

The Scroll of Set

Issue Number 109

Volume XVI-2

April 1990

Editor: Nancy Flowers IV°

Copyright © 1990 Temple of Set

[1] **Setian Philosophy:** **Natural vs. Non-Natural Religion** - by Stephen Flowers IV°

We live in an age heavily influenced by the ideals of Romanticism. In this age to say that something is “natural” is to equate it with something “good, right, and moral” - so saith the Gospel According to the Cereal Box (a contemporary American icon). For the most part this emphasis on the natural has been a positive development, and has been used as the chief battering-ram against the edifices of monotheistic totalitarianism. But this can be considered only a provisional weapon in the fight to return to a more spiritual heritage. It seems that “Mother Nature” can be fairly easily substituted for “God the Father” - so easily, in fact, that we might suspect that “Mother Nature” is none other than “God the Father” in drag.

Before we go on, two important concepts must be defined and their synonyms explained. **Natural** indicates that which is the product of regularly-occurring organic or mechanical processes in the objective universe. It might be worth pointing out that the word **natur-al** is derived from the past participle of the Latin verb *nasci* (to be born).¹ So too are all of the words using this stem, i.e. **nat-ion** (people sharing ancestors). All of these originally have to do with organic or physical relationships.

Many systems of thought have had no trouble distinguishing between the natural and the non-natural. The ancient Greeks knew well the difference between *physis* (nature) and *psyche* (spirit). Modern German academic faculties have no problem drawing the distinction between the Natural Sciences and the Intellectual Sciences (which we call the “Humanities”).

The Right-Hand Path essentially teaches that these two categories are illusions, and that in reality the two are identical. Its solution is to subordinate the “illusion” of self-awareness, of the psyche, to the “reality” of God, Nature, or whatever.

The Left-Hand Path solution is simpler. It teaches that the two categories we are capable of perceiving as being distinct are in fact just that. The distinction is the result of the existence of the principle of isolate intelligence within the Universe, and the presence of the Gift of that Intelligence within individual members of the human species.

The LHP solution is then to cultivate and nurture this intelligence as a separate and unique quality, that it may *Xeper*. *Xeper* leads to individually-determined freedom.

In the history of religion and philosophy, we have seen many examples of how natural and non-natural systems can harmoniously interact with one another. In Japan, for example, we see how the native or ancestral religion of Shinto has been supplemented by the introduction of the sometimes non-natural [and certainly non-native] Buddhism. The typical Japanese is today both Shinto and Buddhist. Each system fulfills a special function in the religious life, and provides a special set of religious options to the modern Japanese. Shinto puts a person in touch with the collective, eternal life-force and vitality coursing through the nation, while Buddhism provides a method of individual enlightenment - which may emerge on either the Right-Hand or the Left-Hand Path.

The same thing can be seen in the philosophy of Plato. He did not think that all people should be trained in the fashion of his Philosopher-Kings. The traditions of the belief in the gods and goddesses of the Hellenic civilization were to be cultivated and continued; but beyond this there was to be a system of philosophical inquiry and enlightenment of the Self based on direct knowledge of the objective Forms (*Næsis*). This *Næsis*, however, is a non-natural step for humans to take.

Both natural and non-natural religions or philosophical systems can and do coexist in single cultures or societies. Each supports the other. This achieves the Platonic ideal of a whole and evolving society.

Such coexistence is not possible in a truly Christian world. Christianity reduces the non-natural to a natural or organic/mechanical model [whether Christians appreciate this or not], and falsely elevates that model to the level of “super-nature”.² There is really nothing “super-natural” about Yahweh; he is, as the Gnostics well knew, merely a personification of the natural/organic laws.

Natural religious systems are most effective for organizing and maintaining natural structures in society, in the objective universe, and within those segments of the subjective universe of the believer which still may be dependent on organic models. On the other hand, non-natural systems are most effective for the understanding and conscious development of the Self, which in turn may have an effect on the subjective and objective universes themselves.

These are the most effective uses of the two systems. But as Black Magicians we must always return to the agent of any usage - to the user - for our ultimate perspective.

The philosophy of the Temple of Set is not a natural religion; it is essentially a non-natural one. It

is perhaps the most sophisticated and self-conscious exponent of this point of view that history has yet seen.

When outsiders hear of some of the “non-natural” rhetoric employed in Setian discourse, they sometimes think that Setians advocate the wanton destruction of nature. Nothing could be further from the truth. Just because Setians are capable of going beyond nature does not imply that we find it useless or in any way hateful.

Just because a person is capable of thought does not mean that he or she will cease such natural activities as feeling, eating, or having sex. The individual, however, may turn these activities into thought-provoking experiences. In transforming natural functions into spiritual experiences, humans exercise their non-natural prerogative to go beyond the bounds of organic existence. In going beyond the bounds of nature, the human does not come merely to understand divinity, but rather to exercise it. That is the aim of non-natural religion.

Notes

(1) ... And, apparently, further back from the ancient Egyptian *neter* (a **Form** or **First Principle** = a “god” or “goddess” of the Universal existence). - M. Aquino

(2) According to Thomas Aquinas, *natural law* embraces all universal phenomena, humanity included, save for revealed instructions of God to the human consciousness (*divine law*). Only God himself was, as the source of *eternal law*, exempt from these “proclaimed” ordering of things. The self-consciousness of mankind, to the extent that it obeys the *divine* and *natural law* of God in the issuance of human law, is dutiful and acceptable. The presumption of that self-consciousness to the prerogatives of *eternal law* itself - as the Black Magician does - is “sinful” - the “crime” of Adam & Eve in the Garden of Eden, as it were. - M. Aquino

[2] The Ascent of the Serpent Part 2: The Covenant

- by Clifton Bennett I°

In the cave of the stars, in hollow earth, black as the scales of the Dragon, shimmering in waves of ebony, dark diamond of ancient brilliance, resplendent trapezohedron. Behold the sound of weeping and much gnashing of teeth! The savior god and his minions are driven out of the gates of Hell, blind in their eternal penitence. The flames of truth untainted have licked their leprous flesh. Eyes bereft of vision’s light, in sad remembrance they return not, their paradise lost.

