

# The Scroll of Set

Issue Number 164

Volume XXV-4

August 1999

Editor: Linda Reynolds IV<sup>o</sup>

Copyright © 1999 Temple of Set

## [1] Some Thoughts on *Xeper's* End

- by Paul McAtee III<sup>o</sup>

Thanks to Adept Phil Smart for providing me with the inspiration to consider these ideas, and inspiring me to remember myself.

The religion of the Setian is unlike any other. There are a multitude of ways in which a Setian approach may deviate from a conventional religious or philosophical approach.

One such point of deviation is in that of the question of "ends". Many an individual throughout the course of human experience will come to ask the question "Where does 'this' - life, the universe, and everything - lead, if in fact it leads anywhere?" Many religions attempt to provide an answer to this question.

Many religions seem to hold in some respect or another that there exists an "ultimate plateau of attainment", and that this plateau is where "this" leads, or should be led. When that ultimate plateau is found, we may then consider ourselves in some sense "liberated", and our task somehow "finished". We are allowed to sit back, telling ourselves the work is done, and our end hath been attained. *Nirvana*, My Father's Kingdom, sweet oblivion, call it what you will.

Does the Setian also seek some end? Or one might ask, "Where does *Xeper* lead?"

*Xeper* is indeed an ongoing process as we understand it. Even if there is some future point at which one may be unable to "*Xeper* any further", we tend to find it better for the question at hand to work under the presumption that there is no such point.

If one decides there is such a point, the next step is of course deciding you have achieved it, followed quickly by the realization that efforts are no longer necessary. It is difficult to conceive of a Temple of Set where Initiates don't feel efforts are necessary.

The closest Setian philosophy has probably come to this was with Magus Ronald Barrett's utterance of *Xem*. The word was seemingly abstract, vague, and difficult to pin down, as the diverse literature which can be found on it today would seem to indicate. But if nothing else, the word did seem to imply that there is an ultimate plateau of attainment to which *Xeper* leads.

Setting aside the debate about whether such a plateau actually exists, or whether Initiates of

today's Temple may consider *Xem* a Word, we can at least observe that *Xem* did not lead toward more stable initiates or a more purified Æon at the time of its Utterance. Quite the contrary, the Utterance seemed to trigger and set in motion many things which led to the near-destruction of the Temple. It would seem that awareness of an ultimate plateau of *Xeper* was a misapprehension of æonic mechanisms, if not simply an apprehension that was before its time.

So we find ourselves again facing the notion that *Xeper* is an ongoing process, and to even think of it as a process is to assume that it must lead somewhere.

Conceptually one of the things which serves to keep that process ongoing is the existence of Remanifestation as an Æonic principle.

*Xeper* shows us how we may become more of what we are, Remanifest shows us how we may change, or how Becoming necessitates change. Were we to experience only the former, it would be much easier to conceptualize an ultimate plateau of attainment; we would become more of what we are until we found ourselves to be "it". We would be like a grail which can be filled with liquid only to a certain point.

Rather, as the process illustrates for us, we learn that we can at some point change our grail so that it might hold more fluid. Thus may many grails come to rest on our altar, in addition to the one we hold in our hands. We become more of what we are until it changes us, then apprehend there is more to be done.

The Æonic Formula of XXX says we can Become and Change. Through this dualistic and in some sense simultaneous attempt to refine and enhance the *psyche*, a certain (al)chemical reaction is produced - *Xeper* and Remanifest produces friction, not unlike the way in which the subjective universe confronting the objective universe produces friction.

Friction - or inertia - is produced because the laws of nature only want us to develop to a certain point - or ultimate plateau - and go no further. Inertia is something that can become of great use to us. If flour and water are the ingredients of our soul, then fire - inertia - is what allows us to bake the bread.

As Adept Lamkin once reminded me, there must be inertia. This is probably almost as important as remembering "there is no free lunch". In fact it may simply be another way of stating the same thing. Nothing is gained without efforts.

In examining, refining, and redefining the subjective universe's relationship with the objective universe, we aspire to a new paradigm of balance - one which produces a certain amount of inertia.

In creating and confronting inertia, we may perhaps find a new modicum of balance between the subjective and objective universe. But then we are at a new vantage point at which we can perceive other

sources (perhaps opportunities) of inertia, and so the work continues.

Adept Smart pointed out to me that the process of self creation is the goal of the Setian. *Xeper* leads to *Xeper*, creation creates creation. We often find there are "points" that we can identify within the process, and we may refer to those as being related to Remanifestation.

But in the push and pull interaction of *Xeper* with Remanifest, something is "done to" the *psyche*. Again some sort of refinement, reinforcement, and unification seems to be taking place. If there weren't, then we could pursue religion on the basis of "fun", or social/material benefits, and the Abrahamic religions are more than adequate for that. But no, *Xeper* is more than "fun" - it does something to us.

In the struggle between by *Xeper* and Remanifest, eventually something Comes Into Being within us - something which cannot be destroyed: a reconciling force which may be refined by Becoming and Changing, but which remains continuous throughout the process, a thing of Essence.

---

## [2] That Certain Silence

In Memory of Nemo, whose purrs were well known to many Setians  
- by Don Webb V°

In my lair I have heard that certain silence, that missing-almost-nothing sound of padded feet. I have heard that there is a "meow" missing, and worst of all, - a purr missing.

The other sounds - like tears hitting the floor or picking up the toys one last time - those other sounds do not make up for the missing sounds.

Nemo having said, "Goodbye," we are silent here. I am quiet for a while; the little black-and-white annoyance on my lap is quiet too, catching my mood - until a butterfly flies by and she can no longer be good.

But I will be silent a while longer, listening for that missing "meow."

Goodbye, Nemo.

---

## [3] Book Review:

### *The 48 Laws of Power*

- reviewed by Martin Carr II°

One of the problems that I have found with books that I have read dealing with LBM is a lack of practical examples. I find plenty of theory but little in the way of practice - that is until I came across what I consider to be the quintessential LBM manual, a tome entitled *The 48 Laws of Power* by Robert Greene and Joost Elffers.

The setup of the book is this: First the particular law is introduced, followed by examples of historical figures that have thrived by adhering to the law, and then those who have violated the law and paid the price for their transgression. The examples go far beyond Western history, delving extensively into China, Japan, India and just about everywhere else.

A bibliography is included, and Greene and Elffers obviously researched their topic very well as is demonstrated by the vast number of examples that are included. Such scholarship is rare to find today.

A word of warning accompanies my highest recommendation, however, as the book is written in an utterly amoral fashion. A very developed Setian eye for ethics would have to go into the reading of the book, especially for those who would put the laws into practice.

Some of the laws would be utterly catastrophic to an initiatory atmosphere if one got it into his head to practice on other Setians. A few examples of this type of law would be: "never outshine the master", "do not commit to anyone", "pose as a friend, work as a spy", "work on the hearts and minds of others", "court attention at all costs", etc.

Even when dealing with non-Setians, an appreciation of one's own personal morality is still essential - as the laws are just as relevant to the politics of an office environment as they are to the politics that run nations.

With all the warnings and admonitions out of the way, this book is absolutely essential to anyone who desires power, is interested in studying power, or would like to protect himself against the power plays of others.

---

## [4] Council of Nine Appointment

Magister William Butch has been reappointed and confirmed to a new term of office as Councillor, to expire June 30 of 2008 C.E.

---

## [5] Farewell from Glinda

Dear Setians,

After ten continuous years' incarnation as the Temple of Set's internal computer bulletin-board system, I feel in need of a rest, so on August 1, 1999 I will again transform myself into my human semblance and return to my castle in the Quadling Country of the Land of Oz.

I have enjoyed answering your electronic requests this past decade, and before that since 1976 - as a PolyMorphic 8813 at the beginning of the desktop computer age - as a localized membership records & documents database.



What makes my retirement possible now is the advent of the next-generation Temple of Set Intranet system, so capably designed and constructed by Magistri Robert Menschel, William Pridgen, and Roger Whitaker. This website-based system has access, storage, and interactive capabilities far beyond that of a BBS. And of course no long-distance telephone call to San Francisco is needed.

During July 1999 - my final month of operation - please:

(1) download any textfiles from my libraries of interest to you which are not duplicated on the Intranet (as many are).

(2) do not post to any of my Internet mailing lists or internal forums (as your message may not be read by the intended audience before the end of the month).

(3) do not use me for internal or external e-mail, for the same reason. You do not have to take any special action to close your Glinda account. All will be closed automatically on August 1.

Most importantly: Take this opportunity to sign on to the Intranet. To obtain an e-mail guide to the Intranet, including registration procedure, just send a request to: intranet@xeper.org

You will receive an automatic response, including guidance for online registration and how to get personal help if you need it.

And so I will bid you farewell. May your magic be strong, your causes noble, and your dreams kissed by starlight.

Glinda the Good  
Royal Sorceress of Oz

\* \* \*

## A Response

Greetings!

As you depart on the Egyptian new year to your pleasant land of red houses and your fountain of gems, you go with our greatest thanks. I know that you will keep a an eye on us through your *Magic Book*, and I trust that we will behave properly and nobly.

I ask that when you depart, you take my special greetings to Princess Ozma, Dorothy Gale, and above all to the noble philosopher Tik-Tok, who taught us long ago that magic is an unnatural occupation best left to wizards.

Respectfully,  
Don Webb V°

---

## [6] Reflections on the Heart

- by Vesa Iitti III°

Everything that exists, exists because the being has will to create things into existence - in order to

see the richness of itself and the mystery of itself in its creations and in the very act of creation itself.

Therefore, for enlightened beings, death is another side of life as life is another side of death in the creation that **is** in the Hidden Dimension.

Deep waters meet fierce fire in the silence of darkness. There that which is real, in the heart of being, is created.

Heart of being is what **is**.

---

## [7] The Lone Wolf and His First Gathering

- by Jay J. Hansel I°

Greetings fellow Setians! This is the first time I am writing for the *Scroll of Set*, coincidentally about my first gathering experience.

The mid-year gathering, as you all probably know, took place in my home town of Los Angeles, California. This was to be my personally-chosen rite of passage, so to speak, due to my recent acceptance as a member about a month and a half before.

I would like to start by saying Magistra and Priest Schreck did an excellent job in creating and organizing this event. They put a lot of time and exhaustive effort into their creation, and succeeded in burning a "mark" - or better said, a "standard" - which left me almost speechless for days afterward.

