouraging skepticism.'"

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F20A. *The Philadelphia Experiment*. New World Pictures/Thorn Video #TVA-2547, 1984. Michael Pare, Nancy Allen. Executive Producer: John Carpenter. MA: "No one was more surprised than I to see Hollywood pick up the Philadelphia Experiment as the subject for a science-not-so-fiction movie. Though advertised and represented as sci-fi, *PE* reeks with references to the actual (?) event, with the *U.S.S. Eldridge* correctly named and even a spoken reference to 'Project Rainbow' - the reputed code name for the actual PE. Portrayals of the PE occur only at the very beginning and very end of the film; in the middle is a purely dramatic-license romance to give the movie something to take up 2 hours with. [Don't waste time with *Philadelphia Experiment II*.]"

F20B. *The Cabinet of Dr. Caligari*. 1919. Werner Krauss, Conrad Veidt. MA: "The first and most famous of the interwar German Expressionist films, containing highly-distorted representations of rooms, streets, and buildings. The effect of these distorted sets upon the viewer is startling, illustrating the degree to which we depend upon our instincts for normal/Euclidean geometry for our sense of order and mechanism in the cosmos."

F20C. *The Golem*. 1920. Paul Wegener. MA: “Hans Poelzig, an Expressionist artist & architect who had designed Berlin’s Grosses Schauspielhaus for Max Reinhardt in 1919, combined the non-Euclidean angles and planes from *Caligari* with his own expertise in lighting to create sets that seemed to writhe and crawl with a life of their own, so much so that the humans - and even the Golem - seem mere accessories to the more insidious drama of the houses and streets of the Prague ghetto.”

Category 21: The Future

Die Zukunft

as of February 26, 2003

An effective magician must be able to move within and influence the fourth dimension as well as the first three. Such skill involves understanding and applying the principles which define and govern past periods of focus within the time-continuum, together with both passive analysis and active manipulation of the future. Time-Magic as employed by the Temple of Set may involve either Greater Black Magic techniques [referred to as Erotic Crystallization Inertia (ECI) techniques by Anton LaVey; see *Runes* #II-6] or Lesser Black Magic technology. The following selections include some of the more sophisticated futurological thinking in conventional society - as well as a few experiments-gone-wrong from *The Outer Limits* ["There is nothing wrong with your television set ..."]

21A. *The Future* by Gerald Leinwand (Ed.). NY: Pocket Books #671-80316-6-195, 1976. (TOS-2) MA: "An anthology of selected readings concerning the future, selected by the Dean of the School of Education, City University of New York. Included are articles and extracts by such futurologists as Asimov, Orwell, Huxley, Clarke, Kahn, Reischauer, Toffler, and Skinner. Most of the contributions discuss developments of the near future which can be interpolated more or less reliably, but there are some long-range speculative essays as well. A good introductory work."

21B. *The Last Days* by Anthony Hunter. London: Anthony Blond Ltd, 1958. (COS-3) AL: "A fairly scarce work from England which explains the workings of the prophets of doom who prey upon their followers' fears that the world will end, tidal waves, earthquakes, etc."

21C. *Mankind at the Turning-Point* by Mihajlo Mesarovic and Eduard Pestel. NY: E.P. Dutton & Co., 1974. [Deutschland: *Menschheit am Wendepunkt*, Deutsche Verlags-Anstalt, Stuttgart, 1974 (WU: 24/14815)] (TOS-3) MA: "This is the second major book sponsored by the Club of Rome [the first being Meadows' *The Limits to Growth*]. It expands upon and updates the data in *Limits* and responds to critics. Far more sophisticated than the sensationalist 'doomsday' books that sprang up following the appearance of *Limits* (which Raghavan Iyer, author of #16F and a member of the Club of Rome himself, told me was deliberately sensationalized in order to 'shock' the public - which of course it did)."

21D. *War in 2080: The Future of Military Technology* by David Langford. NY: William Morrow & Co., 1974. [Deutschland: WU: B-39-249] (TOS-3) MA: "Langford is a physicist and science-fiction devotee [#7D], and he applies his skills in both areas in this excellent work. Topics treated include fission & fusion bombs, concepts of nuclear warfare, death rays (lasers, grasers [gamma-ray lasers], antimatter projectors, particle beams), orbital battlegrounds, geological warfare, ecological warfare, and human & non-human warfare in space. A good theoretical background study for #22N. For a specialized discussion of space warfare probabilities and possibilities, see also *Space Weapons/Space War* by John W. Macvey (NY: Stein & Day, 1979)."

21E. *The Next Ten Thousand Years* by Adrian Berry. NY: Mentor Books, 1974. [Deutschland: *Die grosse Vision*, Econ-Verlag, Düsseldorf, 1975] (TOS-3) MA: “This is **definitely** long-range! An optimistic challenge to the ‘doomsday’ books that followed *Limits to Growth*, and a scientific scenario for survival within the Solar System with technological aid. Well-argued, with consideration given to the many influential factors. Nevertheless Berry seems excessively confident in the ability of the masses of humanity to cooperate in egalitarian ‘master plans’.”

21F. *Foundation/Foundation and Empire/Second Foundation* by Isaac Asimov. NY: Avon Books, 1951. [Deutschland: *Das galaktische Imperium*, Deutscher Bücherbund, Stuttgart, 1981 (WU: 31/11530)] (TOS-4) MA: “Brilliant trilogy of the future, based upon Asimov’s concept of ‘psychohistory’. This concept and others introduced in the text inspired certain aspects in the original design of the Temple of Set. In late 1982 Asimov published a sequel to the original trilogy - *Foundation’s Edge* - which I reviewed in *Scroll of Set #IX-3*, which in turn was commented upon by Asimov. The series was merged with Asimov’s robot series [cf. #15D] in *Foundation and Earth* (NY: Doubleday, 1986), in which the ultimate justification for mankind’s galactic unification is considered to be the eventual invasion of the Milky Way Galaxy by denizens from other galaxies. [Too late, Isaac - see #22N.]”

21G. *Metropolis* by Thea von Harbou. NY: Ace Books #441-52831-125, 1927. (TOS-5) MA: “An Expressionistic portrait of a negative utopia in which humans are controlled by machines - save for one Black Magician (Rotwang). The novel from which Fritz Lang’s classic UFA film was made, and the basis for many electronic/audio-visual ritual techniques employed by the Church of Satan and further developed by the Temple of Set. A *King in Yellow* of science-fiction, preserved today through the personal efforts of Forrest J Ackerman. To understand *Metropolis* in the context of German Expressionist cinema, see *The Haunted Screen* by Lotte E. Eisner (Berkeley: University of California Press, 1973). [See #F21A.]”

21H. *Political Science and the Study of the Future* by Albert Somit. Hinsdale, Illinois: Dryden Press, 1974. (TOS-3) MA: “This is a theoretical text with accompanying case studies, and it is primarily valuable for its explanation and illustration of various social forecasting techniques, including: social physics (ideological theories, logistics curves, Kondratieff cycles), economic forecasting, demographic extrapolation, technological change, structural certainties, operational codes, operational systems, structural requisites, overriding problems, prime movers, sequential development, accounting schemes, scenarios, and decision theory. Another good introductory work without social science emphasis is Edward Cornish’s *The Study of the Future* (Washington, D.C.: World Future Society, 1977).”

21I. *Engines of Creation: The Coming Era of Nanotechnology* by K. Eric Drexler. NY: Anchor Books, 1986 (paperback 1987). (TOS-3) Patty Hardy IV^o: “Nanotechnology is a fledgling field of engineering that involves manipulation of matter on a molecule-by-molecule basis. This book is addressed to laymen, and ponders the limits of human ability to transform the natural order. **This** is the science perfected by the Krell in *Forbidden Planet*. Drexler’s analysis of possible responses to technologies of radical risk, ‘Strategies and Survival’, is worth skimming even if one is not interested in nanotech itself. Setians with training in physics or chemistry may want to seek out the published version of

Drexler's doctoral dissertation. Drexler is a graduate of MIT and a Visiting Scholar at Stanford."

