

The Scroll of Set

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[1] The Gem That Lies Within

- by Jennifer Chen II°

Post-conclave blues, decompression time, the dread of facing the World of Horrors once more ... Sound familiar? These are the symptoms unavoidably met and dealt with in the aftermath of great gatherings. There is an echo of voices that whisper silently in the interiors of our being - gentle voices that ignite fires of the Black Flame which rests in all Setians, as well as menacing voices that offer disillusionment on the path to a murky abyss.

Following the brilliance of Set-XX, I was most struck, coming home on the airplane, with a mixed feeling of dread, sorrow, joy, revelation, and overwhelming awe. I could not decipher this mix at first, uncertain of whether or not I should feel the great burden of challenge that loomed ahead, the boost of exhilaration and liberation that comes with Adepthood, or becoming fully engulfed in the exhaustion and strain to my mental and physical functions.

With each conclave there seems to be a strong, residual theme that trickles out into everything one encounters, every exchange one engages in, and every spark that reveals the face of illumination from within.

Magus Webb, back in Los Angeles, proclaimed this the "Year of the Essential". The full realization and meaning of this proclamation did not occur to me until later on in Toronto. The heady exchange I received from so many dynamic and excellent Setians made me realize fully, the catalyst of what has allowed me to come into being in my initiation.

This catalyst, I have concluded, is the exchange of essence. The impressions that I received and consumed as I felt the raging fires and energy of all that seek to become, spilt forth unlike anything I have yet to encounter, and in turn, charging the fires within that will unveil the paths to tomorrow.

In a recent post on the new Triamazikamno list (focusing on the Fourth Way/Ouspensky/Gurdjieffian system), Adept Aaron Cheak commented that our lives can be defined largely by what we experience. The impressions that we take in has a hand in the resultant outcome in which direction we decide to travel, and these can be broken down into external and internal components.

What differentiates the awakened Initiate from that of the Sleeper is that the awakened initiate is

able to "enter a state where he can consciously choose whether or not to react to particular stimuli". This specific statement is highly indicative of describing the work involved in Setian initiation.

Conclaves are always what I think of as the "Great Round Table", where we are all warriors/knights in the World of Horrors, converging to exchange and share the wisdom and ideas of what we have learned. In addition it is as if each of us might as well be walking around, striking each other with lightning bolts, for so intense is the dynamism and the depth of the gems we receive from these gatherings.

Initiatory work is something all Setians must make the conscious effort to **do**. This is an oath or responsibility that one takes and commits to in his quest, if he plans to progress on the Left-Hand Path.

Yet work is never easy, nor is the face of inertia, challenge and struggle ever far behind, biting at our heels.

In meeting with these challenges, finding ways to conquer them, the Setian is indeed, a true warrior-knight at heart, because he has been able to slay the dragons that rose before him, and to continue onwards to greater mysteries and greater challenges. It is a choice that the Setian must make alone, which decides ultimately, whether one will progress or disintegrate (or in more simpler terms "sink or swim").

As we are met with the onslaught of daily impressions floating before us, there are negative ones and positive ones, there are life-transforming ones and there are ones that may break you. There are those that you may think are positive but can actually be negative.

The goal for the Initiate is to try to get to the very "core" self - listen to the "I" that resides closest to the essence, the "Permanent I" as articulated in *The Fourth Way* and *The Psychology of Man's Possible Evolution*.

I feel that the way to self-mastery is discovered when one is able to recognize the dangers of particular stimuli affecting them in a negative way. In doing so, they hold the power that will transform themselves into something beautiful and magnificent, - they have acquired a key to the long-term reward that awaits them: their future selves.

Sorting through the mix of my recent conclave experiences, I found that I met with feelings of desire, of envy, of inspiration and illumination. When I look at my brothers and sisters on the Left-Hand Path, see the Black Flame sparked to life from within their being, I am breathless at the great majesty of our kind. This in turn fuels the fire in me to Come Into Being. This fire is what I would attribute as being closest to my "core essence" - the want and desire to **do**.

When I find myself remembering and returning to the initial fabric that has pushed me forth, all the negativity, uncertainty, and cause for "identifying"

and “considering” disperses.

In initiation we are all equal in that we are on our own. Although we each operate in a subjective realm, we continue to unleash the core of our essences by altering the objective universe. For this we are truly Black Magicians, and for this we should celebrate this Essential Year.

Hail to the citizens of the Black Flame, for it is truly, the Year of Ourselves. *Xeper* and Remanifest.

[2] On the Left-Hand of Religion

- by Vesa Iitti III°

“ Karhun Hampaan Kantaja”

In our own writings there is often mention of the Temple of Set as “a religion”. What do we exactly mean by this? Clearly if we are a religion, we are not one in the common sense of the word.

This short article focuses on the issues of what is religion and how the Temple of Set can be viewed as a “religious organization”. The article is not meant to be any final word on the issue; rather I intend to express what I currently think about the issue, and to further discussion about the subject in the Temple.

What is “religion”?

Scholars of comparative religious studies have not arrived at a consensus on the question of what religion is during the discipline’s 150 years of academic history. Such scholars as Otto, Eliade, James, Durkheim, Douglas, and Söderblom seem to have something substantially in common in the focus of their work, but still their definitions of “religion” vary considerably.

Etymologically in Roman Catholicism the word “religion” is derived from the Latin word *religio*.

In other Indo-European languages there was no word to signify “religion” before Christianity’s influence. The same can be said about Finno-Ugrian languages. Thus the word/concept of “religion” has a very limited cultural sphere of etymological and contextual origin, which creates certain difficulties in attempting to apply it to other cultures and their “religious” aspects.

There are two different etymological views concerning the word *religio*. Some scholars of Indo-European languages have suggested, based on Cicero’s work *De Natura Deorum*, that the word derives from verb *legere*, which means “to collect”. According to that view, *religio* means actions that are used to re-collect (re-*legere*) everything that is needed in order to worship gods.

On the other hand Christian author Lactantius proposed the verb *ligare*, which means “to bind”. He thought that *religio* means a “bond” which re-binds (re-*ligare*) people to divinity.

The ways in which the word *religio* has been used from classical antiquity through today are complex and contradictory. Meanings of the word *religio* have varied in the course of history according to several contexts in which the word has been used.

Historically it is noteworthy that the concept of “religion”, in the sense we generally understand it today, didn’t exist before the 18th century C.E. There were, of course, “religions” throughout the world before the 18th century C.E., but the way they were approached was very different from the way we in the Western world are accustomed to thinking about “religions” in our 20th century C.E.

The concept of “religion” was formed in 18th century C.E. as a part of great social and epistemological changes in European culture. Previously humankind didn’t have in its cultures and languages a special category of “religion” - a category that could be conceptually separated from the rest of the culture and considered from a comparative, scientific, non-religious perspective.

From this perspective the category of “religion” is a result of development of a language. The “birth” of that category came from a social and cultural need to create a general concept to describe and to differentiate Christian and non-Christian traditions, practices, and experiences of a “religious” nature.

Thus “religion” is a concept that is bound to a general Western cultural system of categories of existence. This culturally-bound system is the conceptual base still used to categorize things like “new religious movements”.

This cultural background is good to remember when we consider what generally is thought to be “religious” in the Western world, and to what cultural fabric that word is historically bound.

There are several definitions of “religion” offered by scholars of comparative religious studies. Here are just some of them:

(A) Definition via Supernatural

Edward Burnett Tylor: “It seems that it is best to use this source and to simply base the belief in spiritual beings as a minimum definition of religion.”

Sir James Frazer: “By religion I understand appeasing of and arbitration with higher powers than man. Those powers are believed to direct and to control the course of nature and the life of man. With this definition religion is formed from two components, theoretical and practical, that is belief in powers that are higher than man and the efforts to appease and to please them.”

Anthony Wallace: "Religion is a group of rituals that are rationalized with myths, and which are used to mobilize supernatural powers to bring or to prevent changes in the world of man or in the nature."

Roland Robertson: "Religion is a group of beliefs and symbols (and values that are derived from those) that deal with separation between empirical and non-empirical, transcendent reality, in which empirical issues are subordinated to non-empirical issues."

Melford Spiro: "I define religion as institution which consists of culturally conditioned interaction with culturally expressed supernatural beings."

Rodney Stark & William S. Bainbridge: "There is some kind of idea about supernatural being, world, or power in religions and an idea that this supernatural is active and that it effects activities and situations here on earth."

(B) Definition via Sacred vs. Profane - Separation

William James: "Religion ... will here signify emotions, actions and experiences of individuals in their solitude, as they understand themselves in relation to something that they consider the divine."

Emile Durkheim: "Religion is solidary system of sacred things, that is special and forbidden - a system of beliefs and customs that unites all of those who believe in them as a moral unit that is called a church."

Nathan Soderblom: "A religious people is such that holds something as sacred."

Mircea Eliade: "Religion can still be considered as a useful term if we remember, that it does not necessarily imply belief in god, gods, or spirits, but which refers to experience of the sacred and is thus related to the ideas of being, meaning, and truth."

Roy Rappaport: "The term 'religion' refers to public discourse that includes at least one sacred proposition and those conventional social functions, that are done according to the discourse. 'Sacred' is a quality of unquestionable truth that believers give to a proposition that can't be verified."

(C) Definition via "Perennial Concern"

Paul Tillich: "Religion is a state of mind where one has a sense of perennial concern, a concern that sets all other concerns subordinate to it and which itself includes an answer to the question about the meaning of life."

Robert Bellah: "Here presented, the concept of religion - which is most general common mechanism that integrifies the meaning and motivation in the system - applies to all kinds of systems, not only to whole society or its groups."

Clifford Geertz: "Religion is (1) a system of symbols that functions to (2) bring forth powerful, broad, and long-duration moods and motivations in human beings (3) by forming ideas about the general order of existence, and (4) by giving those ideas such reliable nature (5) that those moods and motivations seem specially realistic."

Jacques Waardenburg: "We consider religion as orientation and religions as specific systems of orientation. System of orientation helps human beings to find his way in his life and in the world with certain context that gives meaning to it and which helps one to navigate in it."

While all of the above definitions are interesting perspectives of the phenomenon of religion, I think they do not quite address the essence of the issue from the Setian point of view.

For example, the theory of Durkheim ("religion is utterly social and collective") explains quite well the world's religions (the most popular religions) and Right-Hand Path religions and approaches to existence in general, be they called "religions", "philosophies", "ideologies", etc.

But it doesn't apply that well to the Left-Hand Path approach to existence, nor to its concepts of "sacred" and other "religious" issues.

Going a bit deeper into the "Left-Hand of religion", I now consider what generally makes human beings "religious" in the first place, or rather what is categorically a necessary condition for a human being to be a *homo religiosus*.

Whether one can be defined to be a "religious" or "unreligious" person is a matter of perspective, and is also greatly dependent upon the social context of the traditions of thought and world context one has grown up into and learned to use. Meanings of words and concepts are not completely independent of time and society - like language in general. Also those meanings vary to some degree in relation to changes in other areas of culture and society.

To conceptually define "religious" and "unreligious" is a philosophical and scientific problem. In everyday life that problem is of course solved rather easily: A "religious" person says he is such and an "unreligious" person says he is not such.

If religions are based on human beings' innate tendency to create meaning and order to one's existence, we can ask what qualities in human beings make some of us "religious" and some of us not.

From the point of comparative religious studies, it can be said that the same things that create culture and humanity create religion.

If we try to conceive conditions in which religiosity could be impossible, we would presume human being who could not be conscious of a difference between "I" and "others", who would not be conscious about coming physical death, and who would not be able to create visions of the future world and of that which would Come Into Being.

Accordingly a situation where religiosity would be impossible would also be impossible for the existence of culture. That condition would be a "state of nature", wherein human beings would not be creatures who consciously recognized borders to their existence and could manipulate the objective universe via different symbolic systems (languages). In that condition we would be mere brutes, having direct, instinctive responses to all external stimuli.

Religions exist because humans are more or less self-conscious beings who are able to use symbolic systems to conceptualize existence and to communicate it from a perspective that is separate from nature. As such we are beings who create values and meanings.

We do not have only mind; we also have consciousness. We do not have only natural needs, but also values and non-natural needs. We do not just act, but also have ideas about "right" and "wrong" action. We have not only a past but a history and a future. We not only see, but also recognize whether something is beautiful.

Apparently "religious" experience is, in very general terms, a common human experience of "there's more to life than what there superficially seems to be". It is generally an experience that there is some higher meaning in existence, and that one's self is more than mere flesh and blood and culturally conditioned *persona*.

In his classic work *Das Heilige (The Idea of the Holy)*, philosopher of religion and theologian Rudolf Otto called religious experience as "numinous" (from the Latin *numen*, meaning "dynamic, spirit-filled trans-human energy or force"). He described this experience as "*mysterium tremendum*" - experience of "something wholly other"; of profound awe, majesty, energy, and urgency that at the same time fascinates and terrifies.

I think that this experience has its roots in the conscious experience of one's separate self.

"Religion" and the Temple of Set

Religions are usually certain kinds of symbolic systems that are shared by their practitioners and that try to act as a means between different supposed realms of existence, providing some kind of profound meaning, order, morality, and general perspective to it.

Religions can generally be seen as a different kind of unconscious and distorted outer reflection of the inherent non-nature of one's conscious self.

At best Right-Hand Path religions can be quite harmless and also useful for society at large. But at worst they can also be truly horrible. If we compare the way that the source of all religions - the conscious, separate self - is approached in Right-Hand Path religions to that of the Temple of Set's approach to the same thing, we can't help but note that if we are a religion, we are completely different from most if not all of the other religions that have existed and that now exist in the world.

If we are talking about religion in the layman's sense of the word, then the Temple of Set is not really a religion. We are certainly an initiatory school (or "tool").

Likewise we have a "Setian philosophy" instead of a "Setian religion" as a methodological base in our pursuit of *Xeper*. One might very well have "religious tones" in one's *Xeper*, but a mere sense of "sacred" as such is not the focus of the Temple; instead it is clearly and more precisely an individual *Xeper*.

Magister Whitaker wrote once so well about the subject of "religious Setianism" on the Setian-1 Internet mailing list that I'll include a lengthy quote from him here:

I think it is vital to distinguish religious Setians - such as myself, Balanone, Magister Kelly, and others - as particular aspects of the process of self improvement and individual growth we call *Xeper*.

It was as a result of my *Xeper* that I became a religious Setian; that is where my work led me. However what constitutes the elements which manifest as this "religious understanding" for me may very well not work for anyone else, nor ideally should it (except for those wondrous cases of synchronicity).

There is no single path, and no sure destination where that path may lead you. The important considerations: Are you experiencing *Xeper*? Do you continue to grow?

Now you can *Xeper* and not be a religious Setian, but you can't be a truly religious Setian without *Xeper* if the term is to have any substantive meaning.

Each of us follows a path of our own making; where this path inevitably leads the individual is indeed a grand mystery, one which constitutes the wonder, beauty, and artistry of the Left-Hand Path.

It is important for Adepts II° and Setians I° to understand that religious Setians do not expect nor desire you to join them. It is something which will or will not happen as a result of your work, study, and magic. It has no bearing on how far you will *Xeper*, for there is no organizational privilege attached to crossing over into religious Setianism. It is something each must decide for himself based upon individual experience in the active process of *Xeper*.