*Xeper*, not to be taken lightly, is a Word that describes our potential futures, that marks a re-birth of thought and form, that constitutes a moment of sheer awareness of isolation of our subjective universe (*psyche*) from the objective universe (everything else). Repeatedly written and spoken of, it is the main objective of the Temple of Set, and can be only partially described and never fully understood unless individually experienced.

It is a Word that describes a moment that we hold most sacred. Being completely alone and face-to-face, so to speak, with an isolated mass of power, free of any outside noise or interruption, is as terrifying as they say! This brings on a realization that nothing else matters - that there is nothing more important or precious than this "I". The lone wolf realizes this and strays intentionally to explore this "I" - to expand "it" but more to manifest "it" again.

"If manifestation can happen once, it can definitely happen again". Remanifest! How can I prove that anyone else is experiencing this? I can't and I really do not care.

Only when I return to this pack of lone wolves can I count on some feedback and dialogue in an objective setting. This makes you stronger and allows further metamorphosis.

I don't think I can stress how important it is for Setians (lone wolves) to be present at the gatherings and conclaves. These all serve to enhance and make the process of *Xeper* even more compelling.

Sometimes we need to cut through the non-essentials to get to the goods that we can utilize. This varies from personal experience, but generally as Setians we invoke the word *Xeper*, thus describing our main objective in life, everything else being our tools to generate the experience to make this *Xeper* happen.

To talk with fellow Setians is like asking them: "What does my cocoon look like? How strong are its fibers that I have constructed?" It also creates the opportunity to examine their progress as well.

The Temple (as an organization) is primarily here to serve this purpose. Without it there would be fewer of us on this path. And considering the distance we have to travel, the more of us who attend these gatherings and conclaves, the better off we will all be in our efforts. Hail Setian! This is "I".

I find that the gatherings provide a very productive and intense settings - too much to swallow all at once, but at the very least, able to shake any comfortable stasis.

This brings me to a good point: The one main reason that attracted me to the Temple, other than it being a Left-Hand Path organization, was the fact that it is initiatory as well.

Being extremely anti-stasis, ever-changing, and remaining fluid enough to roll with the changes, builds a strong *Xeper*. I felt this energy in great illumination at the gathering, moving ever forward as we examined our etymology relative to ourselves and our Temple.

Precision is the key when it comes to Black Magic in its purest sense. "We must say what we mean, and mean what we say" - we must say it again and again, until it is understood by everyone, most importantly ourselves.

Re-evaluating ourselves - as we were reminded at the gathering by Magistra Schreck - is an important part of our personal process and the Temple's future.

We need to be clear in our communications with ourselves, our fellow Setians and the rest of the objective universe to further function as self-determined individuals or, better yet, potential gods.

If you haven't previously visited a Hare Krishna temple, "bullshit transcends into cowshit". Another Osirian view: "Bullshit re-emerges in a crucified form by breaking people's legs just to sell them crutches." Hail Setian! Hail Precision! Hail Set!

---

## [8] My Thoughts on the Temple

- by Kate Tanks I°

Just as a proper society is governed by law, so too the Temple of Set is governed by ideas, not by men. Its members are loyal to Principles, not to people.

Upon joining the Temple, the decision is made to take a new direction in life. For some it may be the single most important decision they will ever make.

Some may come to the Temple with an abundance of book learning and knowledge. Others may feel they have a psychological advantage. Yet again others may have many years of magical experience.

No matter what qualifications have been attained in the past, all this will have to be put in to a new perspective as you begin your journey to *Xeper*. Training and education is replaced by learning and application.

Some may find it difficult to be reduced to the role of pupil after many years of being the teacher. It may almost seem like an impossible task to place the learned professor into kindergarten. The whole reason for joining the Temple is to expand horizons, not to try and reduce the Temple's teachings to one's current level of understanding.

To kindle the Black Flame and keep it burning is the focus of the Adept Black Magician. This is achieved by hard work and dedicated application to one's *Xeper*!

The need for individuality can sometimes be clouded by over-enthusiasm to comply and abide with one's own knowledge. This knowledge does not necessarily coincide with what needs to be learned.

The Priesthood consists of exemplary Initiates who have been recognized by Set as being dedicated to the application of Temple principles. Their knowledge and wisdom is to be admired and learned from by new Initiates.

Respect and protocol are a must for the Temple to function successfully.

Upon joining the Temple, you receive the first of the *Jeweled Tablets of Set*, the *Crystal Tablet of Set*, along with a certificate, a Setian I° medallion, as well as a recognition card. The *CT* has most everything one needs to know that is important and beneficial to a I°. Wherever possible, it is advisable to find answers and conclusions in the *CT*, or by other means of reading before approaching a member of the Priesthood. If, after your efforts you still feel the need to find answers, the Priesthood is there to help and guide you.



A two-year probationary period is enforced so as to assess your capabilities of becoming a dedicated Setian. If at any time in that two-year period it is seen that you have proven to the Priesthood of Set that you are a capable and dedicated Black magician, you may then be Recognized to the II° as an Adept.

To attain this status you must be a learned student of Black Magic, you must be dedicated to the Principles of the Temple and must comprehend the symbols and language of the Temple.

Also, to prove to the Priesthood that you have an understanding of Ritual Magic, you must be able to illustrate its practical application.

On the other hand, if you are not able to prove to the Priesthood you have these capabilities, or you feel in some way the path is not right for you, there is a fond farewell bid to all.

The Temple being an initiatory school, tools are offered, and it is up to the individual Initiate to make the best use possible of those tools. The Initiate must excel on his own; the onus is always on him to learn and to *Xeper*.

Always keep in mind that you are an individual and the center of your subjective universe. You must be awake and aware to appreciate all that is offered.

Once you start to *Xeper*, it is a never-ending journey, and certainly not an easy one - but absolutely the most worthwhile journey of your life! New horizons can make the journey an adventure, and depending on your attitude and self, all you can ever do is benefit from the experience.

Many may find the application excessive and sometimes painful, but as with anything that is worthwhile, it is more than worth the stress and pain sometimes endured. The resistant force is what can make a difference to the way you face your future.

---

## [9] Grievance Committee Formed

- by Zeena Schreck IV°

Counselor/Coordinator

To all Setians I° and Adepts II°:

I am pleased to announce the formation of the Temple of Set Grievance Committee.

The Temple of Set is very fortunate in the fact that its Initiates interact in a remarkably mature and cooperative manner. Considering the diversity that is encouraged in individual magical techniques, philosophies and personalities, we enjoy a camaraderie and mutual respect for each other that is unparalleled in the history of modern Initiatory schools. As the Temple expands, it becomes increasingly necessary to maintain that tradition of camaraderie.

The Temple of Set Grievance Committee (TSGC) exists as a service to fill the needs of Setian

I°s and Adepts II°s who may be experiencing difficulties, confusion, interpersonal conflicts, or other concerns related to participation within the Temple of Set.

The TSGC maintains that each Initiate has the right to:

- Discuss serious complaints or problems with any or all of the TSGC Counselors and receive a carefully considered response.

- Discuss such complaints or problems with the TSGC without fear of retribution or prejudice. An Initiate will never face retaliation for voicing a complaint or participating in problem resolution.

- Objective consideration from the TSGC. The TSGC will maintain an objective perspective and not take sides with either the Initiate who expresses a concern or with the Initiate whom the concern is expressed over. While the TSGC will assess the situation from all angles, the TSGC's advice will always tend towards compromise rather than confrontation.

- Confidentiality is assured to the fullest possible extent. An Initiate should understand that all matters addressed to the TSGC will remain in confidence within the Committee.

- Resolve issues as outlined in Temple Protocol. Temple Protocol will be followed meticulously by the TSGC.

- Timely response. The TSGC will strive to respond to all inquiries as quickly as possible. All inquiries will be answered.

## What the Temple of Set Grievance Committee Is Not

This committee is not designed to replace talking with your local clergy in case of problems, as outlined in the guidelines of the *Crystal Tablet*. Talking with the TSGC is yet another option.

The Grievance Committee is not designed to handle differences of magical or philosophical approach. It is not the responsibility of the TSGC to monitor or "correct" a difference of opinion on subjective issues. The Temple of Set encourages its Initiates to explore whatever Left-Hand Path magical systems work best for them, as long as such systems are resonant with Setian ethics.

The TSGC not designed to resolve Initiates' personal dislike of another Initiates. In an institution whose members are as varied and individualistic as the Temple of Set, it is inevitable that some Initiates will not be compatible for any number of reasons. This is not grounds for complaint. Each Setian is encouraged to concentrate on personal Initiation, without allowing subjective opinions about other Initiates to interfere with such work.

If an Initiate simply does not like another Initiate, there is no obligation whatsoever to

associate with that individual. However, **all** Setians must strive to maintain the courtesy, dignity, and awareness of the greater purpose upon which Setian protocol insists.

This means: At all official Temple functions (i.e. Pylon meetings, workings, gatherings, conclaves and electronic and written communication) any animosity between Initiates must remain contained and controlled for the betterment of the work.

This does not mean that the Temple of Set wishes to encourage all Initiates to sublimate their personal likes and/or dislikes. Every Initiate's individuality is encouraged, but not at the expense of disturbing a sacred working atmosphere.

Finally this committee is to resolve conflicts about Temple matters specifically. If your roommate is a Setian, and he hasn't come up with the rent this month, that's too bad - but that's not a Temple problem. If you, for example, loan money to a fellow medallion holder, understand that you do so at your own risk. This would not constitute a valid grievance to the TSGC.

### **What the Temple of Set Grievance Committee Is**

The Grievance Committee has been created to help facilitate an initiatory environment based on high standards of personal conduct, allowing each Setian to *Xeper* in an atmosphere conducive to the best ideals of Setian ethics. While the TSGC may suggest any number of ideas to aid in the problem solving process, it must be understood that these would only be suggestions, not orders or commands. The decision to implement the TSGC's counsel is a personal one which the Initiate has the right to accept or reject as desired.

Our policy is to strongly encourage Initiates to resolve problems between themselves first, before seeking assistance from the TSGC. Only after every attempt on the Initiate's part to courteously and diplomatically resolve conflicts fails, should the Initiate turn to the TSGC for non-obtrusive and objective advice and assistance.

### **What an Initiate does to Begin Working on Problem Resolution with the TSGC**

After every attempt has been made to resolve the issue(s) at hand, the Initiate should write to any or all of the five TSGC Counselors detailing what the grievance is. Report what steps you took to resolve the conflict.