21J. *A Quick & Dirty Guide to War* by James F. Dunnigan & Austin Bay. NY: William Morrow, 1985+. [Deutschland: WU: B-56-805] (TOS-3) MA: "This heavy-duty paperback is subtitled 'Briefings on Present and Potential Wars', and that pretty well sums it up. As depressing as it is to admit, the world continues to move away from international peace and cooperation and closer to a kind of 'tolerable/continuous state of war', and - by geographic area - this book provides 'intelligence briefings' to tell you what is most likely to hit the fan where [if it isn't already doing so]. Regularly updated, so look for the latest edition. This project is an attempt by the authors to overcome the short-sightedness of most press coverage, and to tell you about things **before** they happen. Jammed with facts and data: political forecasting of the most substantive kind."

21K. *Futurehype* by Max Dublin. NY: Penguin, 1989. (TOS-2) DW: "This book shows not only the short-sightedness of prophecy but its use as a way of ruling institutions. Dublin charts the rise of futurologists and the profound effect prophecy has on politics, business, education, the military, and the health-care system. The Setian has learned not to follow the RHP religious prophet, but also needs to see how futurologists may similarly limit social choices."

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F21A. *Metropolis*. UFA, 1926. (10-2030) Fritz Lang, director. (LVT-5) MA: "See discussion under #21G above." James Lewis VI°: "Lang's silent film remains one of the early and best of those with a Black Magician. Rotwang's machinations are a *King in Yellow* of the cinema. Audiences then were not prepared for the world with which Rotwang would have replaced their own. Already wages were insufficient for the needs and wants of most; the thought of a robotic army able to take over the city of Metropolis was an unpleasant reminder of that which could happen to themselves. The story ended with the defeat of Rotwang, and all through a chance happening, that of Maria's escape from his dark old house into the freedom of the city's streets. Had she not made the escape, the robotrix would have triumphed and it may be that its admirers would have rallied to save her from the angry mob of workers. What could have been makes for intriguing speculation."

Category 22: Toward the Unknown Region

In die Richtung der unbekanntenen Region

as of February 26, 2003

“Darest thou now, O soul,
Walk out with me toward the unknown region,
Where neither ground is for the feet nor any path to follow?”
- Walt Whitman

“Where no terrestrial dreams had trod
My vision entered undismayed,
And Life her hidden realms displayed
To me as to a curious god ...”
- Clark Ashton Smith

“Let’s go!”
- Paul Kantner, Captain, Jefferson Starship

“It was very expensive to make the first *Star Trek* motion picture, roughly \$44 million. That’s equal to the cost of sending two Apollo space missions to the Moon.”
- Patrick Stewart, Captain, Starship *Enterprise*

22A. *The Cosmic Connection* by Carl Sagan. NY: Dell Publishing Company #3301, 1973. [Deutschland: WU: 25/8786] (TOS-3) MA: “Dr. Sagan was Professor of Astronomy & Space Studies and Director of the Laboratory for Planetary Studies at Cornell University. In this collection of essays he examines mankind’s prospects for a space-oriented culture, touching upon everything from intelligent dolphins to scenarios for communication with extra-terrestrials. While adhering to high standards of scientific precision, the book is as conversational as the writings of Asimov. Hence it is a pleasant introduction to ‘space-consciousness’. Also highly recommended is Sagan’s *Cosmos* (NY: Random House, 1980), the book version of the PBS television series *Cosmos*. And catch that series if you can. Sagan’s a little rough on Pythagoras, who he feels gave science a bum steer in the direction of intuition & mysticism instead of Aristotelian ‘scientific method’. Shows what old turtle-neck knows about Pythagoras - and Aristotle! But I’ll forgive him this lapse, because the other episodes of the series - and his genuine love for space/ecology - are so admirable.”

22B. *Impossible Possibilities* by Louis Pauwels and Jacques Bergier. NY: Stein & Day, 1971. (TOS-3) MA: “Again, from that dynamic duo who brought you #4B and #17B, a collection of data concerning non-Earthbound phenomena of a similar non-nature. Chapters on astronomical techniques, Soviet space research, extra-terrestrial intelligence, electronic brains, matter/ antimatter, genetic research & engineering, quasars, ‘black holes’, and the artificial creation of life.”

22C. *Worlds-Antiworlds: Antimatter in Cosmology* by Hannes Alfvén. San Francisco: W.H. Freeman & Co., 1966. [Deutschland: Kosmologie u. Antimaterie, Umschau-Verlag, Frankfurt, 1967 (WU: 17/6645)] (TOS-4) (SHU-3) MA: “Alfvén is a Nobel Prize recipient; member of the Royal Institute of Technology, Stockholm; and Professor of Physics at the University of California, San Diego. In this 100-page book he explains the origin of the Universe through the fission of plasma into primal matter and

antimatter. Chapters deal with the actual construction of galaxies & star systems, the errors in the 'steady-state' and 'Big Bang' theories, the physics of matter/ antimatter and plasma particles, the development of the metagalaxy, and the effects of relativity. In short: How the Universe **really** works. [See also my review of #22C, 'Genesis II' in the *Cloven Hoof*, reprinted as Appendix 57 in #6N.]”

22D. *Supernature* by Lyall Watson. Garden City, NY: Doubleday, 1978. [Deutschland: *Geheimen Wissen: das Natürliche, das Übernatürliche*, S. Fischer-Verlag, Frankfurt, 1977 (WU: 28/5127)] (TOS-3) (SHU-3) MA: “If magic involves the use of principles for which there are not yet scientific laws, then this book [by the author of #17C] is a guide to the Twilight Zone between magic and science. Watson’s goal is to force science to admit that it still cannot account for everything in a wide variety of fields; hence it should not shy away from unorthodox theories and hypotheses. Specific chapters cover cosmic laws & their impact upon Earthly organisms, life fields, brain-wave research, biophysics, PK, ESP, witchcraft, time measurement, and precognition. An extensive and sophisticated bibliography is appended for those interested in detailed investigations into specific areas. See also #22Q, Watson’s equally-brilliant update to #22D.”

22E. *The Key to the Universe* by Nigel Calder. NY: Penguin Books #005065.5, 1977. [Deutschland: *Schlüssel zum Universum: d. Weltbild d. modernen Physik*, Verlag Hoffmann und Campe, Hamburg, 1981 (WU: 31/6780)] (TOS-3) MA: “This is the book-version of the BBC television documentary of the same name. Chapters 1-4 explore recent breakthroughs in particle physics (quarks, neutrinos, muons, etc.), and chapters 5-6 analyze and speculate upon the impact of these discoveries on our scientific understanding of cosmic forces. Calder and his sources are essentially committed to Einsteinian partial relativity and the 'Big Bang' theory of Universal creation, so you may find it helpful to assess the implications of chapters 1-4 in light of #22C.”

22F. *Intelligent Life in the Universe* by Carl Sagan and I.S. Shklovskii. San Francisco: Holden Day, Inc., 1966. (TOS-4) MA: “Long before Sagan (#22A) was invited to assemble the *Cosmos* documentary series, he was intrigued by the subject of this book. This is a collaboration between him and one of the most eminent astronomers of the Sternberg Astronomical Institute, Soviet Academy of Sciences, Moscow. The presentation is a synthesis of physics, biology, chemistry, and cosmology, and the abundance of technical data may be confusing to the layman. For the serious investigator, however, the same feature is a welcome change from the unsupported speculations of many pseudoscientific works on the same subject.”