Their cities erect of manifest sorrow, philosophical wastelands of the divine insane, shall not withstand the pure red orb of the Dragon’s fearless gaze.

And a voice sounded within the suffering silence:

Behold, O children of earth! Lift up your devil’s wings, empowered in the cauldrons of joy, and take your stand, O courageous ones, upon the pylons of the stars!

Let not your tears cloud your immaculate vision with the ghost of crucifixes oiled in scarlet pain! Nor be deceived by the False-One-Who-Dies-Ever, whose followers bear the seal of the spoilers of the earth and dwell amongst the ashen ruins of their monuments of terror!

Lift up your noble hearts, O bright ones, and ascend! For He Who Bears the Light of Liberation has set his blessings upon you and kissed your ancient souls with his longing.

Arise and take your place amongst the palaces of kings! Dwell no longer with the worm and his gloomy forebodings! For thus has the covenant been drawn!

As the cadence of this ancient prophecy lingered in the still air, a thousand-strong silver-hewn vessels hurled victory sun into the virgin sky, away from the shadow of the Apocalypse.

And the abandoned Earth beheld in tearful goodbye a phalanx of angels dark, onward poised with deliberation into the unblinking, dilated, eye of silence.

The four quarters of the universe radiated with the abundant harvest of Lucifer’s unfailing promise. And the graven sphinx of Giza, released of his vigilant calm, wept with joy ineffable; for now the children of the Earth, having discarded the toys of their enslavement, had at last matured to become the rightful lords of the universe.

So was the covenant sealed.

[3] Book Review: *The Ayn Rand Lexicon: Objectivism From A to Z*

by Harry Binswanger (Ed.)

- reviewed by Roland Winkhart III°

In the June 1987 *Scroll* my attention was drawn to Objectivism and Ayn Rand, as the person who “said it before Anton LaVey”. In Germany only a few people know about her. Only *The Fountainhead* and *Atlas Shrugged* are translated into German. I bought these books, and they have been an inspiration for me. Certainly Objectivism is not Setian philosophy, but the existence of such an

ideology is a clear indication of the Gift of Set to mankind.

Some days ago a friend of mine who knows my predilection for Rand gave me the *Ayn Rand Lexicon*. The cover of the book states, "The *Lexicon* brings together for the first time all the key ideas of her philosophy of Objectivism, organized alphabetically by topic. Through excerpts culled from Rand's many articles, lectures, and books, this work presents the Objectivist view on some 400 topics in philosophy, politics, art, economics, and psychology. The *Lexicon* is also an intriguing book for readers already familiar with Objectivist ideas."

You will be surprised by many of Rand's definitions. With some you will certainly agree. Sometimes they will provoke you. But you will assuredly have a refreshing reading trip with this 535-page paperback. It's worth its \$9.95 price and deserves a place in every Setian's library.

[4] **Initiation**

- by Brian Zimmer II°

Far-flung the nights and days of slumber and repose, with arms crossed, eyes fixed, staring from the grave, another stone among endless monuments. Who would suppose an end to such grim design and artistry? None save the dreamer of some dream which is not. A dream of suspicious aspect, where the house on fire burns with a star and goes up in a scream. From tomb to temple is mystery to which one may aspire and never be struck, as critical as a death-throe when it does. I am the lord my god become; no false gods shall usurp me, touched by the flame of ecstasy and woe, terror wielding, ancient of days to whom the sphinx nods. Up from the land of the bone, the bleached brain's starkness, I rise from the ashes to reveal walking darkness.

[5] **Jungian Workshop**

- by Rebecca Lance III°, Sentinel, Antywey Pylon

The following article is a rather truncated version of the workshop "Why Psychology?" on Jungian psychology that I held for the Antywey Pylon.

I guess the first question to ask is why we as a magical group are holding a workshop on psychology. There are several reasons. Many people who enter the Temple tend to make themselves the object of much of their magical work. We seek out weaknesses and try to make them strengths. We seek out flaws and try to eliminate them.

In this sense most of us are modern-day alchemists. The alchemist's true goal was not the transmutation of chemicals but personal

transfiguration. He/she was "both the vessel of his work and the material in it" (Cavendish, *The Black Arts*). The alchemist used a series of "chemical" conversions and experiments to symbolize the changes he/she wished to instill in his/her own psyche.

Many Black Magicians are interested in this same kind of work, but they are looking for a slightly different approach. Perhaps you don't want to have to sit down and grind, solute, distill, grind, solute, distill, and wait, until you grow old and grey. So you look for new tools, new symbols of the psyche. Psychology can be such a tool.

A working knowledge of psychology can also help you to have a deeper understanding of magical processes. Dr. Aquino is often quoted as saying that the difference between us and the New Agers, or many of the other neo-pagan and occult types, is that we understand what we are doing and why it works.

A rainbow is created by water droplets refracting light. For some people this knowledge somehow detracts from the rainbow's wonder and inherent beauty. Likewise there are people for whom it is easier to perform psychodrama-type rituals and ceremonial magic if they don't understand how such psychodrama works.

Granted it is possible to perform magic without understanding it. It can be a beautiful, mystical experience; it might even be fulfilling. But ultimately anyone who performs magic in this way is limited in personal evolution. The magic controls him, not vice versa.

I'd like to tell you a story to illustrate this principle. I'm sure that everyone has heard that you have to be careful with destruction rituals or they "might backfire on you". The boomerang effect is a classical piece of magical superstition. Now I have only once had someone tell me he was going to perform a destruction ritual against me. It was a Black Magician - someone I believed could indeed work magic.

But I was not afraid. I was actually amused. Why? It wasn't because I believe myself to be magically invulnerable in any sense. I believe destruction rituals can be quite effective. So why would I not be filled with at least a little trepidation?

When I looked at the situation more closely, I understood; and I believe that the understanding I gained from it was quite helpful. This person was harboring a lot of very powerful and very ugly feelings against me. He had painted a picture of me inside himself that actually had very little to do with who or what I was. In reality what he had done was to project all of his faults, flaws, and cosmic streaks onto me. The entity he was throwing his destruction ritual at was not even me! It was himself.