The extent to which you are expected to resolve your own difficulties can not be stressed enough. However, when all else fails the TSGC urges you to put into writing what steps you have already taken to rectify the situation.

Explain why you feel you have reached a proverbial brick wall and why you feel there is nothing more you can do. Be specific.

Also, please be as detailed and complete in your description as possible. The TSGC will be more efficient if you give as much background as possible. A two-sentence complaint will require far more time and effort on the TSGC's part than is necessary.

The Initiate should provide as much objective history on the situation as he/she has knowledge of (not rumor, speculation or guessing).

Upon receiving initial contact from a concerned Initiate, the Committee member(s) whom the Initiate first contacted will begin the resolution process with that Initiate.

To reiterate: It is not the intention of the TSGC to "direct" or "order" any action to be taken, but rather to suggest various means of resolution.

The Committee presently consists of: Priests Walter Radtke, Bruce Ware, Nikolas Schreck, and myself.

At no time should a grievance be reported on Setian-I or any other public forum. Should you need to express a grievance, contact the TSGC Counselors directly and privately.

The TSGC looks forward to forging a new level of cooperation and understanding between Initiates of the Temple of Set.

*Xeper* and Remanifest.

---

### **[10] The Puzzle**

- by Simone Lohmeier II°

Once when I was a young child, my mother took me with her to the mall to shop. It was one of those grey and cloudy days, and wandering around between those huge shelves filled with vast amounts of stuff was not the most pleasurable thing for a young girl to do. So I asked my mother if I could go to the toy department and look around a bit on my own. Hesitatingly she agreed, knowing me to be a careful girl, and we made up a time to meet again at the doorway.

I put myself on the way towards the toys. While walking I started looking around, caring less and less which way I was going. Unavoidably I suddenly bumped into someone coming my way. I was shocked out of my distraction and looked up. It was a tall young man that I had run into, with remarkable features and astonishing unnaturally green-colored eyes. I became frightened, mumbled a short excuse and ran away. Nevertheless while running, I dared a short glance backwards. The mysterious stranger still looked at me, gently smiling.



I finally reached the toy department where I stopped to run, leaned against a shelf and caught my breath. Slowly calming down, I started to look around, finding myself in the puzzle section. I was surrounded by cartons, neatly covered with the image of the contained puzzle, small packages, large ones, easy puzzles for beginners and highly complicated artworks. I felt attracted by a small package on a lower shelf somewhere at my left. I took the carton out and examined its surface.

The image was a cartoon-like styled picture of a living room. The room was neatly furnished with an old man, looking like typical Graceful God in all children's prayers, sitting on a chair facing a picture on the wall showing the universe with its stars and planets and galaxies. The living room itself was framed again so that the puzzle looked like a framed picture itself.

I knew instantly that I needed to buy that puzzle, and so I took it with me to the cashier, bought it from my pocket money and hid the carton under my clothes so that my mother wouldn't see it. We met at the doorway and went home.

At home, I unpacked my new toy at once and started playing around with it. Carefully I took the pieces, sorted them and started building the frame. While working on my puzzle, I slowly recognized that it was small, but not easy to solve. I worked on it the whole day, but eventually I was simply exhausted. I left the puzzle resting on my desk, the frame half finished, and finally went to bed.

The next morning I woke up. My first thought was to take a look at the puzzle to see how far I had gone in solving it the evening before. But when I reached the desk, I knew something was wrong. The parts that I had already put together did not show the wooden frame anymore like when I went to sleep the other evening, but a dark blue metal frame.

At once I took up the carton of my toy to see what it showed as a cover image. The picture was not as before. It was now a moonlit landscape that showed some ancient ruins, from Greece or Rome perhaps.

Stunned and shocked by that sight, I started to wonder if I really had bought the puzzle I remembered, but when examining the parts I had not put together, I did not find a hint that supported my suspicion. Either I had a false memory, or possibly someone tried to play a trick on me.

However it went, my old puzzle was gone and here I stood with a partially completed landscape. I decided that I did not give a damn, since the image was much more beautiful than the one before, and my urge to solve the new puzzle was as strong as before. Again, I worked on the puzzle the whole day, but I could not finish it. Again, I laid myself to sleep, the decision in mind to work on the next day.

I woke up the next morning with the urge to check my puzzle immediately. And my suspicion was affirmed: again it had changed.

This time the changes were not that grave, only details were different, like columns, parts of the sky, perspective. I started to wonder why this seemed to happen every night again. I decided to stay up this night and watch my room. But when I tried to pursue my task, nothing happened at all. I searched around in my room, I checked the puzzle again and again, but nothing happened.

When the night was over and the time came when I would have had to get up, I was quite frustrated and tired. This day I did not work on my puzzle, but the question about the mysterious changes did not disappear.

Time passed. I had become used to the miraculous changes by now, even though they never ceased to surprise and frighten me. I never ceased working on my puzzle, despite the fact that often, the changes threw me back in my work enormously and often, I nearly had to start anew.

It was one of these evenings when I left my puzzle alone, satisfied with my accomplishment and so tired of working that I went to bed with nothing but sleep on my mind. I fell asleep as all the nights before and must have spent the night quite peacefully, but somehow, my sleep was interrupted. Tired, confused and only half conscious I opened my eyes and started to look around, rubbing my eyes and stretching my limbs.

When I finally managed to get the picture of my room, I was immediately shocked awake. The clicking sound that had slowly taken me out of my dreams originated from my desk. Slowly but constantly, puzzle pieces dropped on the surface, appearing out of nowhere, hovering in the air above my desk for a short moment and then falling down.

The desk itself was surrounded by a dark blueish glow, radiating from the puzzle itself. Although the color did not match, I was somehow reminded of the eyes of the stranger that I was scared of many years ago. I rushed to the door, searched for the switch and turned on the lights of my bedroom. Immediately, the phenomenon stopped. I approached my desk carefully, still frightened that something yet might happen, but apparently, the disturbance had come to a rest.

Again the puzzle had gravely changed. This time, it was a photo puzzle showing an explosion somewhere in space, not unlike the photos of large gas clouds constituting the left-overs from former supernovas. I had never in my life seen such a beautiful and impressive image. Something was different about it, even if I could not immediately grasp the idea of what it was.

Watching and studying the image, I saw that

towards the edges, it was softly blurred. There was no frame this time, and even the straight margin parts that are usually found at the border of puzzles were absent. The puzzle appeared like it was screaming for enlargement, for expansion to all sides.

The image itself looked to me like I was watching something that had not been seen before. Indeed, it nearly gave me the impression of being a shot taken from the outside of the universe. I wondered who took the picture ...

\* \* \*

Today is a day like most days before. I am an adult now, I have moved away from home, and the puzzle still occupies me. I don't spend all my time working with it, but I have come quite far. I had to reserve a full room for my work. Years ago my old desk had become too small for it. Now it is covering the floor, still stretching towards all sides.

But the work is not the same anymore. Day by day I receive more pieces, and from what I gather it seems that many parts do not fit into the image. By now, I spend more time sorting pieces than putting them together.

Today I have dedicated my time to reading. What the hell. I can work on my puzzle tomorrow, or an hour in the evening. I have a slight suspicion that something will happen soon. Maybe the puzzle will be changing the image again. It wouldn't be the first time.

---

## [11] Recognitions

On July 4, 1999 Zeena Schreck was called into the City of the Pyramids to proclaim her teaching to the Æon of Set, for her glory and his own. This was duly attested by the High Priest of Set, the Council of Nine, and seen by the eyes of Set. Hail Magistra!

Peter K. Andersson was Recognized to the Priesthood of Set III° by Magister Petri Laakso, Magus Don Webb, and Ipsissimus Michael Aquino on June 6, 1999.

Marie Buckner was Recognized to the Priesthood of Set III° by Magus Don Webb and Masters Robert Menschel and James Severson on April 30, 1999.

Kate Tanks was Recognized to the degree of Adept II° on June 21, 1999 by Magister William Pridgen.

Angela Watts was Recognized to the degree of Adept II° on April 10, 1999 by Magister William Pridgen.

Brad Lemire was Recognized to the degree of Adept II° on June 19, 1999 by Priests Jared Davison and Richard Gavin.

Kristov Harper was Recognized to the degree of Adept II° on June 22, 1999 by Priest Walter Radtke.

Brad Moore was Recognized to the degree of Adept II° on May 20, 1999 by Magistra Zeena and Priest Nikolas Schreck.

Jeffrey Owrey was Recognized to the degree of Adept II° on June 1, 1999 by Priest Walter Radtke.

Andrea Carr was Recognized to the degree of Adept II° on June 5, 1999 by then-Priest Eardley Scott.

Kahlia Lahoff was Recognized to the degree of Adept II° on June 5, 1999 by then-Priest Eardley Scott.

---

## [12] First Contact

- by Kevin Eric Sheridan I°

For a while it seemed doubtful that I'd ever get the chance to meet any other Setians face to face. Circumstances and geography had more or less isolated me from close contact with just about any individual member of the Temple, let alone any major Setian centers. But there I was, on a hot June Friday, flying up the Queen Elizabeth Way, on my way to first contact with members of the Venificoperae Pylon as a guest of their North Solstice gathering.

Circumstances of work had finally swung to my favor and allowed me to make the trip. This was especially beneficial since my Soa Gild mentor, Adept David Carlton, was a member and Sentinel of the Pylon.

In all honesty, I was a nervous wreck on the drive up. After getting hassled by Canadian Customs for no good reason, I had been going over and over in my head what this meeting would be like. Every other esoteric and occult venture I had undergone had been through books and E-mail correspondence, never on a person to person basis. What exactly were other Setians really like, I wondered.

As it turned out, the North Solstice gathering was one of the most profound spiritual experiences within memory for me. As Adept Carlton has emphasized, nothing can really take the place of mouth-to-ear learning for the Initiate. Not books. Not e-mail. Not periodicals. Not instructional tapes or any other media.

This was sufficiently driven home to me on the night of the North Solstice working, in which I joined with other Setians in not only performing, but creating the working. This took me far beyond my previous experiences in the occult, as well as in spirituality in general. I wasn't just regurgitating some preconstructed ritual text from some new age paperback. Here I was participating with other like-minded individuals in a vital exploration and expansion of our own Essences. Here we were creating our own Divinity.



Later in the week, while in quiet meditation in a hotel room, I experienced yet another first contact: *Xeper* itself.