22G. *Worlds Beyond: A Report on the Search for Life in Space* by Ian Ridpath. NY: Harper & Row #TD251, 1967. (TOS-3) MA: “Still the most comprehensive summary of scientific endeavors in this field. Well-written and lavishly illustrated with photos and diagrams. Considerable detail concerning projects such as Ozma, SETI/CETI, Blue Book, Orion, and Cyclops. The tone of the book is conservative. There is no irresponsible speculation, and the data can be relied upon.”

22H. *Extra-Terrestrial Intelligence: The First Encounter* by James L. Christian (Ed.). Buffalo: Prometheus Books, 1976. (TOS-3) MA: “A social science counterpart to #22F, this book consists of a series of speculative essays by distinguished science-fiction writers, scientists, philosophers, and [of course!] Mr. Spock. A pleasant, provocative, and

informative anthology on the subject.”

22I. *Space Shuttle* by the Lyndon B. Johnson Space Center. Washington, D.C.: NASA, 1976. (TOS-3) MA: “Much has been written about the space shuttle program. This is NASA’s official booklet on the subject and is a clean, clear, uncluttered presentation for the reader seeking the basic facts.”

22J. *Enterprise* by Jerry Grey. NY: William Morrow, 1979. (TOS-3) MA: “This is an excellent summary of the space shuttle program and its implications for research, colonization, etc. by the U.S. Vice-President of the International Astronautical Federation & Administrator of Public Policy for the American Institute of Aeronautics and Astronautics. Comments Isaac Asimov: ‘This book is the story of the real beginning of the space age, how it came about, and what it will lead to. It is the story of real people who made dreams come true and are utterly revolutionizing space flight - and humanity - in doing so. And it is told by someone who has **lived** the story.’”

22K. *Space Settlements: A Design Study* by Richard D. Johnson and Charles Holbrow (Eds.). Washington, D.C.: NASA, 1977. (TOS-3) MA: “Popular books such as Gerard O’Neill’s *The High Frontier* have made space colonization a fad and the victim of a good deal of emotional journalism. This NASA study - a companion volume to #22I - is a refreshingly practical analysis. Appropriate technical data are included.”

22L. *The Cycles of Heaven: Cosmic Forces and What They are Doing to You* by Guy L. Playfair and Scott Hill. NY: St. Martin’s Press, 1978. (TOS-3) MA: “If #22D sparks your curiosity, this is a good follow-up book on the general subject of force-field influences upon the human body and consciousness: radiation, sound & light waves, gravitational fields, etc. Compare #22L’s discussion of the human ‘energy body’ with the theories set forth in #19I/J.”

22M. *Moon Madness* by E.L. Abel. Greenwich, Conn.: Fawcett Publications #0-449-13697-3, 1976. (TOS-3) MA: “This is one of the more comprehensive of a number of ‘lightweight, semi-scientific’ books discussing the Moon’s various influences - from mythological to physiological - on the human organism. Included are chapters/ sections on time, blood, sex, women, maternity, plants, diseases, mental illness (including lycanthropy), suicide, lunambulism, electricity, and magnetism.”

22N. *The Dark Side* by Michael A. Aquino. San Francisco: Temple of Set, 1977 etc. (TOS-5) MA: “An epic set in the Andromeda Galaxy and featuring the characters of the film *Star Wars*. An early version of one section (‘Secret of Sith’) appeared in *Famous Monsters of Filmland* #148. An essay on various magical themes inspired by the original motion picture but strictly disconnected from *The Empire Strikes Back* and/or *Return of the Jedi*. Helpful preparatory reading: Everything else on this reading list [especially items marked TOS-5].” Available in .pdf format at: <http://www.xeper.org/maquino/index.html>

22O. *Pioneering the Space Frontier* by the National Commission on Space. NY: Bantam Books #0-553-34314-9, 1986. (TOS-3) MA: “In format this is a companion volume to #22I & #22K, but in content it is an assessment of the U.S. space program at present and an argument for its expansion into a trans-orbital and planetary emphasis. NASA’s reliance upon the space shuttle, coupled with increasing military interest in and

possible influence over the shuttle program as a component of SDI research has put more distant space-exploration efforts at a serious disadvantage: exploration of the Moon, the planets, interplanetary probes, etc. The National Commission on Space is a blue-ribbon panel of 15 space-exploration enthusiasts. This book is a good 'state-of-the-art' assessment which tells the reader what **is** and **would be** possible if the U.S. and other nations would resolve to move space-exploration forward. Whether the present fixation on Earth-orbital programs will yield to this more ambitious prospectus is unclear at this time."

22P. *Faster Than Light: Superluminal Loopholes in Physics* by Nick Herbert. NY: New American Library, 1988 (ISBN: 0-453-00604-3) (TOS-4) (SHU-3) Robert Menschel IV^o: "A very readable survey of current scientific studies and explorations into the speed of light and faster-than-light travel and/or communication. Fairly simple discussions of theories concerning the speed of light and areas in which this limit may be bypassed."

22Q. *Beyond Supernature: A New Natural History of the Supernatural* by Lyall Watson. NY: Bantam (ISBN 0-553-34456-0), 1988. (TOS-3) MA: "This book reflects Watson's continuing efforts as a biologist to refine the propositions he introduced in #22D fifteen years previously. It was the purpose of #22D, he remarks, 'to create a sort of demilitarized zone into which both scientists and enthusiasts could go without abandoning either their sense of proportion or their sense of wonder'. #22Q is divided into three general sections: Life, Mind, and Planet. The first deals with such topics as coincidence, order, imagination, organisms, identity, & natural selection. The second addresses bioelectricity, mind fields, biofeedback, social communications & phenomena, & extra-bodily phenomena. The third investigates poltergeists, PK/ESP, paranthropology, Psi, parapsysics, pararchæology, and Earth-as-Gaia (Earthmind). 'What we need,' he concludes, 'is a slightly broader definition of reality: one which includes the possibility of certain things happening when humans are involved. A definition that is not so exclusive; one less inclined to dismiss certain things as impossible, and better able to deal with what actually happens in terms of probability rather than outright and unreasonable denial.'"

22R. *Hamlet's Mill* by Giorgia de Santillana & Bertha von Dechend. Boston: Godine. (TOS-3) DW: "A little easier to find than #22B. A good study of the effect of the **idea** of the cosmos on mankind's development and meaning-making activities."

22S. *The Millennial Project: Colonizing the Galaxy in 8 Easy Steps* by Marshall Savage. NY: Little Brown & Co., 1994. (TOS-2) Alex Burns II^o: "Savage's vision is expansive to say the least, echoing Seldon's *Foundation* plan in its detail and length. All the usual stuff is here: Dyson shells, interstellar travel, terraforming the Moon & Mars, asteroid mining, etc. It is the extreme optimism of the 'Age of Aquarius' tempered with pragmatism. The technical knowledge is massive: a dozen engineering disciplines, a wide-ranging analysis of scientific & technical literature. 385 pages text, 30 pages appendices, 707 footnotes, 16 pages color plates, 22 pages bibliography. Savage's Web site: <http://www.millennial.org>"

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F22A. *Cosmos*. 1980. 14 episodes in the set. Hosted by Carl Sagan. MA: "See #22A above."

F22B. *Star Wars*. 1977. MA: “This film is less important for its setting than for its significance as a study of magic, metaphysics, and morality [see #22N]. But it also broke new ground in another way, in that it portrayed a space-travel culture as casual as today’s automobile-travel one. Space, suggests the movie, is as natural an environment for humans to frolic around in as Earth. Obviously this is not quite the case, but the film nonetheless triggered an entire decade of ‘popular space consciousness’ in which ordinary people, not just ultra-select NASA astronauts, visualized themselves as explorers of this medium.”