As a Setians we are first of all focused to *Xeper* - an individual process of Coming Into Being. To that end we apply rational inquiry, logic, initiatory philosophy, and magic - not prayers nor unquestionable beliefs, nor dogma, nor ready-made moral codes, nor plain sense of "sacred".

We differ from manifestations of the Right-Hand Path by asserting an individual's being and Becoming as the focus of his existence, and by stressing one's responsibility for one's actions from that perspective.

We do not pray to our Patron; instead we seek individually to practice our Patron's Gift of self-consciousness, and by so doing to honor both him and ourselves.

The Temple of Set is legally incorporated as a "church", which implies a "religious" organization. It is meaningful in general terms for us as an organizational manifestation of the Black Flame of self-consciousness, and as a school for its cultivation amidst the profane world of today.

If we look at the question of religiosity more closely, the picture is of course more complicated.

The concept of "religion" is, if not exclusively, at least very much a Right-Hand Path-saturated concept for a general human experience of "there's more to life than what there superficially seems to be" - all the way from the "birth" of the concept's modern meaning.

General answers to this human experience are given in abundance in various Right-Hand Path forms, in which the general position and value of individual human being is seen as subordinate to some more higher and powerful being(s) of some sort and its (or their) authority, aims, and will. With this general background to the concept of "religion", the "Left-Hand of religion" is easily a confusing concept.

My understanding is that a Setian "religious" experience refers to an Initiate's conscious

experience of his separate self, of being aware of one's conscious existence, its idea, of the borders and potential of one's being via one's pursuit of *Xeper*.

The experience includes specific sense of truth, right, beauty, nobility, sacredness, majesty, power, and metaphysical dimensions of meaning and purpose attached to them.

Members of the Priesthood have their individual experiences of Set, their individual interactions with that entity being an essential part of the experience.

Thus I see that Setian "religiosity" is first of all defined and experienced via individual experience of *Xeper*, not via such things as "supernatural", "profane vs. sacred"- relation, nor "perennial concern".

If we take the above as a definition and description of Setian "religious" experience, I think we can safely say that Setian philosophy can also be "religious" in its initiatory focus and that we indeed are a "religion".

I would, however, as a "religious" Setian myself, be interested to find a better, more precise, and less tainted concept than the Right-Hand Path-saturated term "religion" to describe the experience from the Left-Hand Path/Setian point of view - that of *Xeper*.

Written as a small reflection on the heart of being on the Year of the Essential.

[3] Comments Concerning "Religion"

- by Michael A. Aquino VI°

I have always been uncomfortable with the word "religion" because in profane contemporary usage it has become so degenerate: a kind of comic-book category for beliefs and superstitions without any sensible basis. [The definitions of the word you cite in your essay obviously go significantly beyond that popular "slang".]

Because of my discomfort with the term, I have tended to use the phrase "metaphysical philosophy" when discussing/describing the Temple among intelligent people. This is not a perfect solution either, but it does escape the "comic book" word!

We have also understood over the years that the Great Unwashed regard "religion" as something fairly simple: "something where you worship a god". The more you blur that simple picture in their eye, the more they will tend to say, "Then you're not a religion." Which makes you a political group, social fad, etc.

When the Temple of Set was founded, I considered it very important to establish clearly, legally, and officially that it deserved the full dignity of recognition as a religion so as to place it firmly

under the protections of the First Amendment to the U.S. Constitution.

Our documents submitted to the U.S. and California State governments were therefore very explicit and very simple: We were incorporating as a church (not as a “religious association”, not as a secular nonprofit society). And we were “dedicated to the worship of the god Set” = simple and unequivocal.

Within the Temple’s initiatory realm we have of course understood, and continued to enrich our understanding of both Set and our own interrelationship with this *neter* in far more profound levels of consciousness. We do have to remember, however, that a “simple” use of the term “religion” is important in various contacts with profane society.

[4] **IV° Recognition: Nikolas Schreck**

- by Don Webb V°, High Priest of Set

On the evening of September 28, XXXIV ÆS, the Sentinels of the City of the Pyramids spotted a traveler in robes of blue and admitted him to the company of Masters who are Tasked to Tend the Garden.

This new arrival shows many of the marks of a desert fighter, and I judge he will be a good warrior in our battle against the forces of stupidity and laziness. He is Nikolas Schreck of the cities of Hollywood and Berlin. *Xeper*.

[5] **The United Kingdom Conclave**

August XXXIV ÆS

- by the Herald, Gates of Ganzir Pylon

The UK conclave in Brighton, hosted by the Gates of Ganzir Pylon, was an opportunity for the Ganzir Pylon to recreate itself, not to mention a chance for UK Setians to get together both socially and in a working capacity. The agenda was packed with activities and the usual non-stop conversation in between!

Adept Fordham gave a presentation of the Psychology of R.D. Laing. This included the divulgence of secrets on the relation of subject and object, whilst explaining the need for new psychological models of the universe in initiation.

After a Mexican meal out in town, a Viking Grail Working was performed under a nearly full Moon on the beach.

The following day commenced with a bioenergy presentation, exploring the need for accent on practice and discipline over cerebral contemplation within initiation; and *Xeper* path-working by Adept Rockhill. This will appear as an article in the *Third Eye* newsletter of the Order of the Black Tower.

Various projects for future work by Ganzir were discussed. Also discussed was the Year Essential, which was the theme for the conclave; and a message from the High Priest was delivered. The gist of this message can be discovered by speaking to attendees!

Then followed a couple of rounds of laser shoot-outs at the Megazone, which was a lot of fun!

A ritual which raised considerable and wide-ranging energy then took place, one which we expect will have a gradually unfolding ripple effect as time goes on. An Indian meal followed, and then an informal collection of Temple of Set book reviews by Setian J.Panayi.

Monday morning concluded the conclave with coffee and discussion of future meetings. Some members went off to explore local bookshops before returning home. In general, the conclave was a reminder of how real initiation occurs in face-to-face meetings with other Setians who are working and *Xepering*. This is the finest form of *Xeper*.

[6] **“Behold, I send you out as a Wolf Amongst the Sheep.”**

- by Andrew Shumate I°

A while ago the issue of letting people such as family and loved ones know about one’s involvement within the Temple of Set was addressed within the realm of the Setian-1 mailing list. Since my family already knows, this has never been a problem for me. In fact my mother took it extremely well for a woman who, at one point in her life, was aspiring to join a monastic order!

Letting people know about my beliefs has never been a particular problem since I am relatively open with my religious preference. However the issue with me is sometimes dealing with peoples opinions. In fact, since I am so open with my religious preference and I live in Pat Robertson’s “territory”, I am just waiting for an incident that was addressed by “A Tree in the North”.

Luckily nothing to that degree has happened, but there was an incident that I still look back on.

I was attending the local community college in my spare time when I had an interesting experience. Walking out to my car, I discovered that someone had left something for me. I found a note and a tape. I opened the note and began reading:

To the driver of this Neon, please listen to this tape. I hope it is your style of music. You seem like a “metal head”.

It seemed harmless enough, so I kept reading:

The name of the band is "Embodiment". I pray that it will touch your heart and soul and convince you that Satan is "the father of lies" (John 8A2-44) and that he hates everything about you!

Ah ... religious propaganda! My first impression was to throw the note and tape out the window, but I kept reading.

If you're just joking about your license plate and stickers then it is actually a very serious problem because you have opened a doorway for him to come into your life and eventually he will destroy your soul. Happiness is found in the everlasting One Father God.

(Personally I find it hard to believe that happiness is found anywhere else but from one's self). The note continued:

If you have any responses to anything written here, or anything else you would like to ask me, leave a piece of paper on your car window and I'll pick it up.

I thought about this for about three days. I wondered about how I should respond, what I should write.

I thought about telling them that I preferred being a man over being a sheep and had no interest in becoming part of their "flock" and to leave me the hell alone or I would find them and have them arrested for harassment. This thought lasted about two seconds.

I decided that the best response would be no response. As I stated earlier, this is Pat Robertson's territory, and any response to this person would be twisted around, far from the truth.

I moved my car to another parking lot and I have not heard from that individual since.

However something kept bugging me about the note. You see, I refer to this person as "that individual" because there was no name and no signature. Religious banter aside, the note was signed "A concerned soul". Who is this nameless soul? Am I to believe that the Holy Ghost itself wrote the note and left it on my car, or does this person (as my friends and I discussed) just lack the courage of his or her convictions?

Leaving an unsigned note on my car with no real way for me to contact the author(s) tells me that they do not have the courage to back up what they say face to face. They need support from other people to make such statements. Possibly they even doubt their own faith.

To me a signature is one of the most powerful tools. When I sign my name to something, I am prepared to back up or defend my work until the end. If I have faith in something, I am more than happy to sign my name to it and let the world know!

[7] Tips for being Cold and Dispassionate during Self-Analysis for the purpose of *Xeper*

- by Jackie Panayi I°

There are times, especially as a new Setian, when someone tries to suggest a topic for introspection, and you find yourself facing it defensively and with hostility. Or also there are times when you try to suggest such a topic to someone else and are met with a frustrating barrier of hostility which allows no teaching process through it.

The following steps are put forward as a pain-free guide through this difficult process.

1. The Surgeon

Take a deep breath and imagine yourself to be at a point in the room, outside of yourself, independent and unconnected to your emotions, but observing yourself from that place. You are like a surgeon at an operation on yourself. You are there on a discovery mission. There is no threat, only the excitement of uncovering a mystery.

2. The Map

Ask yourself why the other persons have prompted this introspection. They are not attacking you, neither do they stand to gain. The probability is that they have raised the issue because they have walked this particular path themselves previously. They are attempting to give you a map.

3. The Target

Be firm and resolute with yourself. Look at what mental or physical methods you might be using to avoid this *Xeper*. Distractions and such like. Ask yourself why you divert from this issue. What is it that you don't want to see in yourself? Maintaining a cold, detached perspective on the situation allows you to focus on the target without fear, or whatever it is that holds you back.

4. The Diamond

When you reach the core of the issue, the part of your deep self you are fishing for, hold off on judging it with positives or negatives. Look clinically at the nature of what you have discovered in yourself. Turn it around and look at it from all angles. Think about ways you could use this trait in interactions with the World of Horrors. Think of it as an uncut diamond. Think how you could develop it so it is even more useful and effective for you. Think which aspects of it need to be discarded, in the cutting process that turns the diamond into a jewel.

5. Integration

Integrate the finished diamond into yourself. Allow your emotional self to rejoin you. Admire the finished product. Analyze how you feel about the part of yourself you have been working on. Recognize and appreciate all its aspects. Congratulate yourself on better understanding your essence.

[8] Winkhart Wedding

It is with great pleasure that we make the following announcement: Magister Roland Winkhart and Frau Roswitha Wittenberg were married this past July 8th in San Francisco. The ceremony was officiated by Ipsissimus Michael A. Aquino, High Priest Emeritus. Congratulations, Magister and Mrs. Winkhart!

[9] Welcome to the Gate of the Black Sun! The Demons of the Underworld Await!

- by Behni Napper II°, Gates of Hell Pylon

The Gate of the Black Sun takes its Name from one of the many titles given to the Prince of Darkness, as well as the from the guiding and transforming light of the Underworld in which we shall travel. Those who dare to journey through this Gate shall explore the uncharted regions of the Underworld and face the challenges that await the warrior. What is hidden in the brilliant darkness shall be revealed to those who seek with fierce sincerity.

Those who have passed through this Gate shall see with the eyes of night vision. With this vision and insight we shall take all we find and transform it to suit our purposes.

By using this sight and heightened awareness, we will conquer the wasteland. Indeed many realms will change in accordance with our will.

The focus of this Gate shall include [but not be limited to] Vampyric magic and mysteries, necromancy, the study of Words (*heka*) and Forms (*neteru*), astral projection and OOBes, metamental explorations, philosophic works of use to LHP practice, Chaos Magick techniques useful to the Setian, tantra and yoga relevant to the LHP, and the often-neglected importance of the physical as a completion of the triad of body, mind and spirit/self.

Please contact me for further information.

I call to those who would dare to look upon the face of the sun of darkness and be forever transformed!

[10] The Vineyard Setians

or How to do a Working when the Eclipse is simply not there!

- by Simone Lohmeier II°

Imagine there is an eclipse, and no one can see it. When this is the case, you are one of the three Setians who decided to meet in Stuttgart for socializing, eclipse-watching, and a working.

The idea in itself was thoroughly planned out, but then we had the idea of bringing some Leviathan influence into the whole thing. But I guess I better start at the beginning.

The idea of using the eclipse on August 11th came up during a discussion via email. So we proceeded to plan what we could use how, where, and when.

What we had at hand was promising: an event based solely on the laws of nature that would (paradoxically) align the mundane world with the idea of *Runa* for a few minutes, in which all watchers would concentrate their hopes, fears, and wishes for the future on the visible event of the eclipse.

The Black Sun, a symbol based on the natural event of the eclipse, has been appearing in metaphysic context throughout human history. In all contexts it symbolized an event of massive change about the things known until then.

Eclipses of three days' length preceded the end of the world in the prophecies of John in *Revelations* or Nostradamus.

Germanic mythology believes the wolf Fenris will swallow the Sun at the end of times, so that the sky darkens.

Even the symbol of the Black Sun, normally a black circular field with one or more added circles surrounding the initial one, completed with black rays between 9 and 16 in number, can be found in many, mostly Indo-Germanic cultures.

One of the more famous depictions of this symbol can be found on the floor of the "Führersaal" at Wewelsburg castle, and also on the wall in a military bunker from WWII at the foot of the Bismarck statue in Hamburg.

It is not proven, yet reasonable to conclude that the Black Sun played a certain role in the occultist movement of the Third Reich, again seemingly pointing towards massive changes. In all these cases the changes were the subject of fears, hopes, and longings of great numbers of humans, this year manifesting as the "Stuttgartian Eclipsomania". This looked like a great source of mental energy to tap into to use for our own purposes. So we started to plan a working.

The first draft outlined a pathworking including Vampyre and Leviathan elements. We deliberately did not make a fixed script, since we mostly wanted to act it out as spontaneously as possible.

It would include the standard frame of a Setian ritual, a short invocation, and an astral traveling which would include visualizing the released energies of the masses, drawing on it, storing it, visualizing the individual aims on which to use it, and releasing part of the energy again in order to answer the call of the masses, reaching the very few which might be available for our message.

Having this all planned, we decided to meet and travel to Stuttgart, center of the "Eclipsomania" and home of a couple of Setians we planned to meet.

After having engaged in some socializing, thought-provoking discussions and loads of Mexican food in the evening, the morning of the eclipse arrived, and we decided to finally fix some of the major points about the working, like place and final framework.

Already the signs were all heading for "big mess ahead", since the weather promised clouds and rain. In addition to that, one Setian who wanted to attend could not come due to flight schedules working against him. We nevertheless kept on planning the event, deciding to perform the working in a field close by, writing the invocation and heading for the place, since the initial darkening phase had already occurred.

As soon as we left the hotel, ultimate chaos hit the town. The field close by was not deserted as we thought. Indeed, it reminded us of Easter, where you search the tourists ... eggs, I mean, that are hidden every 100 feet in the grass.

So we spent most of the eclipse desperately searching for a site where we would not be disturbed, and peeped through our protection glasses, trying to catch sight of the Sun, which was impossible through all the clouds.