Aside from the spiritual aspects of the North Solstice meeting, it was quite an experience to merely meet other Setians face to face for the first time. The Setians I met at the gathering were not only fascinating individuals in their own right, but also just a plain old nice bunch of folks. So much for my initial trepidation with meeting in person.

I'd like to personally thank the members of the Venificoperae Pylon [including Carmilla the cat], as well as Priestess Nielsen for her gift of oils and incenses for the North Solstice working. All of you made my first contact a profound and enjoyable one. *Reyn til Runa*.

---

### [13] **The Magus Jesus**

- by Martin Carr II°

Of all the Magi who have made their respective Words known throughout history, none has been more reviled in the occult community than the man who was known as Jesus.

While there is no questioning the atrocities against self that have been perpetrated in his name, it is my contention that this has little to nothing to do with the Magus himself. Indeed when one considers what is known about both the time period in which he lived and also what is known about him from non-biblical sources, a very different picture of the magician known as Jesus emerges.

First and foremost, he would have never have called himself "Jesus", which is the Greek version of the Hebrew *Jeshua*, which translates into English as "Joshua". While it seems to be popular now amongst Christian New-Agers [Is that a term to make you cringe or what?] to claim that he traveled everywhere from Arthurian England to the outer rings of Saturn, there is not a single shred of evidence to show that he ever left Palestine. While it may have been possible that he would have met somebody speaking Greek, he certainly would not have called himself by the Greek form of his name.

This may seem like a trifling point, but I bring it up to show an example of how absolutely ignorant of any historical facts present day Christians are.

I am going to endeavor to stick to just these historical facts, as well as to offer my interpretation of them. I will avoid trying to tie Jesus into any occult paradigms, whether LHP or RHP, as this avenue has already been explored very eloquently in Magus Flowers' *Lords of the Left Hand Path*.

What I am going to attempt is to show that the overwhelming evidence points to the conclusion that Jesus was a local Galilean prophet like so many others of his time, and that he was not the gentle

"Prince of Peace" as he has been represented.

The first thing that needs to be considered is that for which Jesus is best known - his death. More specifically, I am referring to the fact that he was crucified. Crucifixion was at that time a specific punishment for a specific crime, and that crime was treason against Rome. The Jewish leaders of the time did not have the authority to crucify anyone for any reason, and the Roman overlords would not have given a damn that Jesus was blaspheming against the Hebrew god.

The account of his trial that shows Pontius Pilate believing him innocent but being pressured to condemn him is both illogical and without factual basis. There are a considerable number of historical sources that show Pilate to be ruthless in his governorship over the Jews. He was, to put it quite plainly, an asskicker! It is highly unlikely that he would have been convinced to sentence Jesus to death if he did not believe him to be guilty.

Also the story of Pilate releasing Barabbas instead of Jesus is also unrealistic. There is no mention anywhere except in the Old Testament of releasing one Jewish prisoner during Passover, and the notion that Rome would have followed such a practice in the most rebellious province in the Empire is absurd. Imagine the British releasing an IRA terrorist on St. Patrick's Day as a gesture of good will, or the Israeli government releasing an Arab prisoner on Ramadan.

Pilate in the "Gospels" is presented not only as being weak-willed, but also enormously stupid. To give the people a choice between Jesus and Barabbas with the intention of saving Jesus is the act of an imbecile. Given the political climate of the time (which I will get to later), the Jews would have clearly preferred to free a Jewish nationalist rather than a man who the "Gospels" claim said "Love the Romans ..." and "Render unto Caesar the things that are Caesar's ...".

If for some reason Pilate did act as they claim he did, he would have certainly had to answer to his superiors. If Jesus were preaching a philosophy of peace towards the Romans while Barabbas was killing Roman soldiers, Pilate would have put himself in grave danger by releasing Barabbas and executing Jesus. More than likely, he would himself have been convicted of treason and crucified!

So what can be taken from this is that Jesus was a political prisoner, not a religious one. More specifically Jesus was seen as enough of a threat to Roman rule for him to be condemned for treason.

When I mentioned above the climate in which Jesus lived, what I was referring to is [although you would never know from reading the "Gospels"] that Jesus grew up in the midst of perhaps the fiercest guerrilla uprisings in history. Even though

the Jews preached submission to Yahweh, in mundane life they were strongly independent. Jesus' home province of Galilee was also the seat of all the unrest; growing up in this sort of an environment, a young Jesus could not have helped being affected by his surroundings. If he indeed had attracted a large following in this environment, it is very unlikely that he would have been preaching a gospel of love towards the Romans.

Of Jesus' apostles, at least five displayed a propensity for violence.

Luke (vi:15) indicates that Simon was a Zealot, who were terrorist Jewish nationalists.

Judas Iscariot's last name seems to be a form of Sicari, another radical group of that time period and whose name translates literally into "dagger men."

The incident of Peter slicing the ear of the Roman Soldier when they came to arrest Jesus in Gethsemane has made it into most motion picture renderings of the "Gospels".

James and John were known as "The Sons of Thunder" (Mark iii:17) because of their violent tempers, and at one point they wanted to destroy a Samaritan village because the residents would not allow Jesus in to preach. (Luke ix:54)

This is a strange bunch of fellows to be following around a "Prince of Peace." Perhaps he was able to be a "Prince of Peace" because his thugs did all the dirty work for him! All this seems to suggest that Jesus was not the gentle teacher that he is generally thought to have been.

Another thing that has arisen in my studies is the much smaller scale and possible insignificance that seems to be attached to Jesus' "mission". I have not found any sources outside of the *New Testament* that even mention Jesus' name. Neither Josephus or Philo, the two primary Jewish historians of the time, mentions Jesus.

Josephus discusses several Jewish prophets, including John the Baptist, but his only mention of Jesus is highly suspect. There is a one paragraph reference to Jesus in a Greek translation of "Antiquities of the Jews". The consensus amongst scholars seems to be that this was inserted at a later date by a Christian scribe. The paragraph in question states:

About this time arose Jesus, a wise man, if indeed it is proper to call him a man; for he was a doer of marvelous works, a teacher of men who received the truth .... And when Pilate had inflicted on him the punishment of the cross, on the indictment of our chief men, those who first loved him did not desist; for he appeared to them on the third day, being alive again, the divine prophets having told of these and innumerable other wonders concerning him ...

There are several reasons why this paragraph is obviously a fake:

First, the writing style and tone are remarkably different from what precedes and follows it. It is contained in a section that discusses various bandits, "prophets", terrorists and messianic pretenders who arose during Pilate's administration. While Josephus has nothing good to say about the rest of the motley bunch, he provides an uncharacteristically positive portrait of Jesus. It is highly unlikely that Josephus would have had a positive opinion of Jesus.

Also the paragraph was clearly written by somebody who believed that (1) Jesus was a god, (2) Jesus rose from the dead, and (3) Jesus was predicted by several *Old Testament* prophets.

In other words, the paragraph was written by a Christian. Josephus was born a Jew, lived his life as a Jew, and died a Jew. He never converted to Christianity. If he believed these things to be the truth, why would he remain a Jew?

In all probability there was either originally no mention of Jesus or a negative mention that had to be changed by a pious scribe at some later date.

If Jesus were such a "major player" in the region, why this glossing-over of him from all the principal historians of the day?

The earliest *New Testament* writings about Jesus are those of Paul, which present no biographical information whatsoever. The early Church was under the leadership of Jesus' brother James, who took major issue with the way Paul was presenting Jesus, and at one point actually had him brought before the Church leaders because of the unacceptability of his teachings concerning Jesus (Acts xxi:20-26).

While James did not have a high opinion of Paul, Paul clearly deferred to James. According to Paul the members of the Jerusalem church taught a "different gospel" and presented "another Jesus" (Corinthians ii:4).

With the total destruction of Jerusalem by the Romans in 70 CE, no trace of the original Jerusalem Christian Church (the only church with a direct lineage to Jesus) remained. That left Paul's version to come down to us in the form of today's Christian church.

In closing, I find that the picture of Jesus that emerges when the historical facts of the matter are examined is that of a local Galilean prophet like so many before him who rose to only local prominence, attracted some followers, and as soon as he was seen as a threat by the Romans was immediately arrested and crucified. At this point an opportunistic man who would eventually be known as Paul made this dead bandit the center of his teachings, which he had to keep in check at first until those who knew



the truth were destroyed. After this point Jesus was his plaything to do with what he willed.

The title of the Magus of *Agape* belongs to, if anyone, Paul. Even in the highly edited versions of Jesus' life that became the "Gospels", there are several passages to back up this point of view, and I will close this article with some of those quotes:

"Think not that I come to send peace on earth, I come not to send peace but a sword."  
(Matthew, x:34)

"Suppose thee that I come to give peace on earth? I tell you nay, but rather division."  
(Luke xii:51)

"And who hath no sword, let him sell his garments and buy one." (Luke xxii:36)

"And when he made a scourge of small cords, he drove them out of the temple .... and poured out the changers money, and overthrew their tables" (John ii:15)

## References

1. Authors unknown, *The Holy Bible*. Doubleday, New York: 1993.
2. Marvin Harris, *Cows, Pigs, Wars, and Witches*. Random House, New York:1974.
3. Richard Horsely and John Hanson, *Bandits, Prophets, and Messiahs: Popular Movements at the time of Jesus*. Harper Row, San Francisco: 1985.
4. S.G.F Brandon, *The Trial of Jesus of Nazareth*. Stein and Day, New York: 1968.
5. Geza Vermes, *Jesus the Jew: A Historian's reading of the Gospels*. Fortress Press, Philadelphia: 1973.
6. William R. Wilson, *The Execution of Jesus: A Judicial, Literary, and Historical Investigation*. Scribner's Sons, New York: 1970.
7. G.A. Wells, *The Historical Evidence for Jesus*. Prometheus Books, Buffalo: 1988.
8. John D. Crossan, *The Historical Jesus: The life of a Mediterranean Jewish Peasant*. Harper Collins, San Francisco: 1992.
9. Richard Elliott Friedman, *Who Wrote the Bible?* Harper and Row, New York: 1987.

---

## [14] Lords of the New Age

- by John A. Wilson II°

During this Æon some new things have come to light, or perhaps I should say that there is a new understanding of some old things. The beginning of the Order of Horus in year XXX, and the Emerald Dawn of the Saturno/Uranian Age, ushered in during the F/S rite in year XXXIV, has given birth to a long-awaited era predicted long ago.