That was the meaning of the boomerang effect in this instance. I think it's a very good idea to understand projection if you are going to do any rituals involving your feelings towards another person.

It would be impossible to explore Jung's system in any depth within one workshop. My goal here is just to define a few basic concepts, thus giving interested Setians a launching-pad from which they may continue their research.

The Psyche

Jung defined the *psyche* not just as the "soul" but as the totality of *psyche* and psychological processes within an individual. The *psyche* is divided into two antithetical spheres, the *unconscious* and the *conscious*.

The *ego* is a "complex of representations which constitute the center of my field of consciousness and appears to possess a very high degree of continuity and identity" (Jung, *Psychological Types*). The *ego* partakes of both the *unconscious* and the *conscious* mind.

The *psyche* can be divided or categorized in many ways.

The Jungian definition of the *soul* is that inner personality that pays attention to your *unconscious* mind. It is also called the *anima* or *animus*.

The *intellect*, on the other hand, is that part of the *psyche* that represents the power of the *conscious* mind. It is a purely rational aspect.

The *spirit* is a vital link between the *unconscious* and *conscious* minds. It is primarily a faculty of the *conscious* mind, but it has a bond with the *unconscious* mind, and allows these two antithetical spheres to communicate.

Again the *psyche* is the totality of all these faculties and aspects.

Setians who work with the Tarot might try studying these definitions and working with them in the following fashion: Correlate the soul to the Cup cards, the intellect to the Swords, the spirit to the Wands, and the *psyche* to the Discs.

The Persona

Jung also defines one other very important part of the *psyche*: the *persona*. The *persona* is that part of the *ego* that deals with the outside world. It is a compromise between the individual and society's view of what that individual should be or do. It serves as a protective covering that lies between the *ego* and the objective world.

According to Jung a properly functioning *persona* should take into account three factors: (1) the individual's ideal "wish image" of himself, (2) the way an individual's particular environment (friends, family, employers, society at large) would

view this "wish image" [This is a factor with which we are all too familiar. The teenage girl learns that "dumb blonde" sometimes goes over better than "intellectual blonde" in certain circles. The executives at IBM might frown on their new employee if he/she displays an obvious interest in the occult], (3) any physical or psychological limitations that might be placed on this "wish image". On the crudest of levels you could translate this into: "Don't plan on being a pilot if you are afraid of heights and/or are extremely nearsighted."

The *persona* should be a supple protective coating. To be utilized properly, the *persona* should be a *conscious* tool of the individual. If the individual is not aware of the function of the *persona*, he/she might make the mistake of identifying completely with it. This is something that happens all too often. People forget the act is an act, and become the role. Then the *persona* ceases to be the supple protective coating it was meant to be, and becomes a stagnant mask. The *persona* should be able to adjust instantly to any situation and environment, and it is probably the single most important tool of any LBM work.

Functions of Consciousness

Now let us look at the functions of consciousness. Jung felt that there are four basic functions of consciousness: *thinking*, *feeling*, *intuition*, and *sensation*.

Thinking is a purely *conscious* function, while *feeling* [in the emotional sense] is a purely *unconscious* function.

These two functions are "rational" functions, i.e. they are based on some kind of logical process. *Thinking* operates on a "yes/no" or "true/false" basis, while *feeling unconscious* ly judges things to be pleasant or unpleasant.

Sensation and *intuition* are irrational functions. By this I mean that they do not judge or analyze in any logical fashion.

Sensation just perceives things as they are. It is the shot of reality.

Intuition is that *unconscious* inner perception of the inherent potential of all things. [O.K., I think we all know what intuition is; it's a lot easier to recognize it than to define it!]

Thinking and *feeling* are viewed as being antithetical functions. That is, one cannot simultaneously utilize the *thinking* function and the *feeling* functions. [We all know that emotions defy reason!] *Sensation* and *intuition* are another antithetical pair.

Now I would like to note that many psychologists view the will as another basic function. Jung, however, saw will as freely available psychic energy that could exist within any of the

four basic functions, and could be directed by the intervention of consciousness. This seems a more useful definition for the magician.

Every individual contains all four functions, but in each of us one predominates. This is your primary function, the one over which you have the most *conscious* control.

The function you utilize the most next to your primary function is your auxiliary function. Most people have willful control of only two of their functions. The other two tend to lie deep within the *unconscious*. Take a minute and try to determine which two functions you utilize the most.

Every function can be affected by an attitude type. Attitude types are the ways in which we react to inner and outer experience.

There are two main types: extroversion and introversion. Each function will be either extraverted or introverted. Extraverted functions will orient themselves predominantly towards the objective world, while introverted functions orient themselves towards the subjective world. For example an extraverted thinker would tend to be more interested in practical problem-solving, while an introverted one would be more interested in theory, philosophy, etc.

When I held this workshop for the Pylon, I had all participants write down what they thought their primary and auxiliary functions were, and also try to decide on the attitude type of each of their four functions. I was interested to see how my view of them would compare with their view of themselves.

As an experiment I also left out one vital piece of information. The primary and auxiliary functions cannot be opposite functions, i.e. you cannot have *thinking* and *feeling* as your two main functions, or *sensation* and *intuition*. Opposite functions apparently cannot offer each other a great deal of assistance. I was interested to see if some would choose antithetical functions as their main functions. Not surprisingly no one did.

Jung's system of functions is also balanced. If one function is developed in the *conscious* mind, the opposite will be more developed in the *unconscious* mind. Extraverted thinkers tend to be introverted feelers.

The reason no one magical system works for everyone is very simple. Everyone is different. It's so simple, yet profound.

A *feeling* & intuitive type probably works best with magical symbols just by absorbing the energies and appreciating them for what they are, and might find themselves irritated with the analytical gymnastics of a more intellectual type.

Someone who is a thinker and a sensor is going to need to do things quite differently.

I tend to work with *intuition* and *thinking*. Something - an image or a series of actions - will pop into my head and I won't really know why. I bring it into consciousness by hiring the old intellect to trace out the paths. I am attracted to a certain rune or a symbol. Why? I do research and think about the associated lore. Soon it all makes sense, and I have been able to create more meaning in my life. All my analysis does not detract from the "romance" of my magical path; rather it adds to it.