Category 23: Lesser Black Magic

Niedrigere Schwarze Magie
as of February 26, 2003

MA: There are Lesser Black Magical principles to be found throughout this reading list, to be sure, but there are also works which focus primarily or principally on the concept or technique itself. LBM is defined and discussed in "Black Magic" in the *Crystal Tablet of Set*, and generally embraces what ordinary human minds conceive as "magic". Hence this category begins with four books on stage-magic, which will (a) enable the Setian to satisfy those who ask to "see some magic", and (b) offer the Setian excellent training in the basic techniques of attention control and behavior & attitude manipulation so crucial to more serious applications of LBM. Following the stage-magic works are books dealing with the social environment so conducive to LBM operations. Setians are advised to pursue active operations of LBM only after they have schooled themselves in the relevant ethical fields as treated in category 16.

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DW: LBM shouldn't be used as the first resort in any situation, when reason and courtesy can be used instead. The Black Magician, a one-eyed man in the kingdom of the blind, must likewise learn not to become a Cyclops. However the ability to amaze and delight your friends is a primary art of the magician.

23A. *The Great Book of Magic* by Wendy Rydell with George Gilbert. NY: Harry N. Abrams, 1976. [Deutschland: *Das grosse Buch der magischen Kunst*, Lichtenberg Verlag, München, 1978 (WU: 28a/3505)] (TOS-2) MA: "There are a great many stage-magical manuals on the market, but I have recommended this one because it fills a great many requirements: It is a large, well-printed, clearly illustrated, quality paperback. It is reasonably priced (\$10). It contains instructions for over 150 very effective tricks and an excellent introduction (the first half of the book) dealing with the history and major personalities of stage-magic, with major sections on the Black Arts [with rare photos of the Church of Satan's Central & Lilith Grottos in 1972]."

23B. *Thirteen Steps to Mentalism* by Corinda. NY: Louis Tannen, 1967. (TOS-3) MA: "This and #23C are the recognized classic texts in the stage-magic art of mentalism. It is one of the more difficult fields to master, but it is also one of the most impressive - even frightening - to use in a non-entertainment setting. The same principles used for these mentalism tricks can be adapted to a great many LBM situations. Both this and #23C are usually stock items in stage-magic shops. Despite this, it is surprising how few people read the books, hence know their secrets."

23C. *Practical Mental Effects* by Theodore Anneman. NY: Tannen Magic, 1963. (TOS-3) MA: "The second classic in the mentalism field. Since it is a reprint of a 1944 work, I would recommend #23B as being more clearly printed and in general easier to read. But either work is excellent from a technical standpoint."

23D. *The Prince* by Niccolo Machiavelli. NY: Washington Square Press, 1963. [Deutschland: *Der Fürst*, Kröner Verlag, Stuttgart, 1955 (WU: Z49-235)] (TOS-3) MA: "You'll find a summary of *The Prince* in #16A, but if you're going to get seriously involved in the social jungle, you should probably read the book itself, since it is still **the** classic of practical power politics. A short, succinct work written in a crisp, no-nonsense style. Nevertheless it is not, as the vulgar assume, an argument for viciousness or callousness in political affairs, but is predicated upon the prince's underlying ethical goals

for his country.”

23E. *The B.S. Factor: The Theory and Technique of Faking It in America* by Arthur Herzog. NY: Simon & Schuster, 1973. (TOS-2) MA: “In Machiavelli’s day the world was sufficiently lawless to make force a viable alternative in day-to-day affairs. In a highly ordered nation such as the United States, however, manipulation must often take more subtle and psychological forms. This book is one of the best analyses of them. It focuses on the twisting and warping of language to mold opinions and behavior. Written humorously, but with serious underlying principles.”

23F. *A Primer of Politics* by James E. Combs and Dan Nimmo. NY: Macmillan Publishing Company, 1984. (TOS-3) MA: “A political science textbook dealing with the study of power according to the definitions, maxims, and recommendations of Machiavelli. Individuals, episodes, organizations, governments, and ideologies from ancient times to the present are offered as case studies. Mini-biographies of the various political leaders used in the case studies are included, with the result that this book reads like an anthology of dramatic episodes in the shaping of history - which in a way it is. Some leaders treated: Walter Lippman, Jefferson, Catherine the Great, Charles de Gaulle, Hitler, Madison, Madame de Pompadour, Disraeli, John Marshall, Elizabeth I, Eva Peron, Gandhi, Richard III, Mao, Cicero, Lincoln, FDR, Richelieu, Bismarck, Jackson, J. Edgar Hoover, Henry II, Tallyrand, Lenin, Goebbels, Stalin, Augustus Cæsar, and Nicholas II. Whenever I have prescribed this text for a Political Theory course, students have gone wild over it, reading far more than assigned and using its concepts as a knife to cut through the jungle of doubletalk, deceit, hypocrisy, and inertia of modern political society. A book for the 1980s - in some ways regrettably so.”

23G. *The Hidden Dimension* by Edward T. Hall. Garden City, NY: Doubleday & Co., 1966. [Deutschland: *Die Sprache des Raumes*, Pädagogischer Verlag, Düsseldorf, 1976 (WU: 26/8627)] (TOS-3) MA: “The best study to date of ‘proxemics’ - the LBM technique involving, in the author’s words, ‘social and personal space and man’s perception of it’. Included are both a discussion of the principles involved in the design, control, and manipulation of proxemics, and a number of case studies - several ethnic and/or national/cultural in orientation - illustrating these principles. #23H is reviewed in *Runes* #III-4.”

23H. *Getting to Yes: Negotiating Agreement Without Giving In* by Roger Fisher and William Ury. Boston: Houghton Mifflin, 1981 (Penguin paperback edition available). [Deutschland: WU: 33/8696] (TOS-3) MA: “This is a succinct (160 pages) manual on how to win arguments, particularly in a group or organizational setting. The step-by-step process results from studies and conferences by the Harvard Negotiation Project, a group which deals continually with various levels of conflict resolution. This is a book which raises what for most people is a ‘blind, stumbling’ (*Pistis*) experience to a deliberate, controlled (*Dianoia*) exercise.”

23I. *Success with the Gentle Art of Verbal Self-Defense* by Suzette Haden Elgin. Englewood Cliffs, NJ: Prentice-Hall, 1990. (TOS-1) Rosemary Webb III°: “This volume of Dr. Elgin’s ‘Gentle Art’ series summarizes her first five books. An example of LBM techniques, that is to say metacommunication applicable to long-term successes in the business world. Useful to teach the magician the difference between her purposes and the

reactive environment. Unlike most NLP manuals, this book doesn't serve as a hook to get you to buy more NLP manuals. Its TOS-1 rating reflects both ease of readability and broadness of topics covered."

23J. *Class* by Paul Fussell. NY: Random House, 1983. (TOS-3) DW: "This slightly dated tome teaches both the reading and the presentation of economic class - a key to achieving metacommunication. The Black Magician is free from the social taboos that 'politically correct' society insists upon, and can use those taboos to his advantage while exploring the positive and negative effects they have had on his own life."

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F23A. *Come Back to the Five and Dime, Jimmy Dean, Jimmy Dean*. Viacom Enterprises. (LVT-4) James Lewis VI°: "This film never really made it big in the theatre circuit and taken overall, viewers can see why. The performances of Cher, Karen Black, and the others are good, but for the Order of Leviathan member the outstanding theme is that of watching an attempt at Magic gone awry because of what amounts to a religion built on a lie. If you have passed this by in the video store because of the title, give it a chance and see a cinematic rendition of the dangers of Black Magic."

F23B. *The Adventures of Baron von Munchausen*. Prominent Features & Laura-film Productions, a Terry Gilliam film, fantasy fiction. (LVT-2) James Lewis VI°: "The *Village Voice* reviewed this movie as 'No great job of storytelling, this movie is disjointed, exhausting, and overloaded with flamboyant bric-a-brac. It needed a slow movement. Yet how many films these days can be faulted for excess of riches? At his best, Gilliam seems the most legitimate heir to Melies working today.' With all due respect to reviewers, the magic with which the Baron weaves the subjective into the objective world is worth the viewing time of the Setian. Imagery is an important tool for the Magician and few have the skills and adaptability of the old Baron."