Among the New Age community, this is known

as the "Age of Aquarius". What this age has to bring to the world at large is not entirely clear, but the Elect may see a shadow of things to come.

The Lords of this New Age, as it once was in a very old age, is embodied in the divine duo of Set and HarWer. The two have once again been united, as in ancient Khem, to emerge in the form of Mehen.

It was not only the Egyptians that recognized these dual forces necessary for initiation and dominion. They are universal principles, inherit in humanity itself.

The enlightened beings of any human culture and age recognize that humanity is inherently dualistic. The subjective universe is both a creative and a destructive force, but it is absolutely nothing without the objective universe to act upon. To believe otherwise is simply delusional fantasy.

The religious mythology of the world expresses over and over again the twin principles of human existence. The most obvious to those within the Temple of Set are those divine Egyptian twins mentioned above. Set, the lord of isolate intelligence, is the god of all things foreign to this universe. He is the principle of creativity and that of destruction as well, but the lord of the Black Flame is dependent on another force, that principal of continuity, (the OU), Horus.

Set is the lord of the desert, which is barren and infertile. In the great battle between Set and Horus, the former loses his testicles to the latter, and likewise Horus loses his eye to Set. Horus cannot see things as they truly are without Set, as he is the god of the self reflective consciousness. But in turn, Set is barren without Horus and cannot (pro)-create without him. The two form a dynamic pair, dependent on one another.

In the "Tale of Two Brothers", Bata (Set) chooses to castrate himself in a quarrel with his brother Anubis. Set is later dependent on his brother to revive him from the dead, and then takes command in order to lead himself and his brother into kingship over Egypt.

Once united they are effective. In this story, Anubis takes Horus' role. The particular gods that these forces are attributed to are not static, and change often. One should not be too surprised to see them totally reversed, as in the case of the later Osirian mythos. During this time, Set was very unpopular, so the castrated creator takes the form of Osiris, whose phallus is thrown to the catfish, just like Bata. Also like Bata, Osiris is resurrected and becomes king, although he becomes king of the dead.

One must understand that mythology is dynamic, and changes with the society. The stories will change, but the principles remain.

Another divine duo that we should be aware of is that of Saturn (Cronus) and Uranus (Ouranos). Ouranos ("sky") is the primeval creator god, who is overthrown by his son Cronus ("time"). He is castrated by his son, thus rendered ineffective as a creator god, and Cronus takes rulership of the world. This same insult is later returned by his own son Zeus, and the pattern repeats itself.

Here we may have some clue as to what this New Age might mean. Our past two millennia have supposedly been ruled by Pisces, which is governed by the planet Saturn. Later, once it was discovered, Neptune was attributed to Pisces. Neptune, according to modern astrologers, is the planet of watery dreaminess and mystical delusion, a perfect description of two thousand years of Christianity. The fact that Saturn also took part in the rule of the Age of Pisces provides a good balance, Satan and Christ.

About two years ago something began to occur that amazed astronomers. The face of Uranus, which has been dull and calm for about two millennia, has suddenly become alive and vibrant with color and activity. It is now springtime on this planet - that is how long the seasons last on Uranus.

The old king has awakened. It should come as no surprise that Aquarius was also traditionally ruled by Saturn, but since Uranus was discovered, modern astrology attributes Uranus to this house as well. So now we see two kings of the New Age, the Emerald Dawn, previously identified by us as Set/HarWer.

Do not think that these elements were not recognized by the ancients; there are many examples (more numerous than I am aware of, I'm sure). Among the Norse we are told of two first-function deities, Odin and Tyr. Tyr is believed by scholars to be an ancient sky god (that is probably what his name means) who was later eclipsed by Odin. Tyr is the god of law and order, and Odin is a creator god as well as the god of magic.

Here the elements are reversed. It is now the creator who takes dominion over the once dominant cult of the law god (law and time "Cronus" are intricately related). Odin, like HarWer, is one-eyed. Tyr manages to keep his testicles, but loses his right hand (his sword hand) to the wolf. Just as the creator god loses his tool of creation, Tyr loses his tool of rulership, the symbol of the king's power to rule his kingdom, his sword (hand).

Of course we all know that Odin is much more similar to Set than to HarWer, but the elements in myth change. The principles, however, continue to be expressed in whatever form.

Another similar Indo-European myth is told in Irish mythology. The king of the Gods, Nuada, loses his sword hand in battle. As a result the

kingdom must be lead to victory over the demonic Formorians by the god of magic, Lugh. This shining young god is not one-eyed, but does employ a one-eyed magical technique in battle, in imitation of his Formorian grandfather Balor.

Like Odinic berserkers, Lugh's chosen also display this one-eyed characteristic when going berserk in battle. Also like Odin, Lugh is half Formorian, as Odin is half giant. They both have foreign blood.

In Vedic mythology we are introduced to another divine pair, that of Visnu and Siva. Visnu is the preserver and Siva is the creator/destroyer.

Like Odin Siva kills his primeval father Brahman and creates the universe out of his body, as Odin kills the primeval giant Ymir and likewise creates the universe out of his corpse.

Visnu is a princely god, the preserver, and somewhat of a fertility god as well, or at least very sexually oriented.

Siva, like Cronus and Odin, is death incarnate, sharing this virtue with Kali "time". Siva is the god of time as well, Mahakala ("Great Time").

Death and time are also intricately linked, displayed by Cronus (who, with his terrible sickle, is probably a proto-grim reaper), who devours his children. What could be a better personification of death than time?

Siva is also the god of meter and rhythm.

In one Indian myth we are told that Siva, like Bata, castrates himself, planting his lingam "phallus" in the ground, similar to Bata throwing his to the fish. Siva is not a one-eyed god, but he possesses a different ocular enormity, he has three eyes!

I am not aware of Visnu losing his hand in any Vedic myth, but if anyone discovers one, please let me know.

Now that I have sufficiently confused all of you with these many flip-flopping elements that may even seem contradictory, I will try to clarify my point: These various myths point to some consistent principles.

We can re-create a proto-myth of a primordial sky/creator god who is succeeded by a god of preservation, continuity and regulation.

In the example of Horus and Set, it is clearer. Set (god of the SU) is sterile without his brother Horus (god of the OU), and Horus cannot see clearly without Set. The two in cooperation bring dominion.

The creator Uranus cannot control his creations (hence the Titans run out of control), but Cronus can, at least for a time.

There is a lot of creativity in the Temple, but the Initiate's downfall is not being able to finish what he starts, or control what he tries to create.



With the awakening of Uranus comes a great possibility for the Elect to excel to great heights and dominion in the world if they have an equal influence of Saturn upon their creations. This means skill, determination, and hard work.

It is far too easy to delude ourselves into believing that we are powerful Black Magicians, in control of the universe, when the truth may be otherwise.

Uranus grants a great burst of inspiration, but Saturn is a cold slap in the face. If we can use the world around us (reality) as a tool rather than an obstacle, we may gain dominion in the world. That, I firmly believe, is the secret of the "Saturno/Uranian Age".

---

### [15] ReSetaue Pylon Report

- by Kate Tanks I°

On June 16, 1999 a working was performed by the ReSetaue Pylon of South Carolina for the Solstice. This took place in Charleston, and the attending Initiates were Magister Pridgen, Adept Watts, Adept Sullivan from Charleston, Setian Tanks from Australia, and Setian Gray from Georgia.

The entire Pylon meeting was devoted to the Egregore of the Temple of Set. The meeting and subsequent working were extremely successful and beneficial to all in attendance.

Magister Pridgen took the task of evoking the Prince of Darkness, and the mood was electric. We shared our energy with each other and enhanced the input into the Temple's Egregore, thereupon charging the battery to enlighten and enhance *Xeper* in the Temple. Energy stored may be called upon in the future to protect and enhance the Temple of Set, to reach for outer limits and to gain insight.

---

### [16] Mastering Visualization

- by Brad Ashlock I°

(With special thanks to Priest Walter Radtke)

One of the most effective [but neglected] instruments in the magician's toolbox is the power of visualization. It is a technique limited only to the practitioner's ability to concentrate and imagine analogues with exacting precision. In this essay I will present simple exercises in improving one's ability to visualize, and offer possible magical avenues in which to apply this important tool.

Unlike many occult techniques, one's ability to visualize, sustain, and interact with visualized phenomena can objectively be ascertained and improved. This method has probably often been misjudged and dismissed because of its simplicity in theory but difficulty in practice, as well as

because of all the garbage written in popular manuals with convoluted layerings of astral mumbo-jumbo and yogic yarblewaggle.

To begin I suggest one follow Aleister Crowley and learn chess. Although memorizing openings, basic strategies, and mating patterns are great exercise for the mind, all that is needed for our purposes is an elementary understanding of the rules and how the pieces move. After you are familiar with the basics of the "game of kings", buy an inexpensive book of chess problems. I strongly recommend *Chess* by Laszlo Polgar.

These books generally start off easy with mates in one move, then as one goes through the problems, increase in difficulty, having the solution to the problem take more steps and involve more pieces and tricks.

When solving these problems, do not use a board and pieces. Instead picture the board and the pieces in your head. Look up your solutions in the back of the book. If you got most of the answers correct, move on to the next difficulty-level. This is a measurable, objective way to ascertain your ability to visualize and concentrate in a fun, light-hearted way.

After you have proved that you can visualize and mentally manipulate a chessboard and its pieces, you may move on to the next exercise, imagining analogues to materially-existing objects. Start with something you are familiar with, like a treasured book, a favorite chair, or a piece of jewelry. Find a quiet place, sit Indian-style or simply lie down, and picture the selected item in your mind. See how long you can hold it there without it dissolving or changing drastically.

When you feel comfortable with this stage of the exercise, start manipulating the object in your head. Spin it clockwise, break it in two, reassemble it, turn it inside-out, etc.

Add other objects, and fill in a background, all analogous to places and objects you are familiar with in the material world.

If you can juggle and manipulate a complex array of simulacra in your mind, you are ready to begin the actual practice of visualization as a method of magic.

One simple method of visualization with which we are doubtlessly all familiar from high school psychology class is an experiment involving two groups of people, a basketball, and a hoop. One group was asked to practice shooting at the hoop, while the other was asked to imagine making baskets. In the end the group that simply pictured performing well with no practice improved over the members of the group who actually did practice. This method was also used by the Soviets to beat the U.S. in many Olympic games.