The Temple contains individuals of all types. At our Pylon meeting we had six people of six different "psychological types".

Everyone approaches magic in a different fashion and with a different viewpoint. All utilize the tool over which they have the most *conscious* control, whether feelings from the heart or logical paths from the intellect.

There is no one way to do magic. There are as many magical routes as there are individuals. There is room in the Temple for all of them.

[6] **A Ship Afar**

- by Don Webb II°

The *Yankee Rose* is seen; it merits a notice in the *Kingsport Chronicle*.

The terrible old man smiles. His ship is coming in. He meets it at the rotted dock and sees to the unloading of its shuddersome cargo: blackened skulls of Tcho-Tcho priests, a glass or two from Leng, curiosities from the City of the Pyramids.

He sells these rare wares to the most innocent of shops. They wait in dusty bins, neglected corners, 'til fresh eyes see their evil beauty and the *Yankee Rose* sails again into the unearthly fog.

[7] **A Setian Manifesto**

- by Eulit Hinson I°

The time has come for those among the human species who would advance their own level of being to recognize the Setian philosophy as the most rational, intelligent, and life-exalting proponent of authentic individualism in the modern age.

Old and superstitious fear and dread against authentic Satanism, based on outdated and corrupt Judaeo/Christian propaganda, stand to be eradicated. The Gift of Set manifesting itself in the superior spirits of men and women enlightened by the Black Flame rises gracefully to be heard above the mindless and ignorant babble of the profane.

Too long have lies been accepted as truth and truth as lies. The time is long past for those who would truly be individuals to attempt to reconcile with religious and ideological systems which are an affront to the self.

Ideas such as Christian or communist "individualism" are by nature a contradiction in terms. The collective and accepted value systems of the profane masses are anathema to the self-seeker.

The Gift of Set and its utilization by individual consciousness remain the last true bastion against the forces of coercion and collectivization that control profane society.

The Black Flame burns eternally and is inextinguishable by all that rise against it. The kindling and keeping of this Flame in an ever-expanding quest to *Xeper* are the true and glorious function of the self. This is the challenge which those who earnestly seek individualism and self-knowledge must face and undertake by utilization and mastery of the Black Arts.

The Dark Lord draws near to those who seek themselves.

With regard to the question of religion, those who seek the wisdom of Set abhor and reject any and all religious systems which attempt to intimidate, submerge, and ultimately destroy the self-contained psyche into an essence outside itself.

The individual spark of the Black Flame within is our most precious possession and the source of all our power. The historical attempts by "white light" religions to subdue and destroy this self-consciousness could truly be said to be the "original sin", if indeed this concept has any useful meaning left.

Furthermore the Setian recoils at any idea of worship. Those who would stamp out their self-identity must necessarily have a master to worship and serve. We who exalt and enhance ourselves neither heed nor serve any master; we are our own masters. Any attempts by those who would submit to master-worship to persuade others that they champion individualism are simply chasing their own metaphysical tails.

As a religious institution the Temple of Set necessarily has its hierarchical structure; however there is no "clergy" speaking down to the "laity". There are simply intelligent and thoughtful magicians who share learned and experienced wisdom. There is no flock of sheep to be led.

As a transcendental religion the Temple of Set acknowledges the Prince of Darkness, Set, as the giver of the Black Flame; and it honors him through the exaltation and glorification of that Gift. Worship, however, has no place in the Setian's relationship to Set. This is an essential aspect of the Setian religion.

In the area of ethics the Temple of Set affirms that a personal code of ethics and moral responsibility should be created and adhered to by the individual Setian. However this code should not be based merely on blind acceptance of and

conformity to profane society's concepts of "proper" behavior and beliefs.

Indeed, as beings with a far wider and more profound perspective on existence than the masses, we can easily see that many advertised "ethics" and "morals" are actually nothing of the sort. They are merely agreed-upon conventions of thoughtlessness and ignorance.

Ethics are situational and self-created. We need no profane sanctions. In considering whether an action is right or wrong, the Setian must make a personal decision out of individual being and sensibilities, rather than out of what is conventionally right or wrong.

One must look beyond the way others see one's actions and act in such a way as to being the most self-perceived good to any situation.

However the responsible and sensible Setian must realize that a certain reasonable and courteous acceptance of basic societal moral codes is desirable, both personally and for others. The fine line between these two rationalizations must be adhered to and applied. This is the essence of Setian morality.

A final comment must be made upon the Setian's relationship to profane society. It must first be said that society in essence is against the individual. Society promotes and expects conformity and obedience to an established system in statements, actions, and - in a more subtle vein - thoughts.

The self-seeking individual champions non-conformity, non-obedience, and self-glorification in deed and thought. The two are necessarily dichotomies. However a certain reasonable respect of one for the other can provide for coexistence and lessen the chances for hostile confrontation.

The Setian must realize that if large numbers of humans are to coexist, the existence of an ordered society is a necessary foundation. The Setian need not let such a realization interfere or logically conflict with the process of individuation and *Xeper*.

As an elite society of the Elect, we exist in society but are not of society. Society must be looked upon as a tool whose functions must be discovered and utilized.

The lure of an isolated, hermit-like existence can be tempting. However a true Black Magician must be able to move among the slings and arrows of profane society, using appropriate situations and events to increase and enhance the primacy of the individual will.

This, then, is a basic statement: a manifesto of essential Setian ideals, but by no means a binding creed or dogma. The true Setian Manifesto must necessarily come from the dwelling place of the Black Flame from within each and every Setian.

The eternal presence of the Powers of Darkness both within and without binds us together by essence. We are, however, unique and distinct unto ourselves: **We** are the true Setian Manifesto.

[8] Ever Nearer

- by Shane Egan I°

A whisper across the universe first heard long ago - ageless, timeless, against all odds, yet nevertheless undeniable.

Do I detect a beating of wings? Murmuring - no, roar: unbridled, unrestrained, as Lucifer himself in the beginning.