Five minutes before the darkness hit us, we stumbled on a clearing in a vineyard close by (and I mean stumble! Ever seen a Setian walk through the fields and vineyards on high heels? You get the picture...), and finally decided to stay. We threw a last look at the script and started, spontaneously deciding to replace the missing bell (honestly, who carries a bell to a vineyard?) with my keys.

Now, as confusing and strange as this foreplay to the real working may sound, it really worked out. We managed to proceed undisturbed, and I think I can speak for all participants that this working left a lasting impression on us and can be considered to be a productive and promising event. I for one did not even realize that it had started to rain until we were already on our way back!

That afternoon I had to leave early, due to my train schedule being pretty tight, so I missed the other half of socializing and discussion. Having survived the cattle transport that masked itself as a high speed train overloaded with 200% capacity, I now think I should rather have stayed and booked my hotel for another night. On the other hand, I can say I really was in the center of chaos.

Now, let's wait and see how we all use this energy and if someone heard our call!

[11] Modern Humans

- by Walter Radtke III°

The Internet is becoming such a pervasive aspect of society that its commercial potential is beginning to institutionalize a new way of doing business. Internet commerce and advertising now has the clout to put a computer in every house. Three of the nation's biggest Internet providers have offered rebates on Internet-ready computers that can save a third to a half on the purchase price. The providers have struck deals with various computer and office retail chains to offer up to \$400 rebates on the purchase of any computer the store carries.

The hitch is that you sign a 3-year contract with the service provider. The provider/retailer partnerships are Prodigy and Best Buy stores, Microsoft and Staples Office Supply, CompuServe and Office Max and CompuServe and Circuit City. America Online, CompuServe's parent company, also has a deal with eMachines, Inc. who make inexpensive Internet-only computers which start at \$399. So the deal in this case amounts to a giveaway, much like some cell phone companies who give you the cell phone in exchange for a provider contract.

If you don't fancy being tied down to one of the big nationwide Internet providers (their rates are rumored to be going up soon), Many computer mail order supply houses are dropping prices below the \$700 mark for complete Cyrex II machines that include 15" monitor, printer and modem. Last year this system would have cost \$1,100. My favorite is Tiger Direct.

An advantage in buying from a mail order house that I have discovered is their liberal guarantee and return policy. They replace any defective part within days, so you don't have to wait while your computer disappears into one of the chain store service departments for 3-4 weeks.

Computers are earning a niche in the hall of archetypes alongside fire, the wheel, the lever, your 110V wall socket, and microwave popcorn. It is the universal information tool, connecting the curious individual to global expertise on any subject from *Xeper* to voodoo, from theoretical physics to raising

tarantulas, from grandmaster chess to 3 card monte. It's the library of Alexandria, back with a vengeance.

Setians who have yet to get online, are missing out on much timely discussion about Temple matters, Magic in theory and practice and news about mundane events impinging upon our freedom of worship. It really is time to begin to consider the incredible value and versatility of these little machines.

[12] **Hide and Seek**

- by Heather Candelaria II°

Once upon a time, while playing a game of hide and seek, I attempted to find a very good hiding place. I would do this by looking for the most hidden and darkest place I could see.

Once I found a spot, I would go to that place and hide there. From that dark place, I would always have the disappointing realization that if I was able to find that particular spot, then someone else could too. Arriving at this conclusion I would think to myself that it must not be a very good hiding place after all.

Then, from that superficially hidden spot, I would further look around to find a place, deeper and more hidden, one that could only be found when a person first attempts to hide in that first hidden place. This is something the "seeker" would not be attempting to do, and therefore my next hidden spot would be truly hidden from anyone attempting to find me.

My game of hide-and-seek was really more of a magical game of seeking out the hidden, with the ultimate hiding place as the goal, and the process of discovery followed by a change of perspective as the method.

When we first conceive of the world of the occult, we do not usually really understand what it is all about. It is merely a dark place. Early in our quest we think of the occult as being about things that make no sense to us. We assume that the occult systems work because "it's magic". This idea is usually supported by how we have learned about magic. At some point in our lives, we've seen something which we did not understand, and some joker undeniably told us that "it's magic". In this way we learn that "magic" can be an explanation for inexplicable phenomena, even though we still do not really understand quite how it works.

We either assume that it is all trickery, or we get the impression that "magic" doesn't make proper sense, that it is something that man must have simply stumbled across by trial and error at some point in antiquity. We may think of it as some cosmic flaw in the system, that defies science, logic,

natural or physical laws. Likewise, we commonly think that "Satan" is evil, we think that summoning demons is dangerous, and we think that there is a God of light, who these Dark forces are intrinsically opposing.

Our first taste of those dark realms of mystery is usually quite shallow. It is the first step in the right direction, but it is not truly representational of the actual Prince of Darkness, of the black places that may exist hidden down deeper in the darkness.

It is only once you have gone into that first dark place, that you can realize that you must do it all over again. Stasis is not acceptable to one who is drawn towards the darkness.

To the true seeker, there is only one way to proceed from this first hidden place, and that it is to take the next step, to seek out that next place which is hidden deeper, and can only be found from the vantage point of that first mysterious place (which suddenly ceases to be so mysterious once you have found it).

Here is where a subjective view begins. What is part of the darkness, or hidden, cannot be seen as an objective phenomenon. If it were in the objective realm, it would by definition be in the world of the light, the world of the known.

Movement towards the hidden is likewise a subjective event in that it is an internal process or inclination more than an objective or external goal.

Only by changing your starting place, your perspective, your subjective viewpoint, can you see where the next "hidden" spot exists, where the darkness resides, drawing you towards it as "like attracts like".

The most hidden and subjective world is that which exists within our own minds, and that is where Black Magicians primarily choose to reside.

The terrain of the human *psyche* contains many unknown and magical places, and while many different people may find the same places, no two people will ever get to them by sharing the exact same route.

What we as Magicians **do** share, though, is the drive to seek out those hidden places and things that do not make sense to us. Things that are by their very nature hidden and unknowable.

The process of discovery or illumination, many may consider to be antithetical to what is thought to be the realms of the blackest black. Some think that in bringing the bright, glowing flame of reason into these realms, we somehow are destroying the hidden, or taking power away from it.

These are the people who are stuck in that first hidden place, and no longer wish to seek out darker paths. They rest on that first accomplishment of turning to the dark side, thinking that they have done something in the simple act of merely glimpsing

into the darkness. They do not wish to understand the darkness, but simply to acknowledge it, or possibly to worship it.

I do not think that this is the path of the true Black Magician. This is not a drinking in of the unknown or an embracing of the darkness. The ultimate path of the magician lies in a form of illumination which we frequently call the Black Flame of Set.

The simple paradox of combining the image of darkness with the idea of light, enlightenment and knowledge is at first confusing. It is not a paradox which is easily understood.

In a battle between the light of knowledge and the darkness of the unknown, with which side would a Black Magician align himself? Which side would he be representing by bringing light into the world of darkness? Which side would he be representing by bringing darkness into the world of the light?

I propose that light is every bit as integral to the magician as darkness is. Thoughts, ideas, tools, and philosophies must be brought into full view as much as possible, because they do us no good if we cannot find them, examine them, play with them, and use them. In this way ignorance is the enemy of the magician.

As magicians I think that we exist in the paradox between the extremes of the known, and the unknown. This is not a middle road of moderation, but the dynamic play between the light and the dark, symbolized by a Black Flame as our allegiance to the Prince of Darkness as a god of knowledge, life, and illumination.

Why then, do we persist in calling ourselves "Black Magicians"?

Maybe it is because at one time we all had to take those first blind steps, and plunge into that first of many unknown realms. Here is where images of H.P. Lovecraft, the Church of Satan, Black Masses, and evil debauchery exist.

Since many of us had the same images which drew us into the world of the occult, it forms a universal symbolism which is used as a banner to identify those who are drawn towards the unknown. We often identify ourselves with the darkness, with the mysterious, and the occult. It is less common for us to identify with the light, illumination and knowledge.

Where we as magicians actually belong, is somewhere that both extremes can exist, somewhere at the border between the light and the dark.

Those things which we find the hardest to drag from one realm into the other will hold our attention the longest. Those things which can never be brought fully across this line, we work on for our entire lifetimes; and this is the maddening pursuit which has been known to drive magicians crazy.

This is also the pursuit which has been known to drive scientists crazy.

If you don't see the connection, maybe you should start again from the beginning and pay closer attention to what I'm saying instead of the words I'm using.

I'll give you a helpful hint: Exchange words like "darkness", "mystery", and "hidden" with the word "ignorance", and words like "light" and "illumination" with the concept of scientific or technological knowledge of the objective realm.

Now where does the Black Magician belong?

The pursuit of knowledge is not limited to that which exists in the *psyche* of the human mind. The *psyche* may be one of the most important of all realms to us as human beings, but it is not the only one.

The so-called "hard sciences", the things we supposedly can look at and understand and use to describe the "laws" of the objective world, have their dark side as well. These realms of the modern world can be just as full of mystery and magic as those of the occult world. They can reside in hidden places, black as the very pits of Hell which to witness would taint the soul and condemn the viewer to eternal torment.

These more modern realms of science are arguably supported and well represented in the World of Horrors, but I do not think that that means they should be automatically disregarded as an area of study or research to the student of the occult.

While pursuing an understanding of many scientifically established principles and the alchemy of biology, there are many dark and murky areas to discover, and as I have asserted with my story of playing hide-and-seek, it is only from one place of darkness that you can see into the next hidden realm.

[13] **Guild of University Students (GUS)**

- by Guiniviere Curfman III°

I am endeavoring to create a guild that is specifically for Temple of Set members who are also university students.

When I first joined the Temple almost seven years ago, I was a student. I found that the university system and the model of the Temple of Set as an academy of magic worked really, really well for me. This guild I have created is a gift that I give to the Temple, in exchange for what has been given to me.

Goals of the Guild

The main goal of the Guild is to maximize the potential for Setian *Xeper*, while the student/magician is immersed in a university setting.

University students within the Temple of Set have the unusual opportunity to explore relationships between being a student of Black Magic, a student of an academic discipline, and a student of life.

The life-style of a student, while not without its own special problems, is dynamic and full of potential for Setian *Xeper*.

The dynamism that can be created through simultaneously being a student and a magician within the Temple of Set, does have the potential to propel certain types of Initiates into a deeply satisfying and successful future and beyond.

Above all other things, the Guild stresses the love of learning, truth, and wisdom as its core principles.

Purpose of the Guild

The purpose of the Guild is four-fold:

(1) To provide a forum for university-level students to discuss and explore magic and initiation as it relates to their academic endeavors and life-work.

(2) To create support for students in the form of discussion of relevant academic and magical issues. This includes enhancing networks between students, addressing issues of actual publication of student works, and learning how to optimize the university experience as a member of the Temple of Set.

(3) To make the Temple of Set accessible and desirable as a resource to serious university students and academicians, as well as helping our students to be understood and accessible to Temple colleagues

(4) To explore dynamic synthesis of magical and scholarly work.

Structure of the Guild

The Guild is comprised of three main parts: the **Academy**, an **Archives**, and the **Forum**.

I. The function of the **Academy** is that of outer, real-life work. Here the student goes to classes, takes tests, writes papers, makes good grades, and has "the university experience", meanwhile also studying magic, both from a Setian perspective

II. The **Archives** is the inner aspect of the Guild. It is mainly concerned with the philosophy and practice of producing ideas and original works, and will contain the texts of papers, reports, presentations, theses, notes, material culture and records of student trials and tribulations, for the specific purpose of reference for members of the Temple.

III. The **Forum** is the intersecting aspect between the inner and the outer work of being a student and a magician. It formally presents a platform/soapbox for the purpose of debate, discussion, rant, gripe, brainstorming and

networking among Setian university students, spanning academic disciplines and across nation-state borders. The Forum stresses the social aspect of teaching and learning through a philosophy of a de-centered pedagogy (i.e. students who proactively teach each other through moderated panels, debates and discussions).

Entry Requirements

The requirements for entry are very straightforward. All II^o+ who are students at an accredited 2-4+year institution, and who are [or will become] formally enrolled in any degree program, may apply for membership.

The candidate shall provide the members of the Guild with one example of his best academic work, be it musical, theatrical, artistic, mathematical or what-have-you, along with a written explanation of his hopes, aspirations, dreams, and goals for his academic endeavors.

Treat this the same as you would magically treat the statement of intent that you filled out when you applied to the university of which you are a student.

Applicants must have completed at least one year of formal academic training and/or preparation before they can be accepted into the Guild, although they may apply for membership as soon as they are accepted into a university degree program (this is not a hard and fast rule).

This is not to dismiss the efforts put forth by first-year students, but to ensure the seriousness of their magical and academic endeavors, as well as their ability to adjust to life as a student, and to blend this with magical pursuits.

Members are expected to contribute electronic (on disk or email) copies of their papers, reports, reflections, book suggestions, bibliographies and comments (in the form of articles) about their academic studies, to the Guild.

The minimum contribution for each member is three articles or bodies of work (any medium you prefer, including video, audio, whatever) total.

The first work should introduce yourself and the vision of your work, as you understand it at the time.

The second project should be a sort of magical thesis that encompasses both your magical and scholarly work. The third work is given to the Guild as a gift in exchange for what you have been able to accomplish with GUS, within ten years of your final graduation, or your departure, from the university setting.

Much as students in the real world either graduate or leave academia, so to will it be with GUS. Members will have the opportunity to graduate from GUS or simply leave GUS. Consequently there will be a high turnover of GUS

members. However special membership considerations will be made for students whose goals include working towards a graduate degree.

Members must also maintain and have access to a private email address. GUS will also maintain a website and electronic archives of information and works on the Temple of Set Intranet.

Interested Setians can contact me via email or surface mail with comments and questions.

[14] **My Black Flame**

- by Kate Tanks II°

My insight was blinded by some law that said I was supposed to endure all conditioning that came with age. All this did was increase the rage that dwelled down deep inside of me. All I ever wanted was to be free of the supposed blind faith I was to feel for a God that to me was never real.

For years and years it tried to start, this Black Flame that burns within my heart. Once it started, all I did was learn, found truth and justice at each turn.

In myself I'll believe from now on. Fears of the outside world have gone. I now know that I have this spark. There's not always evil in the Dark, just as there's not always goodness in the light.

From night to day and day to night.

[15] **Falling Water Alchemy**

- by Gabriel Chavez I°

Thursday, April 15, 1999 saw the beginning of an alchemical process spanning space and time. On this day I wrote Priest Walter Radtke regarding Pylon affiliation with the gateway known as Smoking Mirror, unbeknownst to me, this was to be the catalyst of a great work indeed.

Through a series of correspondences, several things were communicated: my desire to meet other Setians in the Pacific Northwest, the inactivity of the Pylon in question, and the possibility of an informal regional gathering in Seattle for the 4th of July.

In the intervening two and a half months the thought was given form. Independence day rolled around, and the fruition of this small holiday union was found to be but one ingredient of several for a much more powerful creation.

In preparation for the impending meeting, four of us met on Thursday, July 1 at a popular restaurant in Seattle known as the Hurricane Cafe. Prior to this I had never met any current members of the Temple of Set. My entire interaction had been done via email, and this event was like a dream come true.