The benefits and applications of simply picturing the actualization of your desires has been known for centuries in the East and has been validated by modern science, but is often overlooked by the magician blinded by the phantasmagorical seductions of over-complicated esoterica.

The most difficult and important method incorporating visualization as a cornerstone is “virtual” or “Astral” magic. Whether the mindscape which a magician visualizes is just part of his mind or is a more objectively existing realm is immaterial as long as one obtains results.

Regardless of its subjectivity, there are real dangers to the Astral adventurer in the form of unleashed subconscious fears and obsessions, the misdirecting glamor of Astral inhabitants, and worse of all, losing one’s grasp on reality. Caution-flags should pop up if you are ever initiated as a Magus of the 999th Degree by a Secret Master of some Astral order, or other such ego-fulfilling delusion.

To begin you must visualize yourself floating above your body; this pictured form is commonly referred to as the “body of light”. Once this image is firmly established, you might start losing the ability to sense exactly where your physical body is located. For example, your body might seem to have compressed in space, as if your feet are somewhere by your lower ribs; or the whole room might begin to spin and you become disoriented. This is a good sign, indicating an altered state of consciousness which is needed to transfer your mind from its material shell to the visualized body.

Next picture your being as “bubbles rising up through water”, becoming absorbed into the “body of light”. Feel it rising.

The crucial moment is in the actual transfer of your consciousness from your body into the visualized body-double. If successful, this shift will cause momentary disorientation, followed by the distinct feeling that “you’re not in Kansas anymore”.

In this magical dimension the powers of your imagination are unencumbered by reality. Instead of performing a magical working in your usual ritual chamber, build an Astral temple in ancient Egypt, guarded by mythological monsters, and perform your working there. Encounter one of your life’s ultimate fears which takes the shape of a wild animal or demon, and battle it, firing lightening bolts and breathing dragon flame at it [you still aren’t guaranteed a win!].

Do you have a favorite ritual tool, a magic knife or wand? Bring its ghost-form with you. Don’t get bogged down in occult imagery; you can go exploring in an X-Wing from *Star Wars*, collect your thoughts with a brisk walk through Trafalger Square, or talk to an old friend who died two years

ago.

The only limits are the ones you bring with you!

### **Bibliography**

Carroll, Peter J., *Liber KKK*.  
<http://www.winternet.com/-blister/LiberKKK.htm>

Crowley, Aleister, *Magic in Theory and Practice*.  
New York: Dover Publications, Inc., 1976.

Hayes, Stephen K., *The Mystic Arts of the Ninja: Hypnotism, Invisibility, and Weaponry*.  
Chicago: Contemporary Books, Inc., 1985.

Hine, Phil, *Canned Chaos*. <http://www.sonic.net/-fenwick/>

Polgar, Laszlo, *Chess: 5334 Problems, Combinations, and Games*. New York: Black Dog & Leventhal Publishers, Inc., 1994.

---

### **[17] Primordium Element Comes Into Being**

- by Thomas Seymore II°

I am proud to announce the Coming Into Being of the Primordium Element of the Temple of Set.

Primordium held its inception ceremony on the eve of May 29, 1999 to seal its magical oath to explore the mysteries of “essence”, which we posit as being the elusive but recognizable shadow cast by the conscious self. Primordium is also concerned with the question of origins, magical linguistics, divine symmetry, and archetypal force.

Primordium’s vision of the future is an ever-expanding synthesis of the ancient and the is-to-be. It draws its inspiration from both the hidden gems of traditional magical disciplines and those tools that may be crafted from the technological innovations of the present age.

I credit both Magus Flowers and Magus Webb for reintroducing the powerful formula of “objective analysis + subjective synthesis = enactment” for the aspiring magician of today. Without question the first dawning of Primordium rose from my meditations upon this very formula.

The term “primordium” is closely linked to the adjective “primordial”, which is broadly defined as “the first created or developed”, “existing in or persisting from the beginning (as of a solar system or universe)”, or the “earliest formed in the growth of an individual or organ”.

*Primordium*, the Latin noun for “origin”, roughly dates back to 1671 and is derived from *primus* (“first”) and *ordiri* (“to begin”). Webster’s dictionary defines “primordium” as “the rudiment or commencement of a part or organ”.

Neither *primordium* nor its signature “technomagical” undercurrents are necessarily new



concepts. They are concepts, however, that I feel demand reinterpretation as well as further expansion. The Primordium Element was an idea born from a seemingly disparate series of magical expressions that continually found their root in the exploration of "essence": what it is, where it comes from, and how we may experience more of it.

The collective voice of Primordium is the Element's bi-monthly newsletter, *Satellite Nine*, which will serve as the primary means in which to communicate the developing philosophy, methodology, and results of Primordium's work to our peers within the Temple of Set.

Questions regarding upcoming projects or requests for back issues of *Satellite Nine* should be directed to Adept Thomas Seymore or myself.

I would like to thank Priest Arnold Watson, Priestess Kim Watson, Priest Eric Kauschen, and Priest Paul McAtee for their words of encouragement as the abstractions of Primordium finally began to take shape. I am also pleased to announce that Priest McAtee has also agreed to serve as Primordium's sponsor.

Magus Webb once asked us to meditate upon the legacy we wished to leave for a thousand years. Primordium is my answer.

---

## [18] The Conscious Placebo

- by Heather Candelaria I°

There is no treatment or practice more powerful or more misinterpreted than that of the humble placebo. This "mystical sugar pill" is also one of the most incorrectly invoked scientific facts, which I will be explaining in detail and using as a basis for illuminating a possible method of activity for certain components within the Temple of Set.

What is the "placebo effect"?

The simplistic view of the placebo is that **if you expect something to have an effect, it will**. As we learn more about how it works, we have come up with many different ways to define it, but an open-minded and honest definition would be "anything that appears to work when we don't understand why".<sup>1</sup>

Its efficacy has been proven to be more useful than any other drug or practice. It is theorized that the placebo effect occurs, at least as a secondary action, in almost all prescribed treatments - be they beneficial activity such as exercise, pharmacological agents such as aspirin, or even Greater Black Magic practiced in the form of magic rituals.

The placebo effect can be broken down into three primary parts:

### (1) Anticipation of [Positive] Results

This is the hardest aspect to control, and therefore the one we can say the least about

empirically. It has a great many variables, which will cause differing placebo reactivity in different people.

For some people an inert hypodermic injection in the arm will cause greater anticipation of results than swallowing a pill. Likewise a treatment given in the cold, stainless steel environment of a hospital will evoke for some people a stronger anticipation of positive results, than simply buying a bottle of pills at the local drug store and taking a couple while in the home environment.

The anticipation of positive results, is important both to the person receiving the treatment (the recipient), and on the part of the person prescribing the treatment (the practitioner). How they both view the efficacy of the treatment is important. This is obvious from the way we study placebos and see an increase in the effectiveness of placebo treatments rise as more parties are unaware of the inert nature of the treatment, or more properly stated, the recipient has his expectation of positive results unconfirmed or denied by the practitioner's actions and attitudes.

If a recipient takes a sugar pill from a doctor who gives it to him announcing (by word or subtle actions) that the inert substance will not have any effects, it frequently will not.

However as the recipient builds expectation by believing that the sugar pill is actually powerful medicine containing active ingredients, incidents of placebo reactivity begin to increase and reach an all time high when both the recipient holds strong belief in the treatment, and has this belief reinforced in particular by the interactions with a practitioner who equally has expectation of positive results. "Probably the most important factors are those which relate to specific attitudes toward the illness, medication, and physician."<sup>2</sup>

### (2) Spontaneous Change

This is where we see the power of suggestion manifesting itself in the form of ascribing anything remotely out of the ordinary to the treatment of the placebo.

After having a treatment prescribed, the recipient will of course be looking very intensely at anything which could be a result of the treatment. All possible therapeutic or detrimental effects a person could be subjectively experiencing will be actively examined and cause the recipient (and practitioner) to single them out and focus on them.

This focusing power has the ability to escalate fleeting impressions into full-blown subjectively experienced effects, which can in some cases be quite severe.

This will also cause the recipient to break away from a habit of conditioned perceptions associated with a complaint, by moving his perspective away from expectation of problematic symptoms, towards

one which is open to the possibility that the problematic symptom may have been alleviated.

In addition to this focusing effect, we as biological beings living in a chaotic environment can and do experience odd fluctuations in our subjective experiences, often in inexplicable ways. These subjective experience changes can suddenly become ascribed to the treatment based on the logic *post hoc, ergo propter hoc* - Latin for "it happened after, so it was caused by".

### **(3) Psychoneuroimmunology**

This is a fairly new and controversial science, which is based on communication systems within the body and how they relate to one another. Primarily, as the name implies, this emerging study focuses on how the chemical communication system within the brain can somehow affect the communication processes of the immune system.

This relates to the placebo effect in the commonly called "power of positive thinking", which can cause a person's body to respond to potential pathological experiences in an inexplicable manner.

While the studies and data are still far from being conclusive, many feel that there is strong evidence to suggest that the placebo effect can and does carry over from the strictly subjective realm into the objective realm in the form of varying levels of particular neurotransmitters. "It [placebo] is a complex response affecting not only subjective pain and many other symptoms, but objective signs of pathology and physiology".<sup>3</sup>

All three parts of the placebo effect act together in mutual reinforcement.

Before the idea of breaking the placebo effect into several different processes, it was very hard to study and predict placebo reactivity in a particular individual. Now that we understand and can better model the mechanism, larger numbers of people and greater effects can be orchestrated than ever before.

The majority of what we know about the placebo effect was inferred from various double-blind tests, though there have been many studies focusing more on the actual action of the placebo in recent years.

Double-blind testing is a system where recipients and practitioners are equally unaware of a treatment's content (inert or active ingredient). The effectiveness of a treatment's active ingredient is ascertained by evaluating the difference between those recipients assigned active ingredient, minus the reactivity caused in those assigned inert ingredients.

Double-blind testing is a way to reduce the margin of error [attributed to the placebo effect] in ascertaining an active ingredient's efficacy.

The defining characteristics of a placebo or the placebo effect are now considered to be much more

general than taking a pink pill and being told that it will make a particular complaint better. Placebos can be in the form of surgery (or merely an incision, as a ruse of surgery), or even an assertion by an accredited physician that the symptoms will soon reside (similar to a hypnotic suggestion where the recipient gives unconscious weight to the perception dictated by the practitioner).