A call answered with the Dark Flame of truth; the scream of anguish finally quitted; chains of guilt rent asunder; fear dispelled; freedom beckons.

Again the Light Bringer, Bearer of the Gift, father of the human spirit, righteous being, savior?

Another dark night. The Gate opens; a call. Again an answer, ever nearer, ever nearer.

[9] A Hemispheric Synchronization Workshop

- by Rebecca Lance III°, Sentinel, Antywey Pylon

The Antywey Pylon held a workshop on right brain/left brain consciousness and hemispheric synchronization in Oakland, California on February 10, 1990. The workshop concluded with a working that made use of binaural frequencies to induce hemispheric synchronization. This article synopsizes the material covered and some of the experiences reported by the participants.

Since the primary tool of the Black Magician is personal consciousness, any information or insight about how that consciousness works is potentially useful. Any tools that allow control of consciousness are also invaluable. Today we have a variety of technologies that magicians of yore never dreamt of or had only in primitive form.

The workshop focused on hemispheric synchronization. This refers to techniques used to get both hemispheres of the brain operating in unison.

The notion that the two hemispheres have different functions was apparently first proposed in 1836 by Marc Dax, a country doctor in France. He claimed that the two halves of the brain had different functions, and that the left side controlled speech. He had concluded this based on examination of patients with "aphasia" - inability to speak. Damage to the left hemisphere was common in these patients, and none had damage to the right side. His conclusions were ignored. In fact many scientists felt that the entire brain did everything - no localized area of the brain could be associated with a

specific function.

Through a series of debates and studies, the concepts of cerebral localization and of function asymmetry began to be accepted in the 1860s. Still, though, the left side was considered dominant. The right side was considered minor, subordinate to the left side and having no specialized functions. Part of the reason for this was that the right-brain functions are hard to measure or notice in this type of society. Right-brain-damaged patients did not have such obvious impairments as left-brain-damaged patients, possibly because the right brain is organized differently and is less prone to loss of function.

By the 1930s the functions of the right brain began to be appreciated. In the last decade or so, claims of "right brain vs. left brain" have appeared everywhere. Some claims come from responsible research; some of it is pure extrapolation and hype. Many researchers are using the term "dichomania" to refer to the compulsion to break up human behavior to mutually-exclusive "right brain activities" or "left brain activities". In fact most of all activities make use of both hemispheres. Any list showing the differences between the hemisphere functions is likely partially incorrect, but here's one anyway:

Left brain: language; serial, analytical, digital, symbolic thought processes; concentration; "purpose".

Right brain: vision; spatial perception; music and tonality; parallel, intuitive, analog, modeled thought-processes.

This list is already flawed, since language involves perception of both words and tone of voice. Another example is any language involving ideographic writing, such as Chinese or Japanese; such language is transmitted with idea-pictures rather than representations of speech.

Mathematics is usually considered "analytical", but left-handers (who often show more right-brain emphasis) are over-represented among sample groups of highly-talented mathematicians. And there are plenty of right-handed artists and musicians!

So much for background information. Now let's examine hemispheric synchronization ("hemi-sync" for short) and its tools.

The hemi-sync method we investigated in this workshop involved putting different tones into each ear (binaural/stereo stimuli) to fool the brain into putting them together. It was first made popular [in Western society anyway] by Robert Monroe, who authored *Journeys Out of the Body* and *Far Journeys*. Monroe claimed to have a patent on the method, but no such patent was found at the Patent Office. The only patent in Monroe's name was for a

monaural method, not binaural at all.

Other people apparently discovered this too: Companies and suppliers of binaural stimuli have sprung up all over the place. If it ever became a legal hassle, it could be brought up that there is some indication that Tibetan monasteries or priests used bells for the same effect for centuries, so the patent was never valid. [Robert Monroe sells hemi-sync tapes if you want them. Contact: Monroe Institute; Route 1, Box 175; Faber, VA 22938; USA.]

The Pylon used a home-built electronic box that generated two pure tones (in the 200-300 Hz range). The two tones were separated by only 3-5 Hz. When one tone is put into the right ear and the other into the left, the brain tries to interpret them as one tone. The result: Only one tone is heard, but it is not heard as constant in volume. It seems to "waver" at the difference frequency (the "beat" frequency) of 3-5 Hz. When this happens, the two brain hemispheres are interacting in synchrony. Additionally they are generating brain waves at the difference frequency! [This can be proved by hooking electrodes up to someone's head and measuring electrical potential differences.]

Different brain-wave frequencies correspond to different states of consciousness. Binaural tones are thus a way to alter consciousness beyond the effect of just synchronizing the two hemispheres. With the right combination of frequencies, we can induce a variety of useful states, including some that are conducive to GBM. We can induce states that are normal and some that don't happen normally at all. No training, no discipline, no effort, no years of practice. Plug it in, and off you go.

Delta waves (0.5-2.5 Hz) are indicative of sleep. Theta waves (3-7 Hz) are often associated with dreamy or meditative states. Alpha waves (8-12 Hz) indicate simple relaxation or closed eyes. Beta waves (13-30 Hz) occur during waking state [we hope!].

From this list it can be noticed that the binaural generator used during the workshop was geared to create Theta waves. Theta states are dreamy or meditative, so they are especially useful for hypnosis or divination. They are also very relaxing to mind and body, so they can be used for stress release and to enhance concentration.

As the hemi-sync demonstration got underway, we played the two tones through stereo speakers at opposite ends of the room. Each tone was played alone so that participants could hear that the tone was of constant volume. Then the two tones were played together, and the wavering became obvious. Some of the wavering was likely due to the room acoustics mixing the tones together, but the hemi-sync effect on the participants was clearly present. In the future we hope to use the binaural tones with

stereo headphones - one headset per participant. This should produce an even stronger effect.

For the working, sound equipment was used to insert the tones quietly under some appropriate music. After opening the working we made use of a long hypnotic induction to utilize the Theta state being imposed. We then did personal workings before the altar, and then closed.

The tones were present during the entire working. As the working ended, the lights in the room were gradually brightened, and participants silently took their seats. The experiment was indeed successful.

There are many other technologies which have arisen in the last several years to measure or influence consciousness. There was not time to cover these in this workshop.