Category 24: Runic Arts and Sciences as of February 26, 2003

The significance of this category of the reading list goes far beyond its specific subject material. It involves, quite bluntly, a major re-writing of the history of western European civilization. Until now, the “history of Europe” surveys taught in most universities have addressed the history of **Christian** Europe: the feudal states and nations which emerged following the decline of the Roman Empire. Pre-Christian [or later non-Christian] Europe was considered “uncivilized”, hence good for little other than a few anecdotes of marauding Goths, Vikings, Picts, and the like.

The so-called “neo-pagan” or “Wiccan” religion invented by post-World War II enthusiasts has further confused the situation by representing a rag-bag of medieval and modern fables and superstitions as a quasi-unified, Hippie-type nature religion supposedly prevalent throughout pre-Christian Europe. Nothing could be further from the truth. Although authorities such as Elliot Rose (#6C) have long since exposed this sham, the Wiccan movement prances contentedly along, blissfully undisturbed by inconvenient facts.

Magus Flowers, in his years of research into ancient Europe, has uncovered the key to the authentic pre-Christian wisdom of that subcontinent. **His work in this field is no less significant than that of Champollion with the Rosetta Stone.** His findings make possible, for the first time, a true understanding of how the forces of the universe were understood by the European cultures later to be systematically exterminated by Christianity. We learn that these ancient Europeans were not “savages” after all, but had developed cosmologies and philosophies as sophisticated and subtle as those of the Maya and ancient China. While the Temple of Set has always accorded special honor to ancient Egypt, as the original source of our knowledge concerning the Gift of Set, we are no less sensitive to the perception and utilization of that Gift by many other cultures in other geographic regions. What follows is a key to a door which has long been locked.

Introduction

- by Stephen E. Flowers V°

Reason would seem to dictate that now that there are over a dozen of my works either in print or presently in some stage of completion, the corpus of work should be put into some sort of perspective. This perspective will show how first this corpus represents a whole, crystallized and focused (if dynamic) vision, and how this vision is being cast into the objective universe to do its work. For the direct effecting of the objective universe is, indeed, one of the facets of this corpus of work. This is similar to the attitude Aleister Crowley had toward his book projects [see #3V]. However, all of this remains a vision still in emergence. The things I have done up to now have been pieces of a much vaster mosaic. Although the general outlines of this mosaic are clear to me, and so I can see how each of the new pieces fits into the overall scheme, it may not be so for others. Therefore, in order not to leave it to future historians to try to figure out what it is all about, I will here briefly outline the corpus of my work to date (to the beginning of 1990) and the general scheme into which it fits. Only those works which have appeared in commercially published form will be cited. I will also provide some idea of the direction this work will be going in the future - although this aspect remains open to dynamic influences and could change course as new data flow in to be coordinated.

Underlying all of my works are several principles. Most important among these is that there are certain hidden keys to initiation and to Becoming which I seek to find in the methods followed in my work in general. The chief element in this method is the dynamic synthesis of polar extremes - the two most important of these are the subjective and

objective universes. Reflections of this process run through the work - from the cosmological model of fire and ice to the psycho-magical dichotomy of Huginn and Muninn, the two Odian ravens. These represent the rational, logical, analytical mind and the noetic *psyche* and storehouse of perceived eternal forms respectively. The method underlying all of my works is a planned and deliberate oscillation between logical procedure and noetic process.

The simplest way to put this is that there is a moving back and forth of focus between the objectively, historically accurate aspects of a tradition and the subjective and vibrant aspects. It is in the eternal ebb and flow, in the dynamic process - unending and without end - that the ultimate synthesis is found - not in a state of being. This is the essence of what I call the "Polarian Method".

This can be seen in the corpus of material when one couples the contents of *Runes and Magic* (written as a Ph.D. dissertation according to strict scientific standards) with my first "runic trilogy", (*Futhark*, *Runelore*, and *At the Well of Wyrd*.) *Runes and Magic* is the crystalline focal point of the logical, analytical end of the spectrum, while the "runic trilogy" is equally that for the noetic, intuitive end. Once the entire corpus is viewed from this perspective, I think it takes on more of its meaning as a dynamic whole.

Necessary to the use of this guide are a few words on how it can be used most beneficially. In general it follows the same kind of plan as that of the rest of the Temple of Set Reading List. the codes have been given as Order of the Trapezoid (TRP-) - as those are most harmonious with the overall contents of this list. If I were to advise someone on a course to take in studying this corpus, I would say that *Runelore*, *At the Well of Wyrd*, and *Futhark* (in that order) would be the foundation. From there the priority codes could be used to determine a useful ordering of the other works. [A full course of reading of most of the works on the list is included in the text of *The Nine Doors of Midgard*.]

All of the works presented here are in the order of their chronological appearance. In the commentaries, I not only try to give a sense of the content and purpose of the work, but also show how it relates to the others in the web-work. In conclusion the present a prospectus for future works and works in progress.

24A. *Futhark: A Handbook of Rune Magic* by Edred Thorsson. York Beach, ME: Weiser, 1984. (TOS-3) (TRP-2) SF: "In many ways this book would look much different if I were to write it today. The MS for the work was actually finished in 1979, but it was not published until 1984. [This work was actually preceded by another book-length MS originally entitled *A Primer of Runic Magic*, finished in 1975.] *Futhark* remains a fertile field for experimentation by free-lance rune magicians, but its contents are actually a bit too influenced by the traditions of the Armanen to be entirely satisfactory to me now."

24B. *Runelore: A Handbook of Esoteric Runology* by Edred Thorsson. York Beach, ME: Weiser, 1986. (TOS-3) (TRP-1) SF: "*Runelore* is basically the lore-curriculum of the Rune-Gild in summary form. It contains a current view of historical runology, esoteric lore concerning the runes, as well as Teutonic cosmology, psychology and theology. It is the first of my works to have been completed after my entry into the Temple of Set. Its contents are basic and essential to understand before serious and authentic work can be undertaken with the Runes."

24C. *Runes and Magic: Magical Formulaic Elements in the Older Runic Tradition* by Stephen E. Flowers. Berne: Peter Lang, 1986. (TOS-4) (TRP-5) SF: "This is the published form of my dissertation written at the University of Texas at Austin. It

represents an exhaustive study of the older runic inscriptions analyzed as magical formulaic communications based on a semiotic theory of magic - magic as a system of 'inter-universal communication' (subjective/objective). It contains introductory material on the theory presented, and then applies that theory to the evidence of the actual inscriptions. This work is thought by most to be a 'difficult read', and may be quite hard to find by now. Only 250 copies were printed."

24D. *At the Well of Wyrd: A Handbook of Runic Divination* by Edred Thorsson. York Beach, ME: Weiser, 1988. (TOS-3) (TRP-2) SF: "This was the third in the original 'runic trilogy', with the other two being *Futhark* and *Runelore*. This work takes a highly traditional look at the art and practice of runecasting and the laying of the runestaves."

24E. *The Secret of the Runes* by Guido von List. Translated and introduced by Stephen E. Flowers. Rochester, VT: Destiny, 1988. (TOS-4) (TRP-4) SF: "In many ways I see my work as a continuation - a Remanifestation - of works that have been undertaken by others in the past. From the most ancient ancestral Runemasters, to the German and English Romantics, down to the early 20th century rune magicians of Germany. The foundations for this latter group were directly laid by Guido von List, who was certainly more of a magician than he might at first appear. This book is a historical and scientific study of List and his ideology, along with a translation of its most famous expression, *Das Geheimnis der Runen*." DW: "This book is interesting as an example of a Magus of the Northern Tradition's thoughts and methods - and the insights it gives to the subjective side of reawakening a traditional system."