The group that assembled that evening was composed of Setian Heather Candelaria, Setian Alex Sauscer, Adept Gary Day, and myself.

Conversation ranged in topic from P.D. Ouspensky to magical names, to general information about each other. So far the people I met were more diverse, yet similar than I had previously imagined.

That night a minor earthquake rippled through the Puget Sound area.

On Friday night Priest Radtke arrived to stay with Adept Jeff Owrey. Oddly enough there was another earthquake that night.

On Saturday night we dined at a local restaurant dubbed Thai Siam. Those present numbered the four of us who had met on Thursday night, Adept Owrey, and Priest Radtke. Also included at this informal meal were a friend of Setian Candelaria's and two guests of my own.

The spicy food served was a fitting complement to, and a foreshadowing of the fiery festivities scheduled for this pyrotechnic weekend.

Again conversation was as diverse as Setians are prone to be. However the variety of topics was for me a good way to get to know the people whose text I'd read so long in person. It also provided an opportunity for some of the potential Setians with us to witness part of the composition of our community.

Following the meal we all went back to Adept Candelaria's house. When we got there, Priest Craig Hunt and his wife Kerry Delf, and Adept John Smeltzer, with his wife Hope met us. At this time we discussed plans for Sunday and a proposed Working at a local occult bookstore and generally just chatted the night away.

Sunday found us in the basement of Edge of the Circle Books discussing the imminent working. The Working was for the formal Recognition of Adept Owrey to the II°, and the consecrating of an egregore for a new Pylon.

Priest Hunt brought a Smoking Mirror and an ancient and wizened skull for the working. I thought I had rationalized the Temple to myself long ago ... but the skull destroyed that. I can't convey the sense of importance drinking *chocolotl* out of some poor fellow's brainpan imparts. The ritual was a powerful synthesis of focused group energy and our individual workings.

Afterwards we returned to Setian Candelaria's residence to barbecue and watch the fireworks. The electrifying display was a wonderful conclusion for this magical weekend.

[16] **Overheard at Conclave**

"So, you going to the sex chat?"

"How big is your horn?"

"It's a small mind that can only hold one point of view."

“Don’t worry - the whitewash is only a primer coat.”

“We are not the Temple of Santa Claus.”

“Messages by carrier bats have priority.”

“Bill Gates designed my brains.”

“I believe she said, ‘You are an evil duck.’”

“I have so much life force, I can be inconsistent.”

“I knew you couldn’t hear me, so I haven’t said it yet.”

“Definitely - the flowers have fangs there.”

“It’s extra work for me, so I want 25 cents.”

“We don’t get that 71 cents out of the air, you know.”

(From the speaker) “Needless to say, I’m not a total raving lunatic.” (From the back of the audience) “And he has the mike!”

“You haven’t given us enough limitations - we can’t do this!”

“No Pythagorean ever travels without a ruler and compass.”

“Don’t look a free cookie in the mouth.”

“When you’re done with this disrobe. Well, only your robes.”

“There is going to be an interactive part at the end of the working that hopefully everyone will take part in, afterwards robe ... I mean rerober.”

“Just because you don’t believe in something, it doesn’t mean it won’t come up and bug the hell out of you.”

“Here we go, Princess of Darkness.”

[17] Mailing List for European Setians

- by Petri Laakso IV°

As of today I have set up an email list primarily targeted to the Temple’s European membership: setianeurope-l@onelist.com.

This is something we in Europe have felt a need for and that the High Priest encouraged us to do.

The primary purpose of the list is philosophical discussion on Setian issues from European perspectives, as well as current announcements and other exchange primarily relevant to European Initiates of the Temple of Set.

Any Setian living in Europe or with a keen interest in engaging in dialogue with European Setians “on their own ground” so to speak, is welcome to participate.

I will be moderating entry to the list (more moderators may be added in the future), but once the entry has been approved, there is no censorship (i.e. moderation of each message).

You may send your request to be added to the list by either of the following methods (one of these is enough):

(1) Send me an email at:

denytenamun@xeper.org

and ask me to do it all for you. Please provide me with the email address you want to use to receive the list email.

(2) Surf to:

<http://www.onelist.com/subscribe/setianeurope-l> and send your request to join the list from there.

If you are not a onelist.com registered user (that is hardly so if you are receiving setian-l), you may register at the same time.

It will take a while for me to act on your request and for onelist.com to process the requests. You may also have to answer a confirmation email to verify your account regardless of whether I do the whole thing for you.

If you have any questions about the list or the process of joining, please feel welcome to contact me. Xeper.

Petri Laakso, IV°

[18] The Many Become One: The Dynamics of Conclave

- by Aaron Besson III°

Stay together, friends don’t scatter and sleep.

Our friendship is made of being awake.

The waterwheel accepts water and turns and gives it away, weeping.

That way it stays in the garden, whereas another roundness rolls through a dry riverbed looking for what it thinks it wants.

Stay here, quivering with each moment like a drop of Mercury.

- Jelaluddin Balkihi Rumi
“The Waterwheel”

This article is based on a presentation I gave at the recent International Conclave in Toronto regarding the various dynamics that work and manifest, independently and together, within the structure of a Setian conclave.

My reason for this was to present and analyze these dynamics in order to be awakened to their presence and take fuller advantage of the potential that conclave holds for personal initiation and Xeper.

The dynamics that I will be examining in the context of conclave structure exist in varying degrees in other Setian forums such as Pylons, Elements, Orders ... wherever Setians interact in a focused manner.

However I had a couple of prime reasons for examining these dynamics from within the conclave structure :

(1) There we were. In examining the dynamics of conclave from within its actual environment, the

information I presented could be viewed from an experiential reference.

(2) The works of the various Setian Pylons, Elements, and Orders are presented within the conclave structure and, in turn, are further energized through the initiates present via their continuing initiation and *Xeper*. Hence I see it as important that the conclave be looked at in order to continue this energizing effect.

The title of this presentation was inspired by a formula by Alfred North Whitehead, a mathematician/philosopher from England who is considered to be a key founder of what is today known as "Process Philosophy": simply put, the philosophy of becoming as opposed to the philosophy of being.

His formula for process, "The Many Become One and are Increased By One" carries definite analogies within the context of conclave.

For example, the initiates of the Temple of Set ("The Many") come together at conclave to share and accumulate great storehouses of information and knowledge for their own initiation and *Xeper* through which the conclave manifests ("Become One"). Through this the definition of what we are essentially, both as individual Black Magicians and a Temple, becomes newly qualified ("Increased by One").

There are three dynamics - not implying that there are **only** three - through which I want to explore how this process manifests:

I. Conclave as a Symbol

Simply put, a symbol is anything that stands for anything else. Its primary function is to represent a fuller form. This being said, I see conclave as a conscious transmission of the current of the *Æon*. It gives a powerful representation of Setian philosophy and Black Magic in the now, as well as being indicative of the future of the Temple of Set. Conclave not only possesses its own truth, but it is true, and in using it and participating in it we participate in its truth. As conclave is part of what it symbolizes, it can truly be considered a living, vibrant symbol.

As symbols communicate ideas through various mediums, i.e. painting, poetry, music, etc., I see conclave as expressing the ideas of the *Æon* manifesting by a form of "noetic magnetism". By this I mean that each use of the conclave as a symbol brings forth, or attracts, another repetition of the symbol. Each experience of what the symbol represents brings forth a new structure of meaning, with one meaning and use leading to another. In short, each use of the symbol activates another use of the symbol.

II. Conclave as Entelechy

An "entelechy" is the resulting emergent complex that occurs when you put a large number of objects together. For example, depending on how many drops of water you put into a specific space, you get a single drop, a puddle, a pond, a lake or an ocean, each with different structural qualities.

A better analogy in the context of conclaves would revolve around the alphabet. By themselves the individual letters of the alphabet create one or two sounds. By combining them in specific ways, you get the complete works of Shakespeare or Homer.

Simply put, the sum is greater than its parts. It is this sum that manifests the essence of conclave. Conclave is not just qualified by the Initiates in attendance and the presentations and workings put forth, but by the emergence and synthesis of new perceptions, ideas and inspirations borne by and beyond the combination of said Initiates and presentations.

The presentations of Magister James Severson and Magistra Rebecca Lance regarding Yoga elucidate this point. Each presentation gave a different approach to the utilization of Yoga within initiation. In doing so, a view of Yoga greater than simply the recombination of the two presentations was created.

III. Conclave as a Synchronicity Generator

"Synchronicity" is the result of the self assigning significance to an event.

A personal example of this is when I was corresponding with Magister Neilly on an entirely different subject at the time I was preparing for this presentation. He told me, within the context of our correspondence, about this book entitled *Synchronicity: Science, Myth and the Trickster* (Combs & Holland). This book became pivotal in this section of the presentation.

If I hadn't been interested in synchronicity at the time, this experience would have been "a coincidence". To put it in simple terms, coincidence is a synchronicity that has nothing to do with you.

Synchronicity is based not so much on the quality of meaning, but rather the resonance of meaning, the intrinsic connectivity between the perceiver and the synchronistic event itself.

Synchronicity, through the phenomenon of connectivity, expands the personal view of initiatory reality.

The catalyst for this connectivity can best be described by the term "numinosity". Numinosity is the sense of the essential self. It is borne by and through the self's awakening through an actualized synchronous event. Conclave is a generator of this numinosity, a driving force of which *Xeper* is born.

This article covers the bare bones of dynamic structures within Setian conclaves. To cover it more in depth would require many more pages. I am open to further dialogue on the subject with anyone interested, so that perhaps those pages may yet be created!

[19] Reopening the Electronic Gate

- by J. Patrick Fitzsimmons I°

The gods of magic have often been the gods of communication, Hermes being perhaps the best known example along with Thoth. This should come as no shock, for the ability to communicate on even the more basic of levels is the key to manifesting your will in the world. With the ever-expanding communication potentials, by way of new technology, it is somewhat surprising that more work looking at the magical potential of these media has not been done.

This is not to say that no work of this sort has happened. In the mid-90s there was a small spike of interest in this topic, generally confined to the Chaos Magick Community, which spawned groups like the TIAMAT-1 list, the Process Collective, and the works of Philip H. Farber on what he termed “the Psychosphere”.

Perhaps this was a sign of the times. At that point the Internet was still mainly the domain of a few technophiles. Now AOL and a small cadre of other Internet Service Providers have brought the Internet to Middle America so that anyone can download Zebra Sex Pics from the comfort of his own living room. In addition it has also brought to the finger tips of any who care to seek for it nearly all of humanities knowledge, desire, and dreams.

Perhaps it is this popularization which has put some people off from delving into this field for magical reasons. For myself this makes the need for magicians to stamp their mark on the medium all the more significant.

As Magus Webb states in *Uncle Setnakt's Essential Guide to the Left-Hand Path*, the Internet is quickly becoming the embodiment of the medial aspect of the human world. Because this medial level is quickly becoming where nearly all of meta-communication takes place, to leave it unexplored, as a magical tool would be foolish.

The obvious propagandistic aspects of the Web open themselves up with little inquiry. The Temple has done a considerable amount of work towards this end, the current bloom of which can be seen at the Temple's public site, www.xeper.org as well as the massive Balanone's Temple of Set REF document.

Groups like “Ad Busters” have lead the way in using standard corporate tactics and practices that

promote dependence into methods for making people reconsider their possibly programmed desires. “Disinformation” has done a stellar job of getting unconventional ideas and topics, ranging from the genocide in East Timor to the growing field of mimetic engineering to the significance of the HIV crisis in the adult film industry organized and available to anyone on-line via an easy-to-use interface.

This sort of work is only the tip of the iceberg however. What of operand, GBM uses of this medium? On this topic we are headed into decidedly experimental areas, a darkness thus far little explored.

Phil Farber's work deals predominantly with the idea of using the Internet as a means for group ritual, and possibly at some point to bring the Web itself, this great reservoir of human knowledge, to consciousness, in a scenario fitting to William Gibson.

In his article “Ripples in the 'Net: An Introduction to the Psychosphere”, he proposes five postulates regarding our interactions with what he terms the “Psychosphere”. The following is a reformulation of these postulates from a Setian viewpoint to cover the medial level of reality and its connection to the Internet:

- (1) Every experience you have with the medial level affects you and changes you to a greater or lesser degree.

- (2) Every action that you make in cyberspace affects the medial level indefinitely.

- (3) The memory of the medial level is held in your nervous system and body, and the nervous systems and bodies of all other elements of the collective, as well as in the digital memory of the computers.

- (4) Deliberately changing your own consciousness and making consciously-chosen actions in relation to the medial level can change the consciousness of the collective.

- (5) Acting in the pursuit of *Xeper* within the medial level will have the effect of altering the medial level so that the further pursuit of *Xeper* is possible, both by yourself and by others.

Farber also outlines a few techniques for using on-line features like chatrooms for both solo and group workings in his “Invoking the Psychosphere”.

In terms of simple enchantment sigil magic has perhaps become on the most common methods. There are a variety of ways for creating and releasing sigils. Frater U.D.'s *Practical Sigil Magic* and Jan Fries' *Visual Magick* are probably two of

the best resources for those not familiar with these technique to gain insight into how they operate. Most of the methods suggested by these authors involve physiological methods, but what of firing them forth across the Internet?

Those of us who already use this tool in our mundane lives are probably all too familiar with the ease that things float around e-mail. Hoaxes, rumors, innuendo and endless advertising wash in and out of e-mail boxes and find their ways aided with tools like mailing lists.

The recent success of *The Blair Witch Project* via advertising in much the same fashion shows a possible method for creating success using just this aspect of the Internet.

By casting forth sigils into this sea of information, new modes of manifestation may appear.

How to go about this will be left up to the imagination of the individual magician. As fuel for some of your imaginations, consider what would happen if a sigil were embedded within certain pictures via photoediting programs and then released to the general public.

Chaos Magickians have a practice of evocation that uses personally generated entities known as "servitors". These "beings" lack sophistication usually and are short-lived and task-specific. Using graphic technologies to give these "beings" a home, such as animated .gifs or Flash programs, provides a new sort of "material basis" of greater versatility. Considering the rate of plagiarism of graphics on the Web, this could prove an excellent method for releasing viral servitors, and may give them a chance to have a life on their own while still bringing forth your desires.

The creation of working props using computer technology should not be overlooked either. Graphics, animation, and sound programs could be used to create unique tools for workings, both operative and illustrative. The insignia of the Order of the Trapezoid graphic at the O.Tr.'s website, www.trapezoid.org, as well as the recent working developed by Adept James Foster at <http://members.tripod.com/~PrSet/VajraRite.html> are two examples of what has been created thus far.

The idea of secrecy has been at the heart of most of the magical lodges and orders within the Western world, and form an important part of initiatory cultures and experiences worldwide.

The use of language that can only be understood by the initiates, either through poetically encoded allegory or through ciphers, has been a common practice for European magicians. John Dee, perhaps the most significant magician of his day, was a master of cryptology, and used this skill in establishing the British Empire and entered the code

name 007 into the annals of international espionage nearly four centuries before Ian Fleming.

In Robert Anton Wilson and Robert Shea's *Illuminatus!*, they spin a tale of the Bavarian Illuminati using a code form called "Zwack", in which they had attempted to keep their plans for the French Revolution from the profane.