All told, it was an enjoyable and constructive time for everyone. There was a fantastic degree of teamwork and synergy: Everyone had something to contribute, and it all came together beautifully. Since there was much more material than could be covered in a single evening, there will likely be a follow-up workshop in the future.

Altered states of consciousness reached through hypnosis and meditation seem to be an excellent tool, and many further experiments are planned in which we at the Antywey Pylon turn our little bodies into labs for crazed scientific experiments. [Well, what happens if you hit yourself with alternating Theta and Beta waves? Do you just explode or what?] The thought of being able to hypnotize an entire audience by playing hemi-sync tones subliminally during a music concert, making them more receptive to the message of the music, practically made some of our participants salivate!

Not everyone is easily affected by hemi-sync. We were not sure exactly how strong of an effect to expect. Perhaps it's because we do a lot of meditative work, but the participants were not merely relaxed at the end of the work - they were practically comatose. One Initiate had practically to be scraped off the floor. To counteract this effect, we listened to Alpha and Beta binaural frequencies through the headphones, just a few minutes each, and that seemed to wake us up. This is a very simple technique with impressive results.

Physics Time

For those who might like a little more of a technical explanation, here's more detail on the binaural method of hemi-sync.

Let's talk about waves for a bit. A pure tone, such as used in the workshop, can be generated easily with a sine wave.

Now let's look at two waves that have very similar frequencies. If we add these two waves

together, several things happen. In regions where the waves are almost superimposed, they will tend to add together. In the regions where they are "off" from one another, they will cancel each other, producing a wave whose amplitude oscillates in time at the "beat" frequency. This phenomenon is called the "beat phenomenon" because, in the case of sound waves, the resultant wave varies in volume.

Anyone who has ever used a tuning fork to tune a guitar or other instrument is familiar with this phenomenon. You hit the tuning fork; it emits a pure tone. You play your guitar string. If your guitar is slightly out of tune, you will hear an oscillating sound as the tuning fork and the guitar play together, their waves adding to form a new wave with an oscillating volume. This is how the hemi-sync phenomenon works. Ideally, however, the beat frequency is generated not in the air, but actually within your skull. This can be done with the use of headphones.

The following demonstration is really nice. Listen to a hemi-sync tape through headphones. If you listen only to the left side, you hear very clearly one pure, steady tone in your left ear. Listen to the right, and you will hear the same in your right ear. Now listen to them both, and you hear an oscillating tone.

Since you are using headphones, you know that these waves are not being added in the air, allowing you to hear the beats in the same fashion you would while tuning a guitar. The beats are being generated by the circuitry in your brain that interprets what your ears hear. They are not really there for anyone but you. Your brain has created them.

For some reason this action requires the left and right brains to work in synchronization. This means that if you were to hook up electrodes to a person experiencing hemi-sync, you would get the same electrical activity on both sides of the brain.

This is a very exciting prospect, because it would seem to allow a greater flow of communication between the right and left hemispheres than would normally be possible. You might be able to logically inspect subjective states that you can usually only express creatively - through music, art, or magic.

In our workshop participants were placed between public-address speakers, through which the tones were emitted. Undoubtedly some of the oscillations we heard were caused by waves adding in the air, not in our heads. But it certainly seemed to work anyway. We are all looking forward with great anticipation to future workshops on this subject.

[10] **The Mass of Haborym**

- by William Pridgen I°

Necros onoma Eikon
I steal one kiss from Babylon.
Shibboleth with force inspire
With ears of spirit, with eyes of fire.
Dimensions formulate sublime
Inside the starry womb of time.
Of cognizance we take our fill
Through laudatory acts of will.
Reveal the mysteries one in three
The serpent's call of the great salt sea.
Preserve the Khat; enshrine the Khu
May the Ka sustain and balance the two.
By the virtue of this chalice
Be this host Haborym's palace.
Water enthused with fire's light
On wings descend from eagle white.
Invoke deluge of waters flood
Be this wine Haborym's blood.
By the virtue of this sword
Hail Haborym, king and lord.

[11] **Letter**

- from James Knowles I°

I never gave much thought to destiny until I read the article "Awareness of Destiny" by Priestess Lance in the August 1989 *Scroll*. I even highlighted the last paragraph! Then, last week, my girlfriend asked if I believe in destiny. I thought for a moment, and this is somewhat analogous to my answer:

I think about my future but don't dwell on it. Dwelling on it only causes tunnel vision and results in wasted energy. And I certainly do not accept the idea that I was put here to follow some predetermined path and eventually meet with a demise known only to some great power existing in the cosmos. If this were the case, then I would function as a robot and serve no purpose other than to amuse the player of some game who was kind enough to charge my batteries! So in this sense I do not believe in destiny.

However I believe there to be an infinite number of choices before me. Many of these choices or roads are cluttered with debris which was designed to have an appeal so desirable that our judgment may even become fogged. Being an initiate of the Left-Hand Path, I have discovered the switch which turns on my fog light.

With my light on, I am able to see through the fog and avoid the debris, thus following the road which leads to the truth of my desires. So if destiny is the search for truth and knowledge in the understanding of continued existence, then, yes, this

is my destiny.

The fog light? The Black Flame. The switch?
The Gift of Set. Seek in earnest and ye shall see the
wonders and understand the truth within.

“... thy end hath been attained.”

[12] **Shadow Over Westminster**

- by Patty A. Hardy III^o, Sentinel, Kaliyuga Pylon

On March 22 a Thelemite friend contacted me. He told me that he had received word from the Rosegate Coven of Rhode Island: Joe Viera was going to be speaking at the Mt. Wachusett Community College. Joe Viera is working the “Occult-Satanic Crime” circuit. According to NH Pagans his seminar provoked the police of Jaffrey, NH to collect names at the public library and call in for questioning those who had signed out “occult” books!

Viera claims that he used to be a roadie for many famous rock groups during the Sixties [of course nobody in the industry has ever heard of him] and saw first-hand the work of the Satanic Conspiracy.