24F. *The Truth about Teutonic Magick* by Edred Thorsson. St. Paul, MN: Llewellyn, 1989. (TOS-4) (TRP-4) SF: "This little volume (25 pages) is really a general program for the 'Teutonic Magick Series' which I created and for which I am acting as a consulting and acquisitions editor for Llewellyn Publications. In it can be found a general outline of the focus and scope of the practical/magical aspects of the overall work. What also becomes obvious here is that the work has expanded beyond that which I must personally undertake. Other magicians and writers have taken up the banner and are moving outward into the world with it."

24G. *The Galdrabok: An Icelandic Grimoire* by Stephen Flowers. York Beach, ME: Weiser, 1989. (TOS-4) (TRP-4) SF: "This volume contains a translation (from Old Icelandic) of the complete text of a Scandinavian book of magic along with a collection of other magical spells and incantations of similar natures. The work shows a continuity of the Germanic (Northern) method of working magic carried over from pre-Christian times. There is also an introductory section which gives a history of magic in Iceland in post-Viking times." DW: "A good source of Medial Black Magic operations, useful for beginning your own Galdrabok."

24H. *Rune Might: Secret Practices of the German Rune Magicians* by Edred Thorsson. St. Paul, MN: Llewellyn, 1989. (TOS-3) (TRP-4) SF: "This whole work really represents a historical footnote to the 'runic trilogy', as an outline and practical discussion of the magical methods of the early 20th century German rune magicians. In many ways this is the general and practical companion to *The Secret of the Runes* by Guido von List. The material contained in *Rune Might* can also act as an effective bridge between the Germanic tradition and the more usually found 'Western' (really Southern) tradition."

24I. *A Book of Troth* by Edred Thorsson. St. Paul, MN: Llewellyn, 1989. (TOS-5) (TRP-5) SF: "As Black Magic has existed, and does exist, in a variety of cultures and religious contexts - not only in those in which it is seen as a spiritually criminal kind of activity - this work seeks to help reestablish the more general White Magical (or Religious) tradition of the North. In this more healthy general context of former days, the practice of Black Magic was more completely supported by the common faith - even if it was just as little understood - and would certainly again find such support in a renewed system of the true faith of the North should it actually revive. It is to this end that this book was cast upon the world."

24J. *Fire and Ice: Magical Teachings of the Brotherhood of Saturn, Germany's Greatest Secret Occult Order* by Stephen E. Flowers. St. Paul, MN: Llewellyn, 1990. (TOS-1) (TRP-2) SF: "This is a general and fairly comprehensive introduction to the history, ideology, structure and rituals of the Fraternitas Saturni, which is a Thelemite (but non-Crowleyan) lodge which has dominated the German occult scene since the time of its inception in the late 1920s. With this book, I took a step out and back to my occult roots in the 'mainstream' western magical tradition. One of the main reasons for undertaking this study and writing this book was to explore the way in which an Æonic Word finds expression beyond the bounds of its Magus. A preface by Michael A. Aquino is scheduled to appear in future printings." DW: "Michael Aquino's preface is available from Runa-Raven Press. Certain technologies from this book have been adapted with great success by Pylons such as the Bull of Ombos and the Black Phoenix. A good study of the Black Flame as perceived before the coming of our Æon."

24K. *Rune Song: A Practical Guide to Rune Galdor* by Edred Thorsson. Smithville, TX: Runa-Raven Press, 1993. (TOS-1) (TRP-1) SF: "*Rune Song* is a combination book and tape package. I have for a long time seen that the pronunciation of the now-exotic-sounding words and phrases of the Teutonic tradition was felt to be a major stumbling-block along the way to learning the lore. This project is designed to remedy that problem. Pronunciation of languages such as Proto-Germanic (the reconstructed language from which all Germanic tongues are derived), Old English, or Old Norse is usually the kind of thing only learned in the Ivory Towers of Academia. With *Rune Song* I hope to make this kind of information available beyond that sphere."

24L. *The Nine Doors of Midgard* by Edred Thorsson. Llewellyn, 1991. (TOS-3) (TRP-1) SF: "This is a basic curriculum in magical training which takes the student from the beginning, assuming no prior training, and in a step-by-step fashion provides exercises and a curriculum of reading and other sorts of training so that by the end of the complete program it is possible to be considered for Naming as a Thegn or Drighten in the Rune-Gild. This program was ten years in the making, and will be published next year. In the meantime it is available for a donation to the Rune-Gild."

24M. *The Book of Ogham* by Edred Thorsson. Llewellyn, 1992. (TOS-1) (TRP-4) SF: "The first grand experiment in the use of the Polarian method moving outside of the home base of the Germanic tradition into the kindred Celtic tradition. No magical tradition has been subject to more bastardization than the Celtic, so creating a useful synthesis according to my methods seems a worthwhile endeavor." DW: "Persons interested in the matrix which produced Ogham may wish also to consult *Celtic Heritage: Ancient Tradition in Ireland and Wales* by Alwyn and Brinley Rees. London: Thames & Hudson,

1961.”

* * *

Supplementary Works

- by Stephen E. Flowers V*

There is a corpus of writing which is often essential to the fullest understanding of the depth of the Germanic tradition, and which is not covered in the standard reading list of the Temple of Set. For a guide to these writings, I have provided this supplementary reading list. These works provide a larger context for the understanding of many works in Runelore, and give us a deep level basis for the understanding of the Northern (Indo-European-based) Tradition of the Black Art, which is distinguished in many ways from the Southern (Middle Eastern-based) Tradition.

24N. *The Well and the Tree* by Paul C. Bauschatz. Amherst: University of Massachusetts Press, 1982. (TOS-3) (TRP-4) SF: “To date this is the most valuable study on the Germanic conceptions of time and the structure of the cosmos. It is a highly scholarly text which nevertheless contains many insights of direct magical use. Reviewed in *Runes* #VII-2 by Rebecca Lance IV°/M.Tr.” DW: “A good book for the Setian to look at the force of What Has Come Into Being (*Xeper*) which the ancient Germans called ‘Weird’, and its powerful influence on What Is To Be. Helpful in throwing off mundane ideas of ‘fate’ and a fixed future.”

24O. *Gods of the Ancient Northmen* by Georges Dumezil, ed., tr. E. Haugen, et al. Berkeley: University of California Press, 1973. (TOS-4) (TRP-3) SF: “This book outlines the connections of Germanic myth and religion with the Indo-European tripartite socio-religious structure. This is not merely a ‘survey’ of Germanic mythology like other books with similar titles. It is an invaluable text to dispel notions that the gods are merely the simple personifications of natural forces, or the ‘deifications’ of mortal men.”

24P. *The Myth of the Eternal Return, or Cosmos and History* by Mircea Eliade. (= Bollingen Series 46) tr. W. Trask. Princeton: Princeton University Press, 1971 [1954]. (TOS-2) (TRP-4) SF: “All works by Eliade are recommended, but this one is the one with which you should start. It explores the mythic meaning of ‘time’, ‘history’, ‘the center’, etc. The ideas contained in this book are fundamental to real understanding of mythic traditions, and necessary to learning ‘to think mythically’.”

24Q. *The Road to Hel* by Hilda R. Ellis (Davidson). Cambridge: University of Cambridge Press, 1943. (TOS-4) (TRP-4) SF: “This is an important study of the Teutonic concepts of death, the soul, and the other world(s).”

24R. *Teutonic Mythology* by Jacob Grimm, tr. J.S. Stallybrass. New York: Dover, 1966. 4 vols. (first published 1835). (TOS-4) (TRP-4) SF: “Although some of this work is now out-of-date, it remains a veritable treasure-trove of material from every Teutonic tradition. It includes discussions of all the deities and beings, cosmology, magic, herbs, etc.”

24S. *The Poetic Edda* by Lee M. Hollander, tr. and ed. Austin, TX: University of Texas Press, 1962. (TOS-3) (TRP-2) SF: “This is the best translation of the *Elder Edda*

into English. Not only is it quite accurate, but it also gives a real feel for the form of the Old Norse poetry - and can in turn serve as a model for the composition of modern Eddic verse in English.”