Encryption software such as PGP (Pretty Good Privacy) now makes this sort of encryption available to anyone who can download and install the program.

No wonder legislators have become so concerned. There is a great power in secrets and in communications that are concealed from those without, and this brings fear to many. By using this sort of software you gain control over exactly who it is who can and cannot become exposed to your thoughts, ideas, and desires, a very magical act indeed.

These are but a few potential areas of research. Considering the wealth of intelligence and innovative thinking within the Temple, I put these ideas out for those of you so inclined to take further.

Hopefully those of you who do discover new methods, or perfect those previously established, will share your findings with the rest of us. As Magus Webb mentioned at Set-XX, work in this area previously gained attention within the Temple but demanifested some time ago.

With some ingenuity and magical curiosity as a guide, I look forward to seeing the exploration of the magical potential of modern computer and communications technology Remanifest.

[20] **Magic in the Dance of India**

- by Lora Lagan I°

With the inception of the Dance Element, the Temple of Set has yet another avenue for self-exploration and magical work.

Dance is recognized as a form of art, of entertainment, and as a means to release energy, to express oneself. As a magical tool the applications of dance are limited only by the dancer, and in order to more fully understand the significance that other cultures and systems have attached to this medium and why they have done so.

In my own attempts to explore dance as a magical instrument, I was drawn to the classical dances of India, and the incredible histories attached to them.

Indian classical dance - referred to generally as Indian *Natya* - is vastly different from the styles of dance that may be more familiar to those raised in the Western world. While students of ballet, tap, jazz, and other styles are taught steps, students of

Indian *Natya* are taught the hand gestures or *hasta mudras* (hand poses). The *Nata*, or dancer, does not neglect the feet, waist, or any other part of the body, but the hands are the vehicle which tell the tales, which actualize the primary purpose of Indian *Natya*.

Here too is another unique aspect of Indian classical dance. The main purpose of Indian *Natya* is to evoke *rasa* in the spectator. *Rasa* translates as “taste” or “juice”, and refers to the flavor of æsthetic emotions of the dance, but also to the basic attitudes of life.

Dance may portray eight *rasa*: love, heroism, tranquillity, comic, pathetic, fear and terror, wrath and disgust. In Hindu culture and mythology, all of these attitudes have been manifested by the gods at some point, implying a sense of divinity about the experience of *rasa*.

The philosophy behind Indian *Natya* holds that the *Nata* is a mirror, reflecting these attitudes of life that exist in both himself and in each member of the audience. However, in order to experience *rasa* realization, the audience must possess some imagination, some knowledge of the philosophy and culture in which Indian *Natya* is embedded.

This evocation of life sentiments - this mirroring quality - represents some of the ways in Hindu culture in which dance may be used as a magical tool.

The *Nata* draws upon the knowledge and the buried emotions of her audience, and reflects these *rasas* within the audience members. She uses her art to mirror these sentiments or attitudes that humans share with the gods.

It is as though the *rasas* flavor everyday existence; but when partaking of the *Natya*, the audience experiences these emotions more fully, more purely. Thus the *Nata* causes a change to occur in the experience of the audience; surely this is a fundamental quality of magic.

Indian *Natya* reveals a great deal about the magical potential of dance by its very purpose - the realization of *rasa* by the observer - yet the birth and history of dance in Hindu culture also speaks to the its religious importance and power.

The origins of Hindu dance were documented by the ancient sage Bharata in a treatise called the *Natya Shastra*. According to this work the principles of the theatrical arts, which include dance, were drawn from scriptures containing the sacred ritual practices of the ancient Hindu priesthood, the Four Vedas.

These are (1) the Veda of Hymns, (2) the Veda of Melodies, (3) the Veda of the Sacrificial Formula, and (4) the Veda of Household Witchcraft and Occasional Rites.

From these Brahma extracted, respectively, the

rhythms, the music, the model for the gesture language, and the practices and wisdom of the magic of day-to-day life which are all key components of Indian *Natya*. These standards were incorporated into a Fifth Veda, the Veda of the Wisdom of the Theatrical Arts. Thus the dance finds its roots in the most sacred Hindu ritual practices.

In Hindu culture dance is acknowledged as the most powerful means of creative magic. Not only is this evident in the evocative primary purpose of *rasa* realization, but dance is prominent in many Hindu myths.

One myth regarding the creation of the earth told that the Creator brought the universe into being in a ceremonial dance consisting of three strides: the first stride created the earth's surface, the second the space between heaven and earth, and the third created the dome of heaven under his heel.

As all things are created, so they eventually come to an end, and Hindu mythology states that the world will be dissolved by the dance of the god Shiva. Shiva is arguably one of the more familiar gods of Hindu, part of the sacred Trimurti which is completed by Brahma the Creator and Vishnu the Redeemer.

Shiva has many names and many roles, but he is best known and loved as Nataraja, Lord of Dancers, and as the Destroyer. This function, at first interpretation, may be (and no doubt has been) narrowly and ignorantly identified by the general populace as malevolent, primitive, and evil. However Shiva as the Destroyer is an essential force, for old forms must be destroyed so that new forms may arise.

As an example, Hindu tradition holds that time is divided into ages of specified length, and before a new age can begin, Shiva destroys the old age by dancing. Dissolve the old to bring forth the new; this is the nature of change, a notion with which all Setians are familiar.

As a Setian and a dancer, I found the most fascinating aspect of Shiva and his Dance to be the destruction of illusion. The destructive deities of the Hindu pantheon are seen as kind and pitying of the imperfect human condition, and the destructive role that they assume serves to free humanity from its fetters.

Shiva dances to destroy illusion, and thereby free the world from ignorance (this destruction of illusion is reminiscent of Set's slaying of the serpent god of delusion, Apep). In his dance all physical boundaries such as time and space are destroyed, and the age-old human concern with good versus evil is meaningless because the dance also transcends such moralistic constructs. The dancer is not immoral, but elevated beyond the level where such concerns are tantamount.

The art and magic of Indian *Natya* are far too ancient and intricate to sum up in one article written by a new student of the dance, and admittedly these musings are open to myriad interpretations. The fact of the matter is that, for the dancer, Indian *Natya* provides a fantastic example of the way in which dance has been revered as a magical tool, and why this is so. Let the dance begin!

Reference: La Meri, *The Gesture Language of the Hindu Dance*. Arno Press, NY: 1979.

[21] **Life, and How to Get One**

- by Michael Kelly IV°

“Get a life!” That was the advice once given to *Star Trek* fans by William Shatner - quite infamous advice which upset a few people as it turned out. Indeed Shatner was later to title his autobiography by this phrase, which kept coming back to haunt him.

However, when originally uttered, his intention was not to deride either the series which brought him his fame nor the fans to whom he owed his success. He was actually pointing out that the fans’ enthusiasm should be channeled into more productive modes of expression than attending sci fi conventions wearing cornish pasties on their foreheads or false pointed ears (though any Kes lookalikes will be more than welcome to flash their ears in my direction).

So who were the *Star Trek* fans who “got a life”? These were the ones who left the play-acting behind, and who allowed the inspiration provided by Roddenberry’s vision to drive them into scientific research, trying to make the dream a reality.

Witness the power of this influence by the naming of the first space shuttle “Enterprise”! Or they were the people who turned their skills toward trying to make the world a more tolerant and forward-thinking place, in which a United Federation of Planets might conceivably stand a chance of existing.

I have been giving a lot of thought to this Year of the Essential, and the result has been the commencement of this series of “Little Essays on Life”, which will be appearing in the next few issues of the *Scroll of Set*. And my essential advice to Setians is the same as Shatner’s advice to Trekkies: “Get a Life!”

This may seem outrageous, insulting, derogatory. It is not intended to be. My point is that which I have already explained. It is not sufficient to pursue a vision within its own terms. What is essential is that our magic should provide us with workable tools, and that these tools should be used to reshape our lives and worlds. The tool itself is not the purpose; the purpose is the work done with the

tool.

The Temple itself is a tool, and the above applies to it too. I am aware that so many Initiates come to the Temple and are so enthused by it and its philosophy that they make it their whole life. I’m not blaming anyone for this, I did it too; it’s the natural thing to do.

But we are not Black Magicians by doing the natural thing; we are Black Magicians by transcending boundaries and winning power in our lives and worlds. We should hone our magic within the Temple, comparing methods and technologies, finding out what works for us and what doesn’t, sharing ideas and insights.

But all of this then needs to be taken out and applied in the wider world. You cannot work your magic exclusively within the Temple. You can learn it here; you can study and refine its principles. But magic is also worked alone, out there.

Here we are in the Year of the Essential, and now is the time to shake off the old bonds of occultism and embrace the real. Many have already done so, but fantasy is an alluring and enchanting thing. And it is good to enjoy allure and enchantment, but don’t let it obscure the real.

You will seek mysteries in the ritual chamber, and rightly so. But you will not find all of them there. You will discover others as you venture out into the world, as you experience real adventure and learn exactly why Set is the god of foreign parts and of the battlefield.

What gift should you deliver to the Temple in the Year of the Essential in return for what you have learned here? The only valid gift which truly expresses *Xeper* is that of your own life writ large: the gift of your victory, which becomes the Temple’s victory.

It is very easy even for the Black Magician to become comfortable and “safe”, and I freely admit that I write this essay as much for my own instruction as for yours, for *Xeper* - real *Xeper* - is always a fearful thing as much as it is exhilarating, no matter what your degree, and make no mistake about that.

But next time you ask that question which the High Priest wisely urges us all to ask ourselves daily - “What is the work for today?” - answer it with “I’m going out to win myself a life”.

In the next essay in this series, I will address the question of just what exactly life actually is.

[22] **Introducing the Nan Madol Pylon**

- by Leon Wild III°

Named after the strange and angular ruins on the South Pacific island of Pohnpei, the Nan Madol pylon is a focus for the strange and initiatory

pursuits of Australasian members.

The Pylon will focus on workings, treks to sites, exhibitions and other atmospheric locales, and to foster the eclectic Black Magical interests of all members.

We will also seek to be a resource for isolated Setians in Australasia: conducting simultaneous workings and other communications. The Pylon will also encourage Setians in other cities to strive to found their own Pylons.

Nan Madol Pylon will encourage local Setians to communicate more with Setians abroad, and participate in Orders, Elements and informal projects.

Some proposed areas of research / work are:

- Black Flame below the Equator: magical arts in the Southern Hemisphere, contemporary and historical.

- Indigenous magic: aboriginal/Polynesian/Maori magical traditions.

- Lovecraftian/weird workings: magic in the artificial mythology field

These are just a few preliminary suggestions. The Pylon is designed to explore whatever Initiates are interested in, from magical traditions such as ancient Egyptian to Yuggothic, Runes to Enochian, and all in-between.

The Pylon will publish an infrequent newsletter, *Dark Harbours*, and seek to maintain a site on the Setian Intranet for members and interested Setians.

Contact me for affiliation details.

[23] **The Order of Amon**

- by Marie Kelly III^o, Acting Grand Master

Amon issues the breath from which emerges a new strength that is recognized and actualized uniquely by each Initiate.

Breathe in, and this essence will fill you with a strength to discover and eventually understand all that is hidden to you.

The Order derives much of its work from the exploration of our humanity and the refinement of this humanity, as we continuously strive for a more perfect synthesis of *Xeper* and the Gift of Set.

If we are to Become of the gods, there first must be a clear perception of exactly what we are on a mortal/fundamental level. What may be weak must be strengthened or transformed. What is strong must become impervious to everything that could permanently interfere with the Initiate's further evolution.

This the Amonian does through the utility of the heart.

The heart is the center of our emotional being. The ancient Egyptians believed that the heart was the seat of all power, and was responsible for the final

crowning of wisdom as the initiate actualized his emotional senses to maximum levels of awareness.

The Amonian recognizes the importance of this process, and so begins a powerful investigative course of self realization, to achieve full comprehension of why our emotional self (heart) has the potential to be so complementary to Black Magic.

A prerequisite for utilization of the heart is a thorough initiatory self-examination, so that the Initiate may truly begin to feel, see, and know one's self completely.

This particular method of initiation is absolutely brutal in its delivery of this examination. Often times we only think we see, feel, or sense the truth within. The Amonian eventually learns to use all senses with great deliberation and with a new clarity of purpose.

The Order of Amon provides an environment of breath and fire (strength through willed transmutation) to assist the Initiate in eliminating/transforming all that is not essential to the Gift of Set.

Further assisting in the creation of the core self, the personal philosophic aspects that are the accumulative efforts and results of *Xeper* that are repeatedly purified by the Fire of Amon.

To say that this particular method of initiation is difficult would be an understatement. It is perhaps one of the most difficult of all. For this very real journey is a journey into the darkest and most hidden areas of our selves that often are never realized.

Adepts will work within the Order of Amon that is befitting and complementing self actualization through creative intelligence.

The Order is open to Adepts who have communicated and demonstrated a sincere reason to work in this particular environment.

Inquiries should be sent to the Acting Grand Master c/o the ICR. The Order is open to the II^o+

Magical practices will remain somewhat personal as each Initiate possesses talents and abilities that are unique. Guidelines will be put in place so that the Initiate learns to extract the best from these same talents and abilities.

This will be experienced through the Destructive Fire of Amon that is a hidden aspect of the Order, which will become known to the Initiate as he moves closer to the Order's Inner Sanctum while experiencing a true transmutational process of *Xeper*.

In time, a certain purity of being will emerge from this process, and this purity will transform the Initiate sufficiently to have made the Initiate strong enough to reach for the Grail of All Understanding.

Only through obliteration of the universe that is may man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater will. - Statement of Leviathan, *The Diabolicon*

And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended. - *The Book of Coming Forth By Night*

[24] Logos

- by Amy Hession I°

Mouth agape, throat choked with the briny taste of tears, I wait for the word.

Anxiety seizes limbs like an iron claw. Fear settled heavy in the pit of my churning center. Despair bleeds from my sore eyes, stripped raw and weary from visions that are trapped between Temple and tongue.

This winged body of light propels itself with pure amazement. No concept of time and less of space burning through molecular explosions of angle and archetype.

Suddenly anchored in the sharp realm of reality burdened by the word of another, there is an infinite struggle within. Do not collapse; do not give in.

Though there may be a desperate wish for disintegration, one particle of self may still be kindled; one more dim hope might still be grasped with timid paws.

That latent bestial brevity given up on so long ago.

[25] Recognitions

Jennifer Chen was Recognized as an Adept II° by Priest Arnold Watson and Magistra Zeena Schreck on August 28, 1999.

Leon Wild was Recognized as a Priest of Set III° on September 9, 1999 by Magus Don Webb, along with Ipsissimus Michael Aquino and Magus Steven Flowers.

Guiniviere M. Curfman was Recognized as a Priestess of Set III° on September 17, 1999 by Magistra Rebecca Lance.

Heather Candelaria was Recognized as an Adept II° on September 17, 1999 by Magister Nikolas Schreck.

William Lynn Gray was Recognized as an Adept II° on October 2, 1999 by Magister William Pridgen.

Brad Ashlock was Recognized as an Adept II° on October 5, 1999 by Priest Walter Radtke.

[26] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

Concerning your First Letter

Letter writing is an almost forgotten art. Many people find that the first letter they send to a Priest or Priestess to be the first letter they have written in years.