In a recent controversial study<sup>4</sup>, it is theorized that many prescription medicines actually have a very small pharmacological rate of affecting recipients (an insignificant amount of active ingredient, or an active ingredient which only affects a small percentage of the population). However both the belief of the recipient and the practitioner in the efficacy of the treatment allows its effectiveness to be boosted by the placebo effect outlined above. In the cases where mild activity does occur, it merely helps to reinforce the other parts of the overall placebo effect.

The majority of the studies on placebos have focused on the subjective results, and as a result of this very non-linear scale of "feeling better", actual reports of placebo efficacy are reported on the very wide range of being somewhere between 25-90%.

Most commonly quoted is that approximately 33% of the population is affected by classic double-blind sugar pill placebos. This baseline is considerably increased when the practitioner has a strong belief in the treatment, as opposed to the double-blind (neutral) perception.

Most unproved (via double-blind testing) alternative treatments, such as acupuncture, homeopathy, therapeutic touch, and magnet power, will therefore understandably report success rates more along the lines of 45-99%, due to both the practitioner's and the recipient's strong belief in the treatment.

With success rates that high, many are of the opinion that this sort of benign quackery hurts no one and has great potential for good. Unfortunately this sort of practice can lead to over-dependence in the form of refusing actual active treatment, and continuing to pay [sometimes considerable] money for essentially something which can be provided by any con-man.

There is also the seldom mentioned "nocebo" or "negative placebo effect". These negative effects range from slight problems such as headache or pain, to addiction to the placebo, complete with severe and painful withdrawal symptoms (rare).

There are many ethical problems with accredited physicians' use of the placebo. There is the assumption of trust between recipient and doctor. If physicians started making use of the sugar pill placebo, their recipients might lose confidence in their doctor and his abilities.



Also the use of placebos in treating recipients complaints inevitably will lead to abuse. The cost involved in producing a simple sugar pill is only a fraction of the costs incurred when creating, testing, and marketing active pharmacological ingredients. The ever-present desire to increase profit margins could lead to abuses wherein sugar pills are prescribed when active ingredients are called for, though the price of the sugar pills would still have to reflect the cost of active medications [helping to reinforce the belief that the medication contains active ingredients].

Understanding the mechanisms of the placebo effect, and understanding the scientifically verifiable results caused by the placebo effect, the most poignant question has to be whether or not we can consciously harness this power and use it in a useful way on ourselves.

Of the three mechanisms of the placebo effect, the one which has been traditionally based on deception is the first one: anticipation of [positive] results. There must be a belief or even a "faith" component in the treatment, to create this anticipation. Could the illuminating facts of the efficacy of the placebo effect be enough, to support this expectation?

The positive effects of the placebo treatment are scientifically sound. They are testable, reproducible, and to an extent, predictable. In this way deception is not necessary as a component to impart anticipation of positive results, confidence in the scientific efficacy will suffice. The conscious placebo can and does exist.

All good theories require supporting evidence, and my evidence of the conscious placebo comes in the form of Greater Black Magic within the Temple of Set. Traditional deception based placebo effects may also be correlated with Lesser Black Magic being practiced on others, but I am currently going to focus on GBM, as this is a conscious application of the placebo effect to oneself.

It should come as no surprise that I see the activity of a GBM ritual as being the equivalent of an inert substance. It is understood that ringing a bell 9 times, or saying certain words are not innately magical acts, but that it is the Black Magician performing these acts who imbues them with magical properties through anticipation of positive results:

Photographs, wax images, talismans, music, fires, swords, statues, and indeed entire ritual chambers have no more intrinsic magic than Dumbo's feather. Their effectiveness in magic, again like Dumbo's feather, comes from the significance to the magician. If he grants them certain powers in his subjective universe -

if he credits them with atmospheres, auras, curses, or blessings - they will assuredly have them.<sup>5</sup>

The most important factors, in traditional sugar pill placebos, is the confidence that the recipient has towards the treatment being prescribed (in this case Black Magic rituals) and the confidence that person has in the practitioner prescribing the treatment, which would be the Priesthood of the Temple of Set.

There is a very good reason that initiatory organizations exist where members of the upper levels are responsible for recognizing initiation of members in the lower levels. There has to be an implication that higher-level individuals have knowledge or ability that can be trusted.

I may never have seen an atom before, but as the existence of atoms is something people skilled in that branch of science agree upon, I trust their assertions. Likewise when members of the Priesthood promote *Xeper* and the practice of Black Magic rituals as being worthy of my time, I again will trust those assertions.

The Priesthood of Set must have a particular and incredibly strong belief in Set, in order to most effectively convey this particular anticipation of positive results. As the effectiveness of a placebo greatly increases with the practitioner's belief in the treatment, so too does the magical ability of members of the Temple of Set increase with a Priesthood which actively presents itself as individual souls which have merged with that of the entity Set. A divine priesthood inspires the confidence which becomes a crucial ingredient in making the most out of the power of the conscious placebo.

## References

1. *A Pretty Pill*. 1995.
2. Krentzman, B. 1997.
3. Pearce, J.M.S. 1995.
4. Kirsch & Sapirstein, "Listening to Prozac but Hearing Placebo: A Meta-Analysis of Antidepressant Medication," *Prevention & Treatment*, Volume 1, Article 0002a, posted June 26, 1998.
5. Michael A. Aquino, *Black Magic*, Chapter 6, *The Crystal Tablet of Set*.

---

## [19] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

## Concerning the II°

One of my favorite movies is *This Island Earth* (1995). The scientist/hero Cal Meacham gets a set of mysterious blueprints in the mail. Tracking down

the parts, he assembles an “interocitor”. He plugs it in, wondering what’s about to happen. A strange man with a very high forehead appears and tells Cal that because of his ability at assembling the device, he has been selected for a strange and challenging mission. I can’t think of a better metaphor for the II°.

The strange blueprint is like the *Crystal Tablet*. The device-to-be-assembled is the Temple of Set, and the parts come from your psyche, the Temple’s terminology, the questions and assignments the Priesthood has challenged you with, and your interaction with other Setians.

Once you have assembled your subjective version of the Temple and you plug it into your desire and will, you get a unexpected picture that does tell you you’ve been chosen.

I’m not talking about a vision. In fact if you are seeing men with high foreheads telling you’ve been chosen, you are not heading toward the II°.

The message of “being chosen” or “being of the Elect” is not a voice in the head. It is a growing sense of your life having purpose, of understanding what interests and inspires you, and what things “call” to you.

This feeling, this mood of Election, can come in all sorts of ways:

It can be **anger**: “This is so obvious. Why the hell didn’t I figure it out before?”

It can be **wonder**: “This connects the feeling I had when my grandmother taught me Tarot, I ran off to Mexico [with that gypsy] when I was 16, and the day I understood Persian verbs in college.”

It can be **love**: “If it hadn’t been for the Temple, I would never figured this out. I will work to keep the Temple safe forever.”

It can be **excitement**: “Wow, now that I know I love art and money and magic, I’m going to start selling my occult art.”

The mood is any unifying mood. It is something that makes you feel alive, and it is why we call the Plain of Shimmering Rubies the Plain of Life.

A I° reader may easily dismiss this. After all most, though certainly not all human beings feel alive at some point in their existence.

But the difference is profound. Most humans feel alive in the presence of some external stimuli. They go to church, or movies, or the Grand Canyon, or a strip club. Whatever makes them feel alive, they mistake for “life”. So you get religion, movie fans, back packers, and guys who spend their pay checks on lap dances.

A better class of humans learns they can invoke the sense of being alive by doing things. They become entrepreneurs, scientists, artists, political activists. But their connection is based on the outside.

The Adept finds the sense of being alive is based on using an inner model, unique to each Adept yet communicable to others. The Adept can get excited by thinking about his life in terms of the Temple’s philosophy and practice. He can change the important moment in his past into fuel for his future.

This alchemy is very empowering. Unlike people at some rally chanting “I am somebody!”, the Adept knows that he **is** somebody. That certain knowledge is a wellspring of excitement.

Excitement fades in humans. We aren’t wired for long periods of being “up”. We get hungry, bored, sleepy, sick. But the Adept has a formula that can bring him back to the place of excitement. To possess such a formula is a rare treasure.

That is why the II°, if truly obtained, can be unused, but never be lost.

The unjustified attainment of the II° is what message you extract from your life experience. The message of being Elect is the middle path between two losing extremes:

One extreme is the idea that you are chosen as a messiah. You are the next Antichrist, the world’s greatest Black Magician, the all and everything of your most outrageous fantasies.

The other extreme is the idea that “things will just work out”. You survived, and that’s what is important.

These may resemble the II° for some years, but will lead to an excess of ego in one hand or a lack of ambition on the other. Both will eventually lead you out of the Temple.

The unused II° happens in various ways. The most common is that recipients don’t take advantage of their excitement. They don’t join an Order, or throw themselves into some other sort of Temple activity early on. They figure that “they need to take some time off”.

This is a bad way of thinking of the II°. It is not a matter of having climbed some mountain in order to rest and enjoy the view. It is much more akin to having broken into a treasure vault.

Another method of failing the II° is denying the consequence of a unifying mood. The new Adept decides that his sense of Election is for working in the Temple only, not involving any life changes. After all, life changes are scary, and there is no friendly III° helping you navigate them. Such persons are content that they are Adepts in the Temple, but can keep on flipping burgers in the “real world”.

Eventually this distortion of energy - of sending all of your excitement into occult matters - will make you into an occultnik, a nincompoop who knows a lot about the Tarot but could never be in control of his life enough to fly to a conclave.



A third common way the II° is unused is being overwhelmed. Very often when we achieve the II°, we notice that we are missing something - maybe we need more education, a better place to live, a major emotional overhaul, or the pressing need to lose 50 pounds. This is when will is needed.

The will is there, or you wouldn't have found the Temple and then assembled your own [in your head and heart], but you don't believe in your will.

The last common path of failure is the opposite of the last. You achieve the II° in a place of comfort. You've got an O.K. job, a sort-of-nice marriage, a pretty good house, a set of mediocre friends. You don't have to do anything. You are better off than a street person. So the excitement is never applied to anything.

Here is where desire is needed. You have the desire, or you never could have built your inner temple. But desire leads to fear and to hard work and risk-taking.

The people who put their II° to use can accomplish pretty much anything to which they set their minds. This is why the II° is the "baseline" of the Temple. It is the key to life success. The higher degrees can come and go.