24T. *A History of the Vikings* by Gwyn Jones. Oxford: Oxford University Press, 1968. (Also a second revised edition.) (TOS-4) (TRP-4) SF: “This is the best general history of the Viking Age available in English. It may be important for some Initiates to gain a fuller understanding for the lives and values of this last great pagan culture of Europe.”

24U. *In Search of the Indo-Europeans: Language, Archaeology and Myth* by J.P. Mallory. London: Thames & Hudson, 1989. (TRP-4) SF: “This up-to-date survey of the whole spectrum of Indo-European studies is essential to understanding the roots of Teutonic thought and society. It is from these seeds and from these roots that the Teutonic tree blooms; understand the seed and you understand the very core of the fruit.”

24V. *Volsunga Saga* by William Morris, tr. Introduction and glossary by Robert Gutman. New York: Collier, 1962. (TOS-3) (TRP-3) SF: “Gutman’s introduction provides a fine historical, literary, and artistic background to this great saga of the Teutonic peoples. Gutman compares the *Volsunga Saga* with the *German Nibelungenlied* and with Wagner’s treatment of the same themes. The saga itself is one of the most important sources for understanding the values of the Viking Age, and it certainly shows us how the Norsemen viewed their own broader Teutonic heritage. The story of a clannic line - with its divine descent (from Odhinn), and its vicissitudes, flowering and decline - is the Teutonic soul epitomized. The saga is of central importance to all seeking the inner meaning of *Xeper* in the context of the Teutonic tradition.” DW: “Recommended for its portrayal of *Xeper*, as well as the polar concept of the individual where one axis is ‘myth’ and the other ‘history’. Helpful for anyone planning to leave a magical legacy on this Earth.”

24W. *The Prose Edda* by Snorri Sturlson, tr. A.G. Brodeur. New York: The Scandinavian American Foundation, 1929. (TOS-4) (TRP-3) SF: “This is by far the best and most complete translation of the *Younger Edda* in English. It includes not only the *Gylfaginning*, but also the *Skaldskaparmal* (which is not completely provided in the Jean I. Young translation. Especially useful are Brodeur’s interpretations of the proper names in the text.”

24X. *Egil’s Saga* by Snorri Sturlson, tr. H. Palsson and P. Edwards. Harmondsworth: Penguin, 1976. (TRP-4) SF: “This saga is the greatest study of a rune magician from the elder age. There are many mysteries contained in this saga - some of them not quite so obvious as the many times in which Egill uses rune magic and poetry to alter the objective universe.” DW: “Good portrait of a Black Magician.”

24Y. *Myth and Religion of the North* by E.O.G. Turville-Petre. New York: Holt Rinehart & Winston, 1964. (TOS-4) (TRP-3) SF: “Turville-Petre’s book is the best survey of old Scandinavian religion in English, and an excellent one by any standard. He discusses the sources of our knowledge, all the divinities, the divine kings, heroes, guardian spirits, temples and objects of worship, sacrifice, death, and cosmogony and cosmology.”

24Z. *Runarmal-I: The Runa Talks* (Summer 1991) by Stephen Edred Flowers. Smithville, TX: Runa-Raven Press, 1996. (TOS-1) DW: "This is the essential text for persons seeking *Runa*. It is much more universal than Magus Flowers' other books, and contains the essential relationship between *Xeper* and *Runa*. I consider it one of the most important magical texts working in the world today."

24AA. *Northern Magic* by Edred Thorsson. St. Paul: Llewellyn, 1992. (TOS-3) DW: "An easy-to-read introduction to Gothic magic through the ages. Also a good introduction to magic generally for novices."

24AB. *Green Runa* by Edred Thorsson. Smithville, TX: Runa-Raven Press, 1996. (TOS-3) DW: "This is a collection of Magus Flowers' writings 1978-1985. It has many useful nuggets, such as: the importance of learning languages, a magical endeavor which Runa-Raven now supports by keeping a collection of learning aids for sale; 'A Curious Curse Formula' revealing the secret of the Nine Angles as an operant technology; material on holy signs; 'Rune-Wisdom and Race' (a good essay for debunking the charge that you're a Nazi if you study the Runes); the Rite of Sumble; etc. A great supplement to any of Magus Flowers' works. A magical biography of Magus Flowers by James A. Chisholm, Honorary K.Tr., is included."

24AC. *The New Comparative Mythology: An Anthropological Assessment of the Theories of Georges Dumezil* by C. Scott Littleton. Berkeley: University of California Press, 1973. (TOS-3) (SKM-3) DW: "This is the best introduction to the work of Dumezil, who opened the way for studying Indo-European peoples. The discovery of the threefold division that underlies the thought of ancient Germans, Latins, and Iranians was Dumezil's contribution to the Reawakening (though he may have been influenced by #24E). Very little material on the Germanic peoples in this book, but very useful for understanding the Weird of the Indo-Europeans."

24AD. *Black Runa* by Stephen Edred Flowers. Smithville, TX: Runa-Raven Press, 1995. (TRP-4) MA: "A personally-chosen selection of Magus Flowers' essays for the Order of the Trapezoid during 1985-1989."

Appendix 15: The First Year

- by Michael A. Aquino V°
Scroll of Set #I-10, June XI/1976

It has now been almost a year since the reestablishment of the Temple of Set. I would like to review that year for you, touching upon both the highlights and the problems we have experienced. Then I will outline the plans we have for the next year, as well as some long-range projections. If you would like to discuss any of this material in greater detail, feel welcome to contact the Priest or Priestess of Set nearest you.

At this time last year the situation was chaotic. The Church of Satan had disintegrated, and absolutely no plans for a successor organization had been made. Until the appearance of the *Book of Coming Forth by Night* on the night of June 21-22, almost no research into pre-Satan concepts had been done. Nor, upon close examination, would the old administrative/ executive structures of the Church of Satan have been of any use to the Temple of Set. In fact, they were practically non-existent, because the structure, Priesthood, program, membership, and policies of the Church of Satan could be - and were - changed at a moment's notice by decision of Anton LaVey.

Creating a new organization that would be merely a carbon copy of the old one was out of the question, else we could eventually expect to encounter the same problems as the Church of Satan. Moreover, the Æon of Set embodies a sense of purpose or direction (*Xeper*) that did not exist in the aimless, hedonistic Age of Satan. The Temple of Set would have to be designed to grapple with problems and undertake projects that would have been completely beyond the reach of the Church of Satan, as well as of any previous religious/ philosophical group.

And so we faced two general tasks: (1) Creation of the structure of the Temple of Set, and (2) Defining and introducing the direction in which the Temple should be moving.

The groundwork for the first task was laid in July, when the Priesthood worked out and approved a written framework for the Temple consisting of eight Articles of Incorporation and ten By-Laws with 79 sections. These provisions were given the force of law by incorporation of the Temple of Set within the State of California. By October the Secretary of State formally approved the Temple of Set as a legitimate religious institution, thus granting us full rights as a tax-exempt, non-profit organization.

This was, however, just the beginning. In the Church of Satan the Priesthood had no voice in the running of the organization, and the Council of Nine was merely an informal sounding-board for the High Priest. In the Temple of Set the Priesthood has had to accustom itself to possessing and using a great deal of influence over the entire Temple, and the Council of Nine is now in a position where it holds ultimate responsibility for the administration of the Temple - being distinct from and superior to the office of the High Priest.

Hence there was an urgent need for the high-speed transmission of information throughout the III°+ levels of the Temple. To meet this need I sent out a series of bulletins from my office, keeping the Priesthood advised on moment-to-moment developments. I have also corresponded extensively with our officials, amassing a 12-month file of letters that is about the size of a major city's telephone book! Individual officials have also been communicating just as extensively with one another - something that never happened in the Church of Satan. The effect of this is extremely important, although it may not be

automatically apparent to the general membership: It is that every initiate to the Setian Priesthood, whatever his location, possesses a full and reliable understanding of the design of the Temple of Set and its position at a current point in time.