Formal letters are important, especially for focusing the process of initiation. Many Priests will only accept physical letters, as they take more time [and therefore are better thought out] than e-mail.

Do not assume the Priest knows who you are because you sent your ICR entry to the *Scroll* or because you post frequently on Setian-1.

What letters do Priests **not** want to see?

- "I've been in for two years, and I'm ready to be Recognized."

- "I am really into Lovecraft, write if you are too."

- "I have just received a 300-page book from Satan that explains everything. It's in rhyming couplets."

Priests are busy. You have to capture their attention and give them something to respond to.

If your letter is very short, or vague, it may wait in a Priest's in-box for weeks. Do the math: In the last two months we got twenty five new Setians; we have about fifty Priests. [By the way, that means there are about **three times** the Priesthood of Set active now than in the time when Set was highly revered in Egypt.]

Below is a sample letter that may help you establish dialogue.

To whom do you send it?

I would suggest that you send it to three Priests, personalizing it to each one.

You could take the Priest(ess) who interviewed you when you entered the Temple, a Priest whose writings you have enjoyed in the *Scroll*, and a new Priest whose ordination has been recently announced.

If you wind up working with more than one person, it's your job to tell everyone involved.

Priests like to compare notes on people going through the process of initiation. Be sure and look over the material in the back of the *Crystal Tablet* on how to forward mail.

Boris Karloff
1313 Mockingbird La.
Doublesign, TX 78757
June 1, XXXIV

Priestess Shirley Jackson
1 Hill House
Arkham, Mass. 02666

Dear Priestess Jackson,

This is the follow-up to the email we exchanged, when you said you would be willing to work with me.

I wrote you because your ICR entry said you were interested in the effects of architecture on the *psyche*. I am interested in the combination of music and ritual spaces, and have done a little academic work on acoustics.

You may have seen my article in the *Scroll* "The Devil in American Blues Legends".

I am Boris Karloff, age 30. I have a B.S. in anthropology with a minor in media. I manage the only music store in Doublesign, TX.

My current long-term goals are moving to New Orleans to get a M.A. in musicology, and maybe to develop my trumpet-playing in the local jazz scene there.

I want to do a serious study of music and African magic, both in Africa and in Afro-diasporic places - and maybe think of some way to make money while I do so.

I have a background in *Vodoun*, both as a practitioner and as the subject of senior self-directed study at the University of Texas at Austin. (A)

My biggest weakness is that I really enjoy being a big fish in a small pond. I surround myself with people younger and less sophisticated than myself, so I am sort of their king. This makes me really lazy, which is why I am behind in pursuing my life goals.

I am going to use the Temple to help me overcome this. I am going to write all the Pylons in Texas and Louisiana, and ask if I can visit them. (I am not very close to any of them, Texas is a big state.)

The experience of seeing people (of different ages and backgrounds) who understand more about magic than I do, will help me pit my longing to improve against my self-satisfaction. It will also put in unfamiliar social situations where my "reputation" isn't buying my way. (B)

My greatest strength is that I can get people to talk about themselves, and what they like, without hiding who or what I am.

I am a Black, Gay man "into the occult" in a small (mainly White) Texas town, who deals with the public every day.

Not being lynched is a proof of some LBM skills. Being liked and respected is more proof still. I think if I continue to improve my skills, it will help me in my life goals, and perhaps would make me a good Priest. (C)

I entered the Temple in an odd fashion. A longtime fan of H.P. Lovecraft, I spotted a lot of Lovecraft paperbacks at a flea market in nearby Comesse, Texas. Among the paperbacks were an old *Crystal Tablet of Set* and a couple of TOS-1 books.

I have normally looked down on any White organization that claims any African or Egyptian connection (or those White people who do the American Indian thing), but I bought the *CT* for the Reading List.

It laid around in my garage for a couple of years, and when I finally read it, I was pretty impressed with the essay *Black Magic*.

A websearch found the Temple for me, and I have been very impressed with idea of a philosophy guided by personal experience. (D)

I would like to know what you expect from a person with whom you work. I would also like you to tell me what you get out of the process of Recognition, so that I can understand the exchange being made here. (E)

I have a question about a project I'm thinking of starting, and a couple of questions about the *Crystal Tablet*.

Actually I have dozens of questions, but I figure it's easier on you if I go slow (and better for me if I figure them out).

I would like to have some Setian-produced music for my store. Should I run a notice in the *Scroll* asking for it, or would people think that's too much "kissing up"? (F)

My first question is: It seems that the Temple treats gods, *neters*, loas etc. as products of the mind. I can partially understand this. But doesn't the effect of many people working with these ideas give these entities some existence separate than the magician?

The Temple seems to strongly emphasize conscious control of magic, yet most of the methods I have used for years involve ecstatic "loss of control". I don't think that I am losing

control to another creature - I think that I am turning down the volume on one part of myself and turning up the volume elsewhere. Is this an OK way to enhance the *Xeper* process? (G)

Xeper.
Boris Karloff

(A) He introduces himself, and tells what he is about. This is best way for the III° to get a handle on him. He also brags about himself, but cites real world accomplishments to back it up. He talks about his interests, so that the III° can direct him toward some things in the Temple he might want to check out (in this case probably the Dance Element and the Order of Setne Khamuast).

(B) He shows that he has some self knowledge, and knows that there are things he wants/needs to work on. He also shows how he is using the Temple to help.

This balances the bragging, and shows that he is already thinking of the Temple as a tool.

The III° will ask him questions about his progress, and will ask later if he has discovered any new areas in himself that need work.

(C) He shows that he is beginning to look for resources inside himself. This a talent that will help him, and it is one that the III° can check out by watching him at a gathering.

(D) He tells the III° how the Temple found him. There are secrets in such stories, which may be read by the wise.

He also shows that he is frank and honest. Lastly he says what he values most about the Temple's philosophy. This will give the III° something on which to focus.

(E) This is the important part. Here Boris asks what the process will entail, and will get to judge the character of the Priestess.

(F) A good question. The III° [hopefully] will say, "It might appear as too much 'kissing-up' right now, but if you are Recognized, I think it would be a great project."

(G) Good questions. Tough and thoughtful, and he has given the reasons for these questions earlier in his letter.

By limiting himself to a general request for information on the Recognition process and three questions, he has not overwhelmed the III° [but come close to having done so], and gives her many things to write back about. [By the way, these are tough questions. What do you think **you** would say?]

Concerning Pylons

One of the most important long-term activities of the Temple of Set is creating Pylons. Pylons can

provide the most important interaction that a Setian can have in his development.

The problem with Pylons, like letter-writing, is there are few [or no] models for the interaction.

Since we live in a world ruled by estrangement, there is a deep hunger in almost everyone for a sense of home or tribe. People drawn to the LHP have this need in a very great fashion - mainly because it has been so long repressed.

The Pylon is not and should not be an extended family. Deep and meaningful relationships can grow between Pylon members, as can happen in any human context, but the Pylon is not there to foster such interactions.

You should look at your own Pylon. Are you spending more time discussing where to eat dinner afterward than you are Setian philosophy? If so your Pylon is falling into the social trap.

Pylons have four essential missions:

First [and foremost] they provide a place where the application of Setian philosophy can be discussed.

Second, they provide a hands-on tutorial/lab for magic of all kinds.

Third, they provide a local influence point for Setian culture in the region.

Fourth, they provide a series of challenges for the Initiate. These challenges come from the least [can they be in control enough to come to the meetings?] to the greatest [can you teach Setian philosophy Socratically rather than dogmatically and lead productive workings for wealth, health and wisdom?].

Pylons can achieve these goals at the same time.

For example, let's take a hypothetical Pylon, the Dark Galaxy Pylon. The Sentinel looks around at her city. What's missing? One of the things is a bookstore to sell Setian titles. So she challenges her Pylon members to come up with some LBM to affect the store. They talk about ways to create the sense of demand, and off they go.

Then she decided that the Pylon could use more members. Ritually she performs a Setianized version of the *Vorspiele*, which is a good starting point to explain the magical principles involved, then having a discussion of how we adapt other ritual into Setian practice. Then she gets a P.O. box and places an ad in the local alternative paper. This also leads to a discussion about ownership and responsibility.

We see the general trend here.

Four years from now the new Sentinel has a Pylon which has probably undergone a 85% turnover in membership. The departing Sentinel had to deal with all sorts of issues, from people flaking out to people making very rapid progress. The simple issues she had to address in order to found

the Pylon have been done.

The new Sentinel can arrange to give open talks on Setian philosophy at the [now] Setian-friendly bookstore. He can host a gathering, which gives people a score of differed tasks to do, from LBM on the hotel staff to giving presentations on what they've learned.

Four years later the fourth Sentinel can write books on running a magical group - both an inside "for Setians only" book and one for the outside world to spread certain Setian ideas into the cultural matrix. She can do this because of the experience of the last eight years. Her Pylon can do work to make the book better, which becomes the seeds of discussion then. Then they can do certain GBM rites to make sure the book hits a certain target, which [of course] leads to a discussion of what and whom we might want to influence.

At various times along the way, the number and type of people in the Pylon changed. At one point, it was all young healthy folk, who did group skydiving in a ritual context to explore confronting fear. At another point the "soccer mom" phase of the Pylon had field trips to see Egyptian artifacts in nearby museums. At still a different point the Pylon was heavy with Webmasters who launched a very successful LHP propaganda campaign.

Each of these Sentinels has done work of which he or she may be truly proud. The members over the years can likewise boast of their deeds. Their greatness was not created by having some nifty, hot topic to look at - like vampires or Runes or Hermetic magic - but by personal application of simple *Crystal Tablet* ideas into a local, personalized fields of endeavor.

These events were not preplanned.

The first Sentinel used four things: the *Crystal Tablet*, her external resources (i.e., what was in her city), her internal resources (the Pylon members), and her [magically informed] imagination. She also taught, by example, the next Sentinel to do these things.

As you think about this, consider what if every major city in the world had such a Pylon. Consider that the Temple is not an end to itself, but a tool for its members.

What kinds of things could each of these Sentinels do, after the training they had given themselves by sacrificing time to run a Pylon? Consider the lessons in magic, the lesson in teaching, people-skills, how to change the world.

These Sentinels will have given much, but if they remember why they gave, will receive much.

More than anything else it is through them that real Setian force will be sent into the world in deep ways.

Concerning Lone Wolves

Most Setians don't live in a town with an active Pylon. Some join nearby Pylons or the Gates of Hell, or become active in the Soa Gild. Regardless of their creative summations, they have a harder go of it. This means that more fail, but those who succeed are usually tougher and more resourceful.

There are some things the lone wolf can do, both to make his life easier and to use the Temple as a set of free weights for his magical muscles.

A good thing is to find your nearest Priest and let him know that you would be available to help put on a gathering.

An even better thing to do is write a couple of other I's and start a dedicated discussion with them. The simplest way to do this is agree to contact each other when the *Scroll* comes out. Discuss what you read there. Be respectful of each other and the Temple, but also very frank and honest with each other. ["I disagree with Magus Webb's article, I like what Adept Foster said, and I have no idea what Magister Brown is talking about ..."].

On months when the *Scroll* doesn't come out, do simultaneous magical workings. Each of you should share your results with the Priest with whom you are working.

This shouldn't be seen as a "touchy-feely" buddy system. There will be anger and friction sometimes, because you are talking about things that are deeply meaningful to you.

There can be disappointments as well as joys. One of the true [and hardest to accept] meanings of Darkness is that we can learn by other's failures and betrayals as well as their gifts of self to us.

Interactions in which we challenge each other, support each other's victories, and discuss each other's setbacks is a powerful part of the beginning of initiation, and such a hard thing to do that very few will have the courage.

But courage is one of the first things that you will need if you aspire to be a friend of the Prince of Darkness.

Concerning Exchange

The Left-Hand Path is based on the idea of exchange. There is nothing that is free, but the medium of payment are very seldom the coin of the realm.

The Priest is paid for his work with Setians by getting to deepen his own intuition to the point that there is an identification with the impersonal idea of initiation.

The Adept is paid for his work in an Order by learning what he likes and what teaches him.

Each of us pays and is paid by the sacrifice of time and effort.

Learning to find out the **exact** nature of the

pacts we enter into is one of the first parts of initiation, so we learn to choose well.

Learning the exact nature of the pacts we may have entered into in our early life, so that we may learn how to recognize them with others and within ourselves is a secondary step.

Learning the pacts that mankind has negotiated for itself, so that we may apply our will to amplify the good parts and attenuate the bad parts of these pacts, is another step still.

The first creates a personally free future; the second frees us from past mistakes (entered into when asleep); and the last changes the world at large.

Learning these very subtle movements toward freedom is hard to do, but it can begin with something as simple as the mantra “There is no such thing as a free lunch.”

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

[27] **Introducing the Sith Pylon**

East Bay Area, California

- by Aaron Besson III°, Sentinel

The Sith Pylon takes its inspiration from the Masters of the Dark Side of the Force in George Lucas’ *Star Wars* films in general and from Ipsissimus Aquino’s story *The Dark Side* specifically.

The primary focus of the Sith Pylon is to provide a forum for the exploration of Setian Black Magic and philosophy. Secondary foci are explorations into “empty-handed magic” (the manifestation of the Setian will alone, without traditional accouterments and rubrics), the metamind, Lesser Black Magic, and the future of Black Magic.

[28] **Setagenesis: A Quick Summary**

The Notebook of Setagenesis

- by Robert Menschel IV°

September 1999

My introduction to *Setagenesis* published in the February 1997 *Scroll of Set* dealt largely with the development of these ideas, and my involvement in the process which led to my naming these ideas “Setagenesis”. This Summary instead is aimed at providing a general and impersonal overview of the topic.

Definition

Setagenesis (n): (1) creation (genesis) inspired by, modeled after, emulating, or performed by Set. (2) the philosophy and act of living creation inspired by our initiation and by the example of Set.

Formula

Initiation • Creation • Life

Summary

The important identifying characteristics of our form of life (human) include intelligence and consciousness.

To deny these, or to turn our backs on them would be unnatural (since these are our natural heritage), and would greatly handicap us (like chopping off hands or feet).

Our intelligence and consciousness are not only characteristics and attributes of our life, but they present a challenge: to live life using our intelligence and consciousness. To have these attributes and not use them is a waste. To turn our backs on them is to return to the status of what we call “lower life forms”, forms that don’t have these attributes, forms like monkeys, dogs, and couch potatoes.

Life forms can be seen as occupying positions along a scale stretching between the absolutes of life and death, a scale which can be used to measure or compare these life forms against the absolutes of life and death and against each other.

The lowest forms of life are “higher” than the highest forms of death (dead but previously alive things, and highly organized never-alive things, like computers and skyscrapers). The Highest of Life is exactly that, the most advanced/highest form of life found on the scale. We humans are found much lower down on the scale.

Having the ability to discern between higher and lower forms of life, believing in *Xeper*, we (Setians) choose to work toward achieving higher forms of life for ourselves. We seek and achieve **Initiation**. This is the first element of the Formula of *Setagenesis*.

Higher or lower forms of life are identifiable or measurable by their characteristics, which include their composition, their internal functions, their external attributes, their capabilities, and their actions.

A life form that is able to permanently incorporate characteristics, attributes, capabilities, and functions of higher life forms, in a stable manner, becomes a higher life form. We demonstrate this during initiation by incorporating higher characteristics into our metaphysical being.