So I figured I’d have to see what flavor of snake oil this man was peddling. I decided the time had come to be bold. I put on my grey business suit, a black shirt, my pair of black engineer boots, a pair of sterling talismanic earrings bearing the figure of Set, my school ring, and my Pentagram of Set. I was accompanied by two good friends who are members of the local O.T.O. chapter, also in tasteful black formal wear with silver unicursal hexagrams.

I am proud to say that our presence had the most astounding effect on this “Occult & Satanic Crime” presentation. Before the presentation even started, one of my friends had been asked by a town newspaper reporter: “Are you a real Satanist?” “No,” he explained, “I am with the Ordo Templi Orientis, but I can introduce you to one,” and he led the fellow to me. A lively ten-minute interview commenced, right down there in first few rows of the auditorium, where I managed to explain the distortions surrounding Satan, our philosophy, our contempt for criminals and “sacrificers”. I spoke of *Xeper* and mentioned that we had gone far beyond the *Satanic Bible*, drawing on such writers as Bertrand Russell, Plato, and Nietzsche. It turned out that the reporter was a philosophy major, and he warmed right up.

To his question about conspiracy I laughed and told him that most Satanists and Setians were so ornery that running a conspiracy would be like herding cats. I said that Christianity had lost its moral authority, and that this talk of “Satanic crime” was nothing more than a means of scaring people back into the churches. I added that it was an

old formula, and reminded him that the 300th anniversary of the Salem Witch Trials was coming up (1992). Meanwhile one of my friends was engaged in a discussion of Templarism and Masonry with another note-taker who seemed less than thrilled with Viera from a previous lecture. (One of the Witches Anti-Defamation League people told me later that this person was a reporter for the *Boston Globe*!) We broke off the interviews when the presentation began.

And what a presentation it was! Already aware of us, Viera proceeded to start by disclaiming any interest in persecuting Satanism as a religion, saying that “organized Satanists” such as Michael Aquino and Anton LaVey repudiated criminals saying these were not real Satanists. This was the first of many, repeated disclaimers during the following three hours ... sandwiched among film clips of leering demons on heavy metal album covers, the *Yellow Submarine* album with the cartoon figure of John Lennon allegedly making the sign of the horns, AC/DC revealed as “Anti-Christ/Devil’s Child” [there was a burst of laughter in the auditorium], the piteous testimony of good Catholic parents who were sure that the Devil was behind their children’s acts of murder and suicide, “breeders”, interviews with imprisoned psychopaths who blamed Satan for their deeds, and all the rest of the circus.

To me the funniest and lowest moment came when one propaganda clip began to launch into an account of how the evils of Heavy Metal were surely rooted in its development from musical forms specifically intended to summon spirits ... Voodoo, and the sinister sounds of the African drums could be heard ... At this point Viera hastily stopped the clip, explaining that he didn’t want to get into the rest of the film.

I calmly turned and surveyed the sea of faces in the audience. Sure enough, I was the only black person there. I remarked to my companions in a loud and scornful whisper, “It always comes back to that nigger music depraving the white folk, doesn’t it?”

Viera got the hardest time from a couple of radio station program managers in the audience. They demanded to know why these films were always citing savage lyrics from obscure bands in the import bins that never got any airplay. A musician demanded to know why it was music that was being accused of inciting crime. A Wiccan declared that Viera’s comments on weirdos wearing “black robes” and “going to the woods” was an incitement to religious persecution. At this point the sponsor of the presentation, the Westminster chief of police, felt compelled to rescue Viera from the lions. He told people that it was a presentation, not a debating society. [How macho!]

Well, you get the flavor of it. By then it was clear that the audience was 25% composed of students who had nothing better to do during spring break, 25% fundies, 25% "occults" and the remainder being those who had come to watch the fistfight between the fundies and the "occults". I took many notes. We slipped out just before the end of the presentation.

We found a small crowd of agitated Pagans outside the auditorium door, discussing among themselves the lies that Viera spread. I looked around a bit, and spotted the chief of police nearby. So I had a talk with him. I told him that I thought I understood his position, that he wanted to fight crime and I certainly wanted that too - but he should be sure that people did not try to make his work part of their religious agenda.

Seeing this, the Pagans duly moved in, surrounding the chief of police, and I stepped back. My only comment came when the police chief told one of the protesting Pagans that they should run their own seminars. "See?" I told the Rosegate coven leader, loudly. "You should get out there and proselytize. These people have a 2,000-year lead on you!" There was a roar of laughter in the crowd and the police chief looked as if he didn't quite know what to make of it.

I was confident that my work had been done when, over the crowd, I shouted goodbye, and waved, and the chief of police waved back and said goodbye.

But this was not the final scene. We left the community college and drove to the nearest 2 hour restaurant, a few miles down the highway. There, we had dinner with a parapsychologist who attended the seminar [and who was very annoyed with Viera] and the New Hampshire officer of the Witches' Anti-Defamation League. As I was walking out, maybe halfway to the door I met Joe Viera and a couple of his stage assistants at a table. I smiled and said that at least we had similar tastes in food. This was the beginning of five minutes of Viera trying to convince us that he was a Good Guy, that we of course were not like all those crazy teenagers, that Michael Aquino was an amazingly bright man and a remarkable speaker. "Yes," I said with a touch of boredom. "He's got a doctorate in Political Science. It comes with the territory." It was becoming quite obvious to me that Viera was attempting to suck credibility from us. The man was totally ignorant, knew it, wanted to hide it.

My appearance, speech, and bearing, and those of my O.T.O. companions bore witness to the Powers of Darkness: In our presence anyone could see that Viera was trying to kiss the Devil's ass.

The final blow came when the WADL Pagan, Fitz, came over and told Joe Viera he'd met an old

friend of his. He named the friend. Joe eagerly claimed that he knew the fellow. Then Fitz told him that it would be nice if Joe paid the fellow for the artwork he'd done for Joe, since the guy's wife was dying and the hospital bills were stacking up.

Joe gulped, and insisted that the man was a volunteer. Fitz said he'd seen a copy of the bill or the work. Around this point a good many people in the restaurant were looking at us. I loudly asked Wally, one of my O.T.O. friends, if he didn't have 9 o'clock formation. "Six o'clock! That's the U.S. Army, you know!" he chirped up. "Well, let's go" I said, in a tone of contempt, leaving Joe Viera & company to their sorry fate.