All administrative services of the Temple to the general membership are now being coordinated through a new office - that of Executive Director. Priest William F. Murray, who holds this position, has made it the veritable nerve-center of our operations, controlling and/or coordinating finances, supplies, insignia, special research projects, records, and an endless parade of special-action developments.

Working closely with the Executive Director are a growing number of specialized departments, councils, and commissions across the continent. Data-processing is handled by Magister Grumboski in Michigan. The *Scroll of Set* is edited and published in San Jose, California, by Magistra Wendall. Plans for a research data bank are being developed in San Francisco by Priest R.K. Barrett. Council of Nine operations are being developed by the Chairman, Magister Ethel, in Washington, D.C. Scientific research is being done by Priest Holt in Georgia. Ceremonial and ritual magic matters are coordinated by Priest DeCecco in Massachusetts. Communications systems are being evaluated by Priest Harris in Los Angeles. Long-range financial work is being done by our Treasurer, Magister Seago, in Santa Barbara. Magistra Sinclair, also in Santa Barbara, will be administering our discount/direct-purchasing book-order system [to be instituted this summer].

The latest special agency of the Temple is the Department of Contingency Planning, headed by Priest Norton in Michigan. The DCP is divided into a number of functional divisions, each concerned with specific matters with which the Temple may have to deal in the future.

What makes these accomplishments all the more impressive is the fact that the Temple is still relatively small in size. At this time last year the mailing list of the Church of Satan contained about 350 names, of which about 100 were either complimentary memberships or non-member subscriptions to the *Cloven Hoof*. Only the 250 regular members were told about the Temple of Set, and then only about fifty of them were accepted into the Temple as qualified initiates. The entire process of notification, information, application, and selection took about the first four or five months, and since then we have grown by about 30 additional Initiates. This is due in large part to our refusal to advertise, employ sensational publicity, or otherwise seek members by any "mass" process. We believe that each new Setian should be introduced to the Temple on an individual basis. Thus the Temple will grow relatively slowly, but the quality and interest of its initiates will be high.

The problems we have encountered fall generally under the heading of "growing pains". On occasion it has not been clear what the extent and limits of a given official's authority are, or what others should be involved, or what standards Initiates of various degrees are expected to observe. There are a few people doing a lot of work and a lot of people doing less. As yet we do not have a system for bringing the Temple of Set to the attention of qualified persons who may not know one of our present Initiates. These are things we must work out as we go along, being careful to avoid over-reaction to any one incident.

I am somewhat cautious in predicting the exact course of events in our second year, because so much has happened in the last twelve months that was far beyond our initial speculations. Yet certain concrete goals can be identified: Our first book-length document, *The Book of Coming Forth by Night: Analysis and Commentary*, is now available to Initiates. By fall we hope to have the initial edition of the *Ruby Tablet of Set*, a cumulative encyclopedia for our Initiates, ready for release. Designed in loose-leaf format, the *Ruby Tablet* will be added to and revised over the years in order to reflect the very latest

information at our disposal. Later this summer an expanded and revised reading list will be distributed, and a limited system of book-ordering by mail at a below-retail discount will be attempted. If it works well, we will gradually expand the system to every available book on our reading list.

Almost all of our informational papers will be revised and updated. High priority will go to increasing the budget of the *Scroll of Set*. Via the *Ruby Tablet* additional material on ritual magic will be circulated. We hope to put out some general guidelines on local financing, regional conclaves, and the rights and responsibilities of the Temple as a tax-exempt religious organization. And, of course, all of the operations that the Temple has begun this year will continue to grow in their own areas.

As a Setian you are welcome to participate in whatever activities of the Temple you find most interesting - or to recommend new ones in which you might like to concentrate your own endeavors. For names and addresses of officials in each area, contact the Priest or Priestess with whom you are working and explain your special interests. But don't sit back and expect the Temple to entertain you "\$15 worth each year", because that is not the way an initiatory religious society works. The initiative for your advancement and education rests with **you**; the Temple is a sort of "institutional accessory" to help you.

One year ago none of us expected that the Temple of Set would come this far in such a short time. What will it be like in another year, another ten years, a hundred years? I can't venture a specific guess, but I can tell you that it will be totally unlike any institution this planet has ever seen before - except for the **first** Temple of Set. *Xeper*.

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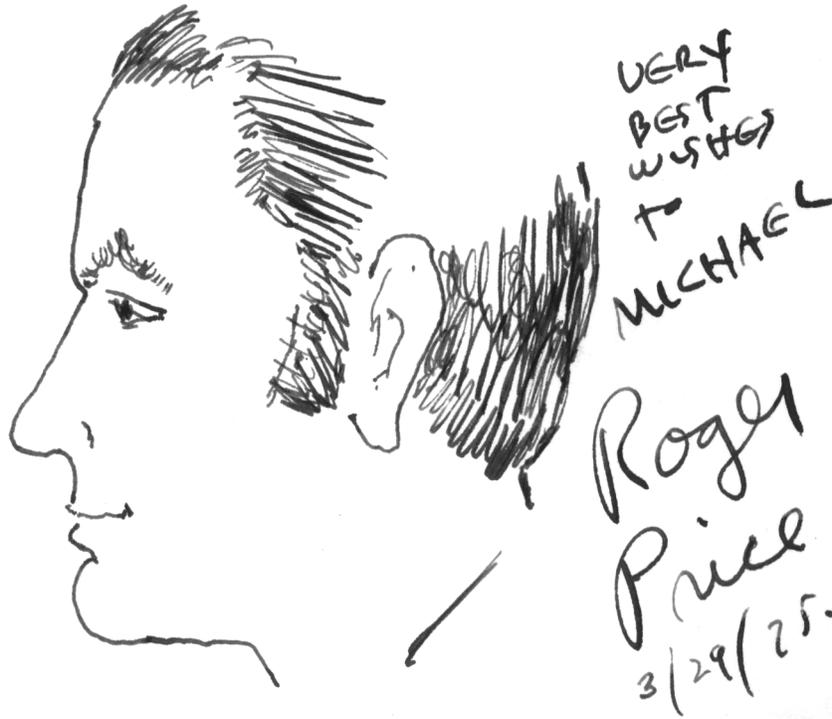
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Plate 1

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- About the Author -



Michael A. Aquino was the only member of the Church of Satan to attain the Second Level of the Fourth Degree (Magister Templi IV^o-II') prior to 1975, and was a member of the Church's Council of Nine and Order of the Trapezoid 1970-75. He served as Editor of the Church's *Cloven Hoof* newsletter 1971-75.

He served as founding High Priest of the Temple of Set 1975-1996, was Recognized as a Magus V^o and Ipsissimus VI^o, and was founding Grand Master of the Temple's Order of the Trapezoid 1982-87.

In secular life he is a Lt. Colonel, Military Intelligence, U.S. Army (Ret.). He is a graduate of the Industrial College of the Armed Forces, National Defense University; Defense Intelligence College, Defense Intelligence Agency; Foreign Service Institute, Department of State; U.S. Army Special Warfare Center (Special Forces ("Green Beret") / Psychological Operations / Civil Affairs / Foreign Area Officer); U.S. Army Command & General Staff College; U.S. Army Intelligence School, and U.S. Army Space Institute. Decorations include the Bronze Star, Meritorious Service Medal, Air Medal, Army Commendation Medal (3 awards), Special Forces Tab, Parachutist Badge, and the Republic of Vietnam Gallantry Cross.

Academic credentials include the B.A., M.A., and Ph.D. in Political Science from the University of California; and the M.P.A. in Public Administration from George Washington University. He has taught as Adjunct Professor of Political Science, Golden Gate University 1980-86.

He and his wife Lilith make their home in northern California.