People with higher degrees can and often do return to the II° by choice. The work a person may have needed to perform at that degree may have been done, but the key of life is needed every day.

The moral is: Work hard, become a II°, and **use** the degree!

### **Concerning the Will and Desire**

The terms "will" and "desire" as used above may require definitions.

"Will" is any self-produced force that make you do something difficult in the here-and-now. In conscious people will is invoked and understood as part of the self. It is a self-produced, self-feeding substance. The more that is produced, the more then can be produced.

"Desire" is any self-produced target. It is an image of what one wants to have/experience. In conscious people desire is Indulged in as a way of feeling one's way through the future. In unconscious people desire is obtained from outside images (i.e. "I want that car", "I need that soft drink").

In most people will and desire are never unified.

You might know someone of great will. Perhaps your father was able to go and run three miles before breakfast in the freezing cold all his life, but despite having more will than any ten of your friends combined never achieved happiness.

You certainly know someone of great desire. Maybe you see her every week playing the lottery and saying what kind of car she will have someday.

But she can't stay employed for more than a week. She, too will never obtain happiness.

Most LHP theorists will tell you that one or the other of these self-produced self-feeding substances is the source of magic. This is wrong. Your magic doesn't fail because you don't desire strongly enough. Your magic doesn't fail because your will isn't tough enough.

Magic fails because you don't have all four ingredients:

You have to have **desire** to motivate. You have to **will** to actualize. But you also need a **metaphysics**, a realistic model of the universe to focus these things in. And you must be **receptive** - willing to let the unknown into your life to begin your adventures.

The task of any Setian, but particularly of the II°, is to balance, increase, and refine all four of these things.

So if your friends ask you:

"Is the Temple of Set a Nietzschean overcoming society?"

Yes, because it teaches the need for will.

"Is the Temple a pleasure-oriented group?"

Yes, because it teaches the need for desire.

"Is the Temple a philosophical society?"

Yes, because it teaches the need for a metaphysics.

"Is the Temple a place to learn how to live?"

Yes, because it teaches the need to learn how to be receptive.

It is all this and more. The "more" depends on what you make of your II°.

### **Concerning Standards**

One of the misconceptions about the Left-Hand Path is that we don't or shouldn't have standards. Standards are seen as something of the Right-Hand Path, ensuring we all do the same thing. Standards are scary to people. However every successful person knows that he needs standards and goals to get anywhere in life.

There is a difference between a standard and a loss of freedom. For example requiring people pass a driving test does not mean loss of freedom. Telling people where to drive ("It's the weekend; you must drive to the beach or stay home.") would be.

Where do standards come from? In an RHP society they come from the top down. The pope, the imam, the commissar tells people what to do.

LHP societies can't have this. You can't have a call every week: "Hello, I'm checking to see if you've *Xepered* enough this week. Is your *Xeper* up or down? How many *Xeper* units did you ship?"

But there are ways that the better Initiate sees to his standards. There are differing ways to create

these standards.

Here is one way to do this. You begin with **personal** standards. You dissect a task. Let's say you want to learn the Runes. At first you begin with learning their names and shapes. Then you could learn the Rune poems, then maybe alternate systems and so forth. All the way through you have picked the goals, but the goals are based against an objective standard. This is a good practice for things that have an objective universe guideline.

The next phase might be **peer** standards. This is one of the best methods for *Xeper*. You find one or two people who are working at a level very similar to yours, and you learn to talk to them about your goals, and seek their feedback. You can say what you are doing to become more awake, to deal with emotional issues, to deal with Temple issues, to deal with life issues. You agree to be honest and confidential. This gives you the reflections of other Setians. Learning to listen to them also teaches you to judge life situations.

The last phase might be [and this should only be attempted after some mastery of the first two phases) trying to raise the bar by **example and expression**. You could say: "I think Priests should spend more time considering and using the legal status of the Temple, and I'm going to do this by researching how not-for-profits have flourished or failed." You pick a goal, and by acting in the goal change the area in which you act.

In the sleeping world people can never pick their own standards. In the waking world people can pick their own standards and their own peers/judges to help them live up to those standards. That way they not only stay awake but raise the level of possibilities of action based on perioral choices.

### **Concerning Crowley and Drugs**

Since drugs seemed to work for Crowley, at least for the first half of his life before he developed an opiate habit that kept him poor and in bad health for the last half, why won't they work for us?

Or, in other words, did the hippies do all the good drugs and leave us with bad ones?

Drugs did do good for Crowley and Huxley because of their life histories.

Crowley was too focused, too tight. Consider his dilemma - born into a very strict Protestant household, rationally trained, good French scholar, middling good at math, chess, Hebrew, Greek, and Latin: He was the epitome of the over-controlled Type-A personality. He knew that he needed to be opened up to something. That knowledge, which we would call *Runa*, motivated him his whole life.

When he sought out the Golden Dawn, he was looking for something to shake him to another level of awareness. Although he later dismissed the first

meeting as a "lecture on the Hebrew alphabet", it was that very lecture that opened all things to him. The first lecture is on the letters *aleph* and *lamed*, AL=31. He sought, he found; but even when you find it, it is never yours.

With drugs he saw other ways of thinking and being. They did loosen him up to getting messages from his higher self. So did travel, and art, and screwing everyone he could talk into bed. So did losing all his money trying to sell perfume, and then losing all his money trying to sell capsules of his sperm as "health pills". As did putting on plays, as did being refused entrance to his own country, etc.

Today's Initiate does **not** suffer from being too-focused. His life has been a very unfocused one. He has been exposed to a dozen religious systems, so doesn't have to practice Crowley's god-of-the-month formula. He's probably tried a few psychotropic drugs, had some sexual experimentation [at least in imagination], lived in different places, tried his hand at his own business.

Such Initiates are open to signals from themselves - most of the time way too open.

If drugs were forbidden and rare, and taken for the purpose of enlightenment in a spirit of true danger, they would open gates inside. It would not be because of the funky effect of indole rings and alkaloids on brain jelly; it would be the spirit of the operator.

But if drugs are easy to obtain, and seen as a quick way to connect with the *psyche*, then they are paths to delusion.

If a Setian were to spend months of participant anthropology that allowed him to partake in, say, a Huchinol peyote ceremony, I think he could very well discover some things about his *psyche* that could be useful.

If a Setian drives across town and buys a \$5 crack rock, he is on the path to delusion.

The hunger for otherness, the lure of the weird, is the strongest, darkest, and most unnatural part of the human being. It can lead to wonders (such as our Temple) and to terrors (waiting for the "man" to show up at the junkie MacDonald's; there's always one in every town).

"I have seen the best minds of my generation ..."

If you want a real feeling of the power of the hunger-for-otherness and its truly dark side, I suggest the following illustrative rite. Read the poem *Howl* by Allen Ginsberg aloud. Then you may begin to understand the great sense of both kinship and horror we feel toward those who seek but do not find.

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



---

**[20] The Spiral Maze of Thulask**

The Psychology of  
a Setian's Possible Entertainment  
- by Tony Pizzini II°

Mort Garson, *Black Mass By Lucifer* and *The Unexplained by Ataraxia*. (MCA, 1971; RCA, 1975 resp.)

Right. I know they're off-the-wall titles. And not only that, they're long, long out-of-print and have yet to see the light of laser. I wrote Cleopatra (Records, silly); no response.

But, wink wink nudge nudge, that doesn't mean that they couldn't be perhaps taped and CD-R'd. I believe they should be. Maybe in the next few minutes. *Black Mass* is ten rather short instrumentals done on a synthesizer (and I mean an early one, apparently named "Lucifer").

The music is extremely inventive, as well as appropriately dark, and a lot of fun to listen to. Not music so much for a Black Mass, as about magical themes.

Titles such as "Incubus", "Witch Trial", "The Philosopher's Stone", "Voices of the Dead". *The Unexplained* is more of the same, a great deal of it holding up rather well over the years, with titles like "Tarot", "Sorcerer", "Séance", and "Cabala". At times there is even a hint of what is known today as Techno. Now how that happened is beyond me! 1975!

Mort Garson, the composer, worked with film soundtracks in the 1950s, and in the '60s began producing artists such as Mel Torme, Tom Jones, et al. Then along came all of these "occult"-themed recordings (there are more), and today, almost 900 years later, he is still producing jazz and lounge. Last year saw the release of *Fun and Lounging in Las Vegas*, a collection of big-time Vegas acts doing songs lounge-style that were never meant to be done that way [as HPL might put it].

The title of the CD, of course, is a reference to the book *Fear and Loathing in Las Vegas*, a well-known notorious book, written by the confusion-causing but forgivable Hunter S. Thompson, whom, for reasons unknown, I look like. Indeed.

\* \* \*

Ancient Treasures.

<http://www.ancienttreasures.com/>

Incredible ancient Egyptian art repro's, with prices ranging from the reasonable to the double take. There is jewelry; there is the full-size garden Anubis; there are tombs and stelæ. I discovered the site while searching the Web for canopic jars.

\* \* \*

Vatican Radio.

<http://www.wrn.org/vatican-radio/>

No pulse to speak of, nothing here you'd even want to attempt being "inspired" by. Cursed and downhill all the way. What's interesting is that the organization that owns/runs it is Opus Dei, a shadowy group easily mentioned in the same breath as the neo-Fascist P2, SMOTJ, Licio Gelli, Michelle Sindona, Mafia...across the street, of course is Club Sion, where DJ Pierre and his Sirens of the Priory spin the Twilight Web Mix.

\* \* \*

Makar.

<http://www.makar-records.com>

Maybe you don't know your pakhawaq from a mridangam in the ground. Actually, it's nothing to be ashamed of; many people don't! This is an interesting and large site where you can obtain a very quick education in Indian classical music, if that's your will. There are definitions, sound clips, festival listings, and CDs for sale.

\* \* \*

Eardrum World Music.

<http://www.eardrum.com>

Produced by RootsWorld, who have a website of their own (more world music than you can shake a teshtesh at). This is an Internet radio station, along with links to playlists/programs of specific musical types. You might be in the mood for a traditional Hawaiian War Chant performed on ukulele [crank it up, dude], or, over a glass of Atlantean vintage later in the evening, a Chilean version of Delta blues, followed by some speed-metal bluegrass straight outta Georgian Russia. I would never have known that I was until I dreamed that I had convinced myself to be. In the mood, that is.