I haven't had this much fun in years.



The Black Pyramid

- by Michael A. Aquino VI°

[13] "Tidying Up"

It is increasingly clear that the anti-Satanic hysteria of the 1980s has lost its punch where the serious elements of society are concerned. This is not to say that cranks from the fundamentalist lunatic fringe won't continue their efforts to slander and distort Satanism, with help from loony-bin "survivors" and "therapists" with big dollar-signs in their eyes. But the majority of the populace, and the major law-enforcement agencies now know enough about the truth so that any danger from uninformed actions on their part is past.

Credit for dispelling the danger goes, as far as I am concerned, about 80% to the Temple of Set and 20% to various independent researchers who have taken the time to study authentic Satanism and publish no-nonsense analyses of it for public and official consumption. This includes, much to my surprise and appreciation, a number of non-Satanic occult groups such as the Alliance for Magical and Earth Religions (AMER) and the O.T.O. Granted, these groups also have an interest in preventing themselves from being "next in line" as scapegoats - and most of them also realize that the religious nuts consider all non-Christian religions as "Satanic". But without the active and widespread involvement of Setians themselves in such informational efforts, researchers would not have had any genuine Satanists to talk with.

Conspicuously absent from this list of "defenders of the faith" is Anton LaVey himself. After all of the tough talk in the *Satanic Bible* about

not turning the other cheek, Anton, when the chips were really down this past decade, was nowhere to be found. Nor was any single member of his [fictional] "Satanic Priesthood" or "Council of Nine". The "millions of members" of the Great and Terrible K/S, it would seem, were trembling under their beds, waiting until the Temple of Set made it safe for them to come out again. If the "new inquisition" has proved nothing else, it has shown what a phoney, hollow fiction the post-1975 K/S is.

If I seem a tad incensed about this, it is because I, like the rest of the founders of the Temple of Set who began our initiatory journey in the real Church of Satan (1966-75 CE), am offended by seeing the name of that institution bandied-about by a Kennel of spaniels whose only involvement with the "Church" is the sending of a \$100 check to Anton LaVey. The sooner this pathetic zombie of an organization is allowed to sleep peacefully in the grave it deserved in 1975, the more merciful.

In the meantime the Temple of Set continues to "tidy up". On February 3rd of this year, I participated by satellite in a two-hour documentary on Satanism for broadcast in Australia, moderated by Ian Leslie, one of that nation's most distinguished television newsmen. It was clear from the tone of the entire broadcast that Australia will be spared the "witch-hunt" hysteria that has caused so much trouble in other countries.

As this *BP* goes in the mail to ye *Scroll* Editor, Magister Robert Menschel has just taken the bull[---] by the horns and sparred on international fundamentalist radio for over two hours with anti-Satanism fanatic evangelist Bob Larson. [Menschel won, as usual.]

Note elsewhere in this *Scroll* a particularly delectable account of one of our most recent fencing matches, this one by Priestess Patty Hardy in Massachusetts.

[14] III° Recognitions:

Peter Friedel and Julian Clark

It is with the greatest pleasure that I can announce the recent Recognitions of Peter Friedel of Germany and Julian Clark of the United Kingdom to the Priesthood of Set III°.

Priest Friedel originally co-founded the Black Diamond Pylon of the Temple in Germany along with Priest Roland Winkhart, and has been responsible for introducing the philosophy of the Temple to several of his countrymen/women since then. He has also taken the time to translate several of the Temple's key documents into German, making it that much easier for us to "explain ourselves" to German-speaking populations.

Priest Clark has been working closely with

Priest David Austen and the Gates of Albion Pylon in England since the formation of that Pylon, and has been instrumental in the forceful efforts by the Pylon to defend the name of Satanism and that of the Temple of Set in the face of a British anti-Satanism craze fostered by hate-groups similar to those in the U.S.A.

Almost one-fifth of the Priesthood of Set is now located outside of the U.S.A., which I think is a very good development if we are to truly internationalize the Temple. This is something that the old Church of Satan was never able to do - I suppose because it always seemed easier just to concentrate on the U.S.A. [And Americans are notoriously egocentric about their culture!] But it is quite clear from recent developments in the news that the 1990s CE will be a time of unprecedented international cultural contact - and the Temple of Set is going to do its part to bring together Setian ladies and gentlemen from all over the world.

Along this same line, I would like to encourage Setians who are perusing the IC roster to give special consideration to introducing themselves to one or more correspondents from another country. If you don't know their language, or don't know it very well, just write in your language, or try the best you can in theirs. You'll be surprised at how much fun it can be to trade ideas with friends around the planet.

[15] Feel Like Picking on the Christians?

Actually I don't, since I don't much give a damn how they amuse/abuse themselves as long as they leave sensible people alone. It has been quite irritating to me that we/I have had to spend as much time as we have detaching them from our ankles over the last few years. It has eaten up time, effort, resources, and publications space that the Temple could certainly be putting to more constructive use in our genuine areas of interest.

Anyway, there's a great publication which you should know about if you like to see Christianity wiggle and squirm beneath a critical magnifying glass. It is a monthly newspaper called *Freethought Today*, and it is published by the Freedom From Religion Foundation; P.O. Box 750; Madison, WI 53701; USA. Subscription currently US\$20/year.

FT is voracious, covering every scandal and crime committed in the name of religion (essentially Christianity - no great surprise). There are also extensive articles on subjects such as abortion, evolution, and other issues in which contemporary religious institutions are attempting to influence secular society. My favorite, however, is the regular "Black Collar Crime" column, which consists of

long lists of priests and ministers arrested, convicted, and imprisoned mostly for sex crimes, but also for more mundane ones as well.

FT performs a public service available nowhere else, and it contains a wealth of information valuable to Setians whenever someone suggests that our religion promotes criminal behavior. At moments like that it is a pleasure to start reciting from the long lists of BCC!

The Foundation also publishes books on Christian sex crimes against children, exploitation of women, etc. These are well-researched and written, and are highly recommended.