Having identified Set as the Highest of Life, we have the opportunity to raise ourselves to higher life forms by incorporating attributes and characteristics of Set. This topic is explored as *Setamorphosis* within the Temple of Set.

Having identified Set as the Highest of Life, we have the opportunity to raise ourselves to higher life forms by performing the actions of Set. This can be called *Setafunctionality*. (If any wordsmith can find

a better term for this, I'd appreciate it.)

Having identified Set as the Highest of Life, we can explore not only his characteristics, actions, etc., but his motivations, and the reasons for his higher actions.

Having identified these motivations, if we agree with and adopt them, and act upon them, emulating the Highest of Life, we have taken steps toward being higher life ourselves.

Some actions inspired by these motivations will be more in alignment with our own construction, and some less in alignment. Those more in alignment will be "easier" and therefore can more quickly aid our advancement. Those less in alignment can be analyzed to determine whether they are desirable, achievable, etc., and decisions made on that basis.

Examining what we know of Set, through the documents from or related to Set, we can identify several motivations. Primary among them appears to be the advancement of life, at least the raising of life to higher levels, most strikingly demonstrated by the Gift of Set.

If Set's motivation is the advancement of life, the creation/development of higher life, if [part of] Set's method is the Gift of Set, if we have been intentionally given that Gift of Set, then it is reasonable to conclude that we can achieve higher life levels. Through initiation this is exactly what we attempt and believe we are achieving.

If Set's motivation is the advancement of life, etc., it is reasonable to expect that by taking advantage of the Gift of Set, we can ourselves advance life, thereby emulating Set, thereby advancing our own level of life.

If Set's motivation is the advancement of life, and if Set gave us the Gift in order to advance life, then it's reasonable to expect that mankind's common/advanced actions are those which at least hint at the directions in which we can advance ourselves as specific instances of life.

The second element of the Formula of *Setagenesis* is therefore **Life**.

As explored in my "Blasting Forth by Day or Night" analysis and commentary, one of mankind's most striking characteristics is our tendency to meddle with the universe, to make changes. Therefore it is reasonable to assume that by making changes, we can advance ourselves. [Not all meddling will advance us, but some meddling will either do so directly, or will be the result of our having advanced ourselves.]

Examining mankind, we note that physical needs are paramount: safety, food, and reproduction. Once those needs are filled in such ways that allow for leisure time, we find that mankind continues to make changes. Those changes are commonly forms of

creation, such as artistic creations, inventions, constructions, and similarly creative changes.

This pattern strongly suggests that by enhancing our tendency to create, by advancing our abilities and capabilities of creation, and by using these advanced modes of creation to advance life in emulation of Set, we will ourselves advance our level of life. By creating, by advancing life, we further our Initiation. This is what I call *Setagenesis*.

The third element of the Formula of *Setagenesis* is therefore **Creation**.

In English, these three elements are given as "Initiation • Creation • Life". This order is æsthetic, and it also stresses that life is the primary concern of the Prince of Darkness, the Highest of Life, and therefore the primary concern of *Setagenesis*. "Initiation" is placed first, since it is through initiation that we gain the ability to accomplish *Setagenesis*. "Creation" is placed in the middle, since creation and creativity are the attributes, talents, and actions which facilitate and produce Initiation, and through which we can advance "Life".

* * *

Note: I have established an Intranet location for my essays and other material concerning *Setagenesis*, at

<http://www.xeper.org/rmenschel/members/setagenesis>

All major documents will be submitted for publication in the *Scroll* before being placed on the Intranet. Articles submitted to Order and Pylon newsletters will also be placed there, as will other items not submitted to newsletters.

[29] Why Are We Hellions?

- by Tony Pizzini II°

My memory is hazy, but the significance of that haze is sharp. We're lying here in a trench cut by the force of one of the late 20th century's waves. There were many of them; some of them took away lives; some took away the air; some simply reached around from behind, put their hands in our pockets and took us for all we were worth in the name of art, music, religion, and fast cars. One wave, that must have come from some place other than Earth, kept breaking in spiraling æons.

From the vantage point of where we stand in relation to those moments, those waves, some appear, to the right kind of perception, as tidepools out there (especially around evening); some made a bigger goddamned noise and made landing possible for the motherships #'s 1 through 5 ...

The Temple of Set is a wave and a ship. The meaning can only be known by the practicing. It's esoteric - it only touches one who has recognized it, perhaps before the physical form is encountered.

It's a tough thing to talk about; I've been here for nine years: seems like what you might call "off on a tangent" - but I write, and I think deeply about a thing before sharing the subjective wonder of its ... what did Heidegger call it ... 'dasein'?

So whether or not what I write, if anyone cares to read it, is given any thought, it otherwise was written in the spirit of teaching me what I think I know.

I've been in the Gates of Hell Pylon for at least seven or eight years (maybe six). I was wondering at the time what kind of group of people with the alien knowingly attached to their shoulders, would stand in defiance of the antisocial trends of our time and share some of their discoveries, yet still in the spirit and shadow of cutting a swath into Darkness.

I don't really think that the Darkness we are part of and bore through, has perhaps the same density and constant intensity of whatever in this world you consider ignorance, mediocrity, and all the rest of it.

I think that we navigate something finer and maybe even less consistent here, but which is at each of our individual cores, warped, wrapped, and to some of us, seductive as a whispered invitation to sex on the Moon.

Whatever you find there can sooner or later be manipulated; and if you don't find it and give it a good workout, then Madison Avenue or a major religion or some jerk with an ace up his sleeve will pull the blade on you and slit you deep on his particular altar of sacrifice.

"*Xeper* and Remanifest" is a phrase indicative of a cycle.

My own work is in a particular kind of musical study that extracts perception of "moment form", which is an idea of the German composer Karl Stockhausen.

I have found that at the base of *Xeper* is the individual will, which may be timeless, but in order to work with the body-mind, must begin within a framework we can grab hold of.

From the moment (whatever your meaning for that is) to the conscious perception of it and its manipulation, must be a means of observing that tiny increment of time and without killing it, taking it prisoner and questioning it.

Xeper and Remanifest.

[30] **The Rite of the *Ushtabi***

- by Thomas M. Fiddler I°

A Note on Magical Servant Statues and the *Ushtabi*

Statues and figurines were used for a myriad of purposes in Egyptian magic. Indeed many of the magical systems on earth have incorporated the use of human and/or animal shaped figures into their

magical/religious practices, from Caribbean voodoo and European witchcraft use such objects for many purposes.

It isn't very surprising that such a practice would evolve from and in so many different places. The crafting of a human or animal shaped figure of mud or clay for magic by proxy would seem an obvious step.

The oldest known examples of *ushtabi*, dated to the beginning of the Middle Kingdom, but it is not unlikely that the *ka*-statues and the servant-statues of the Old Kingdom were even earlier forms of the *ushtabi*. These statues were made from various materials, such as terra cotta, clay, or the wood of the perseae-tree, and were for that reason called *shawtabis*.

Ushebti is the rendering into modern language of one of several ancient Egyptian words (image) used to represent the often mummy-shaped statue that was buried with the deceased. Other words, based on the same verbal base, are *shabti* and *shawabti*. These words can all be interpreted as "the one who answers", a reflection on the specific function of this type of statue.

Some of the earliest *ushtabis* were inscribed with the names of the deceased, but most were left un-inscribed.

An important difference between *ushtabis* and servant-statues needs to be stressed at this point: the servant-statues were there to attend to the personal needs of the deceased, while on the contrary the *ushtabis* were there to supplant the deceased when he was called upon to work.

Other than their roles in the funerary realm, magical servant statues functioned in many different capacities. In *The Book of Overthrowing Apep* wax figurines of the most hated enemies of the nation were constructed and were named and destroyed. This type of magic can be traced back as far as the latter half of the 3rd millennium BCE. It is from these and other sources that I have designed this GBM working called the Rite of the *Ushtabi*.

The Rite of the *Ushtabi*

This is an operative/illustrative working in that the magician wants a deeper awareness and wisdom of the self. It is operative in that it is directed to cause a transformation of the self into an elevated mode of being. The magician in this elevated state will use the new wisdom and awareness to change his objective universe.

The ultimate end of this working is to help the magician uncover and understand his hidden nature, and to make changes based on these understandings. The greatness of change or lack thereof, shall depend greatly on the adeptness and will of the magician.

Construction of the *Ushtabi*

Use whatever methods or materials you deem appropriate for the construction of your figurine. I prefer using wax or clay, as it is very malleable and easier to inscribe names, incantations, and the like, on it.

For the working that I performed, described below, I made a figure out of dough, baked it, and then ate it!

Take time and fill it with as much detail and energy concerning the person and/or purpose you are basing your working on. Bear in mind that you are creating a “real” thing [in your subjective universe]. Take care to make it as to “real” to you as you desire, for this makes for a better working.

The magician uses the *ushtabi* to represent something he wants to change/understand/strengthen subjectively and/or objectively, and then does what he deems is appropriate with the figure.

For instance, if the enemy is a bad habit, bad influence, or troublesome individual, you try a reasonable solution and meet with failure. Next you can try a little LBM or MBM to end the problem’s effectiveness.

If none of these things are effective, you could construct a statue out of clay, let it dry and harden, and then smash it and sweep away the remains, thus effectively sweeping that thing out of your life.

If the problem is a bad habit, you might simply affix the statue to your back porch and let the elements wear it away.

But this is best left to the offices of each individual magician to decide for himself, as this is a versatile type of working that can be used to fit any desire or need.

The Working

I wanted to become this image of what I thought an artist/performer should be. There was so much more I could be doing with my talent, but I just wasn’t sure how. I felt I was doing all that I could think yet I knew I needed something more but wasn’t entirely sure what it was.

So I went out for a nice walk and came home and got my kitchen and ritual chamber ready. I filled both full of the music of some of my greatest inspirations musically and also with images of them and of success (pay-stubs, flyers with my name on it, pages of lyrics and music I have written, etc.).

I sang along with the music and pictured myself performing my songs on stage in front of adoring fans.

I also pictured myself composing lyrics and music in places I really enjoy going to, like state parks.

I thought of all of the performances I had given where I knew I was a success, and of all of the

honest compliments I had received.

Also I recalled how I felt before, during, and after these events; and how I acted and how people acted towards me.

All of these things and the actual preparing of the dough imbued it with the power of my Will and Purpose. I thought of what the essential components of my successfulness were and how I could understand, develop, and strengthen them more.

After the dough was made and shaped into a roughly human figure that was about the size of my fist, I gave it the breath of life by blowing onto it and imagining it beginning to sparkle with a shimmering blue light. [I borrowed this idea partly from the *Setne* cycle of the story of Prince Naneferkaptah’s quest to obtain the *Book of Thoth*.] I then placed it in the oven and let it bake.

I continued on with my merriment until the figure was ready. I removed it from the oven and let it cool, and then I retired to the darkened ritual chamber and placed the baked figure on my altar.

The rest of the working went as follows:

I dressed for the ceremony in nothing but a black robe, and rang the bell 9 times. I lit the Black Flame and shouted, “So it begins!”

I said the Invocation from the *Crystal Tablet*. I then raised the Grail, drank deeply, and recited the following invocation of the *ushtabi*.

The Naming and Invocation of the *Ushtabi*

You are my *ka*, that which I seek to be but shall never attain. For I am potential and always in motion, as are you.

As I change, you change. As I Become, you Become.

You are but a focal point for work, will, and *Xeper!* Upon finishing your task you will be created again to be a new focal point for work, will, and *Xeper!*

Xepera, Xeper, Xeperu!

At this point in the ceremony, I consume the figure while picturing the energies I mentioned earlier permeating all of my being as I digest it.

I close the Gate and extinguish the Black Flame, and close with the traditional “So it is done!”

A complete detail of results is being compiled and will be available very soon.

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[31] The Vampiric Essence

- by Martin Carr II°

I have walked your streets for an eternity. When you experienced your joys in life, I was there, watching. When you experienced your sorrows in death, I was there, watching. I feel my immortal heart swell with pride and admiration whenever I see you engage in an act of creation, for, realize it or not, you are advancing my cause when you use this godlike power.

My heart breaks whenever I see you mindlessly slay and destroy your own kind. For even as I observe your world, I am not a part of it. I left the world of the descendants of Adam æons ago, and boldly entered into the Darkness.

I can pass through the membrane between your world and the æon of Darkness as easily as you can walk from one room to the next. I exist in both worlds, yet I belong to neither.

Do you think that you know loneliness, mortal? You know nothing of being alone, completely and utterly alone.

Even those who walk the shadows with me are not of me. Like the Miltonian Satan, I have chose to reign in Hell rather than to serve in Heaven, although unlike that epic anti-hero, I can only experience my hell in fleeting glimpses.

The rest of the time I exist in a heaven that I can never be part of.

This is complete and utter freedom, and it is at once breathtaking, exhilarating, heartbreaking, and hopeless.

This is what I have chosen. Would you do the same?

How do I look to you? Beautiful? Alluring? Mysterious? Do you desire to be as I am?

It makes me laugh when I see your children mimicking me, but can they ever really understand what it is that they are seeking in jest?

You are drawn to me the same way that a moth is drawn to a flame, mesmerized by my beauty, never realizing the danger.

When the Moon lies back in its wispy blue pillow, set like a jewel in the purplish black night sky, I am watching, waiting, eternally patient, until that moment of clarity when you realize that I am there, and that I have been there all along.

Do I still appear beautiful in the role of predator? Would you still then chose to feed me?

You go to cover your neck. It is not blood that I am after; the blood is merely a metaphor that humans have dwelled on because of the sensuality of their myths. It is what the blood represents.

The blood is the life, and it is life that I feed upon. Would you then, after I have extinguished your flame, follow me into the dark? Would you accept all the pleasure and the pain of my existence?

Think long and hard on that, mortal, for once you have forsaken the light, you can never go back again.

[32] The War Element

- by Nikolas Schreck IV°, Director
Warrior Priest of Set

On the exalted day of Set's birth, I was pleased to announce the formation of the War Element as an initiatory vehicle of the Temple of Set.

My extensive research into the most current archaeological and Egyptological sources, combined with my noetic apprehension of the Prince of Darkness, have opened my mouth to the essential reality of Set as Warlord, and the principle of War as a fundamental guiding force of the Left-Hand Path.

Therefore it is appropriate to bring this long hidden aspect of Set's being from out of the shadows on this day on which he tore himself from within Nuit's womb.

The War Element is open to Initiates of all degrees who wish to work with the newly-revived might of the Setian warrior.

In antiquity it was Set who taught the pharaoh the arts of war, particularly of archery. In this current age the War Element will be the institution which trains the soldier of Set in the ancient way of spiritual conflict and battle.

In all Left-Hand Path metaphysical cosmologies around the globe, the warrior has been a dominant initiatory figure. In India, Arjuna faces the battlefield of *dharma*. In Mexico Tezcatlipoca is the enemy against both sides. The Northlands still live with the presence of the grim lord Odhinn.

Lest any fall prey to modern cultural stereotypes and imagine that the path of war is only for men, remember the fierce Valkyries, the Amazons, and the goddesses Inanna and Sekhmet, divine avatars of war.

The War Element welcomes all Setians of any gender to its ranks.

Those Setians who are currently serving in the armed forces of any nation are welcome to join this quest, as are all Setian veterans of combat. The spiritual nobility of war that the Element teaches knows no national border, for it represents the spirit of creative chaos itself.

The War Element is based on the principle that every Setian is a superpower in his own right, a sovereign state armed with an arsenal of secret magical weapons. Therefore the Setian warrior is

courteous to fellow warriors, just as a country is wise to maintain friendly relations with the nations at its borders. The War Element is a council of foreign generals fighting together for a common purpose: *Xeper*.

To all those who seek the mysteries of War, I have wrought the sword of the War Element from the smoking black mirror of Tezcatlipoca.

Those of you who are already working with me in this adventure are of course welcome to continue in this more formalized structure. Those of you who wish to forge their own armor in the name of the Warlord Set are invited to write to me privately for further information.

To Setamorphosis through War!

[33] **Shakespearian LBM: Machiavellian Exploits in *Henry V***

- by Brian G. Lopez II^o

It's no revelation that Christianity and its church have held political power in some form, throughout the Western world, for close to two millennia. Despite the church losing some power during the Renaissance, it has remained a symbol of command through which people make political moves. This tactic is essentially Machiavellian in nature.

In Shakespeare's *Henry V* the church and Christianity are used as tools for the acquisition and perpetuation of power. The following are examples of how and why.

In Act 1, Scene I, the Bishop of Ely and the Archbishop of Canterbury discuss a bill that would deplete the church of power. As the archbishop states:

We lose the better half of our possession;
for all the temporal lands which men devout by
testament have given to the Church would they
strip from us; being value thus ... to the King's
honor ... (I.i.8-12).

The archbishop is evidently distressed over this bill. Property equals power. The bishop believes the king to be "a true lover of the church" (I.i.23).

The archbishop decides that it would behoove this ideal Christian king far more to take land in France (I.i.75-79).

It's no coincidence that acquiring France would benefit the church as well. The selfishness of this action is apparent, as that many English will die in battle by invading France. However, as Machiavelli has noted, "there is nothing more difficult to carry out ... than to initiate a new order of things" (49). The archbishop must convince the king has a justified right to France.

In Act 1, Scene II the archbishop persuades

Henry through a placebo speech; it is long, complicated, and sounds constitutional, but is essentially a weak argument.

In all actuality King Henry has an extremely flimsy claim: the only reason he is king is because his father - Henry IV - obtained the crown through the murder of Richard II. The ideal Christian king had procured his title from an obscenely un-Christian act.

Although Henry evidently feels some guilt over this (IV.i.297-299), his image as a Christian ruler must be maintained. The archbishop is aware of this. Speech aside, the archbishop contrives a Christian determinism for taking France by quoting the "Book of Numbers": "When the man dies, let the inheritance descend unto the daughter" (I.ii.99-100).

Christianity is a religion with a myriad of restrictions and is quite conservative. Keep in mind that *religio* means "to bind." Machiavelli states, "There is nothing which destroys itself so much as liberality, for by using it you lose the power of using it ... [Liberality] will lead you to ... being despicable or hated ..." (88).

Henry being an ideal Christian king serves his purposes far better than to be Prince Hal, a liberal and chaotic individual.

Being Prince Hal was useful insofar as it helps him understand his enemies better. This especially behooved him in dealing with the French, who appear overconfident, insolent and boastful. These characteristics may be seen in the Dauphin, the Constable and the Duke of Orleans.

The rowdiness and lower class character of Prince Hal benefits understanding his men as King Henry. For example, before the Battle of Agincourt, Henry gives an inspirational speech in which he doesn't appeal to their love of God *per se*, but rather their testicles (or lack thereof):

And gentlemen in England, now abed,
shall think themselves accursed they were not
here; and hold their manhoods cheap whiles
any speaks that fought with us upon Saint
Crispin's day. (IV.iii.64-67)

Ostensibly not Christian, but undoubtedly Machiavellian. As Machiavelli declares, "[It] is necessary for a prince ... to learn how not to be good, and to use this knowledge and not use it, according to the necessity of the case ." (84)

In Act III, Scene 6 Henry learns that Bardolph, an old friend during his Prince Hal days, is sentenced to be hanged for stealing from a church. He shows little emotion, if any, and states, "We would have all such offenders so cut off." (III.vi.112)

This is intentional. Henry has a vested interest in presenting the ideal Christian image. This campaign in France is supposedly supported by God. Therefore, any actions not "Christian" cannot be tolerated. Henry's dispositions no longer matter, for he is an assumed instrument of God.

Machiavelli asserts, and as he knew that the harshness of the past had engendered some amount of hatred, in order to purge the minds of the people and to win them over completely, he resolved to show that if any cruelty had taken place it was not by his orders, but through the harsh disposition of his minister.(55)

Machiavelli avows that when a monarch takes foreign land, it is of the utmost importance customs, laws and general ways of life should not be altered by said monarch .(36)

King Henry informs his men [that] "in our marches through the country there be nothing compelled from the villages, nothing taken but paid for; none of the French upbraided or abused in disdainful language; for when lenity and cruelty play for a kingdom, the gentler gamester is the soonest winner." (III.vi.113-118) The parallel here is explicit and needs no further elucidation.

In conclusion the church's actions were less than Godly, as can be seen by the deeds of the archbishop. Both he and Machiavelli understood "the first law of nature, self-preservation".(Machiavelli, 26) Similar to Machiavelli, the ideal Christian King Henry V "dealt with men as they are, not as they ought to be".(Machiavelli, 14)

It's interesting to note this quote comes from Francis Bacon, whom some scholars believe is Shakespeare. In Shakespeare's *Henry V* the church and Christianity serve primarily as tools by which the selfish gain and maintain power. It's "Machiavelli 101".

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[34] Subconscious Magic

- by Rick Crowell I^o

Recently on the Setian-I Internet mailing list, one of the subscribers was pondering the question: "If it is true that only a small portion of the human brain is used at any given time, what is the potential of the remainder which is not used?"

I have come to the conclusion that it is not that we use only a small portion of our brains, but that only a small portion of our brain's function is

understood.

The whole brain is in use, but much of its work is for mysterious functions that have traditionally been referred to as magic.

When I program a desire into my subconscious, a chain reaction of brain functions is begun in an attempt to manifest that desire.

Similar to a computer programmed to play chess, the brain looks ahead to determine what actions will lead to the manifestation of the desire. Unlike a chess game, there are an infinite number of actions possible, and more than one sequence that will bring about the desired result. The amount of potential interactions is staggering.

As Magus Webb wrote in his essay "Concerning our Patron":

I do not know where my ripple goes, but I know the ways of magic - it affects others. Yet they are also free.

What I do this night for self-definition helps others do likewise and sets up a "magical link" between them, myself, and the Prince of Darkness that defies the world of light.

The mysterious brain functions are free to travel through time to establish the ripples that bring forth our desires.

These ripples can come into conflict if all those involved are not doing their true will, but for the most part each individual seems to communicate in a telepathic manner with another to orchestrate the actions needed to bring about the desires.

Because it is not understood how this process works, it is currently called "magic".

Even if the process were understood, because of the infinite interaction involved it may never be possible to guarantee success in all cases. The best we can hope for is to determine probabilities for success.

If only about 10% of the brain's functions are understood, then the majority of our brain functions are being used for magic. This is why the world is such a magical place with so many mysteries.

Recently I've noticed occasions where a desire has manifested even though I never got around to performing the magic the way I had planned. Yet the result came about by such unusual circumstances that it just smacked of magic.

The key magic principle involved in each situation was the absence of lust of result. In each case I simply forgot about the desire after a brief gnostic period of anger or desire.

For example, I desired an apartment on the sixth floor. I especially wanted this floor because its view was superior to the lower floors. I took my time applying for the apartment and found out that

someone else had beat me to it by a matter of minutes. This made me very angry, and I decided I would do some magic to get the apartment back.

Two things stopped me from going through with the ceremony I had planned. One was that I believed my chance of success was very low because I could not see the chain of events that would give me what I wanted. The second thing was that after reviewing the unusual circumstances that allowed someone else to claim what I desired, I determined that it was just not meant to be.

I accepted that it was not my true will to have an apartment on the sixth floor and settled for a less desirable apartment on a lower floor.

A few days after I had forgotten about my original desire, I was informed that the original apartment I wanted was once again available because the other person had backed out [even though it meant losing a deposit] after an unusual chain of events had occurred in his life. Yesterday I moved into my sixth floor apartment.

This example expresses my belief that much of the brain power that is considered unused is really at work continually making our desires come true. It also shows that the ritual trappings of magic are not always necessary, as long as basic principles such as avoiding lust of result are followed.

I like to think that I have progressed enough with my practice that I can manifest my desires without really trying, but these types of experiences probably happen to everyone. My magic research and practice just make me more aware of them when they happen. The big trick is figuring out what it is we truly desire.

[35] **New Moon**

- by Amy Hession I°

Lilith, wild, unbridled, crimson demon of night. Savage ardor seeps into dreams of depravity. You, tortuous serpent, invade me and embrace me.

Crazed by your stormy eyes, the desert wind that rages there is the scream of repression and a thousand other indignities. Yet splendor lies in domination and cannot be stripped from you.

The subtle sweep of tresses against flesh as you awaken. Spewing forth from exile, the muted vibrancy of the Red Sea, then drained of richness for your parasitical pleasure, now the ebb and flow of it within.

Drunken with musk, adorned one. Tempestuous tenacity haunts my days. Ecstatic talons ravish the sovereignty of night. The crush of feline fleece beneath my soles. Ah, seductress.

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

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

Jon Hassell, *Fourth World Vol. 1: Possible Musics* (Editions EG, 1980)

If I said that this musician was born in Memphis, Tennessee and that he plays trumpet, one might, if one were a member of the herd and unfamiliar with him, not be faulted for jumping to the simple conclusion that the music must be jazz with a country music flavor, or some other such combination.

But I know a Setian would never do that! And of course, in this case, that suspension of identification is in the Setian's favor.

Jon Hassell calls his music Fourth World - "a unified primitive/futuristic sound combining features of world ethnic styles with advanced electronic techniques".

He studied with Stockhausen, Terry Riley, LaMonte Young, and Pandit Pran Nath; he has performed with Talking Heads, Brian Eno, Peter Gabriel, Ani DiFranco, Holly Cole; the list is long.

He has released fourteen solo albums. The more interesting and consistent (at least for working music) are "Possible Musics", "Dream Theory In Malaya", "Power Spot", and "Aka Darbari Java".

He plays a "computer-enhanced trumpet" and is generally accompanied by several musicians on ethnic percussion, bass, and assorted electronics.

But the trumpet is the standout instrument: it doesn't sound like one in any way. Something a bit like a breathy alien voice chorused in fourths, ribboning raga-like through one of those trackless deserts of Clark Ashton Smith's Zothique, accompanying some nameless snail's-pace caravan with an unplaceable ethnicity.

As the titles mentioned are a bit older, the price should be in the \$9.00 range (in the U.S.).

* * *

Algernon Blackwood, *Best Ghost Stories*. Dover Publications, 1973, 399 pp., \$9.95).

Blackwood was born in Kent, England in 1869, became a member of the Golden Dawn, knew initiates such as Sax Rohmer, Bram Stoker, and Arthur Machen, and in his old age was a narrator of ghost stories on BBC television. He wrote in many different genres including children's stories, one of which, "The Other Wing", is included in this collection.

Calling these tales "ghost stories" doesn't really do them justice, as only one is about a "night spent in a haunted house". Rather these dwell more on overwhelming forces, whether in Nature or

outside it, as in "The Willows", a story that H.P. Lovecraft said, at the time, was the finest supernatural story ever written.

"Ancient Sorceries" has more of a Black Magical twist that, among other peculiarities, is a masterful lesson in LBM.

I won't give any idea of what the plots are in any of these stories, as I came to them not knowing what to expect; I was pleasantly surprised. They are exceedingly weird: a combination of Lovecraft, Smith, Machen, and James.

One feature of Blackwood's style that has been mentioned many times over is his ability to create, sustain, and, in some cases, build to the story's end "an atmosphere of unrelieved horror". Both "The Willows" and "The Wendigo" accomplish this.

For reading on dark, stormy nights deep in the woods. Alone. With no one to call out to.

* * *

Asmodeus X, *Cult of the Naasarene*. (Cassette, 1999).

What is this world coming to when a gang of devil-worshippers can put music out for sale that any God-fearing Christian might get his hands on?

Sorry, wrong magazine. Well, it's true, and they'd better be scared!

This kind of Darkness is of the most insidious sort, prancing about behind the mask of a popular musical form like some shadowy, hybrid thing of the Abyss. Two gentlemen, one being the Temple's own Priest Paul McAtee, are the bringers into being of this project.

"Side Day" consists of four pieces that can be danced to. I would call it Gothic Techno, for want of a more descriptive phrase that has yet to uncoil its tendrils.

The first cut, "Driving To Wewelsburg", could easily become a club standard, and deserves a Rabbit in the Moon or a Utah Saints.

This side's other pieces are: "The Sojourn of MehenPtah", "Holy Fire (I Summon)", and "Halls of Apep". All very evocative.

"Side Night" contains two pieces of an entirely different kind of music: Minimalist - a bit like Glass, but with another, nearly unidentifiable influence that defiantly walks among the pylons.

"Flight of the Scarabs" is divided into "Setting Sun", "Dark Night of the Soul", and "Rising Sun". This is followed by "Legacy of Darkness". Both are moody, wordless, introspective incantations wrought for suitably nocturnal uses.

All of the music here is realized electronically and mixed admirably.

It can be purchased (price: \$10.00) from Saint Thomas Records, P.O. Box 7427, Orange, CA 92863 or:

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

[37] Triamazikamno Element

- by Paul F. McAtee III°

This is to inform you of the formation of a new Element within the Temple of Set, henceforth to be known as Triamazikamno.

"Triamazikamno" is the word created by G.I. Gurdjieff in his *magnum opus*, *Beelzebub's Tales to His Grandson* to signify what was also referred to as the "Law of Threes", which states that for anything to happen in the universe, three forces must be present: a positive force, a negative force, and a neutralizing force.

Triamazikamno has been central to many esoteric teachings throughout antiquity: the various triads of *neters* in Ancient Egypt, the Hexagrams and other teachings of Taoism, the Holy Trinity of esoteric Christianity, and of course the Fourth Way System, to name only a few.

Triamazikamno is also apparent in Setian philosophy, as we study the interactions between the subjective universe, objective universe, and the magical link; as well the relationship between Set, the mechanical cosmos, and the neutralizing force of HarWer, etc.

Thus Triamazikamno becomes the neutralizing force between these various other esoteric traditions, in particular that of the Fourth Way, and contemporary Setian philosophy.

The Element shall be of especial benefit to those Setians who are familiar with and interested in utilizing the teachings of the Fourth Way System, as revealed in such Temple of Set Reading List books as *The Psychology of Man's Possible Evolution*, within the context of their own Setian initiation.

The element shall have three immediate goals:

(1) To explore Setian application of the Law of Three. How the Law may be utilized by Setians as a form of alchemical synthesis, and an enhancement of the process of *Xeper*.

(2) To explore and actively utilize various terminology and techniques of the Fourth Way system as they apply to Setian initiation.

(3) To form an esoteric circle of initiates in order to enhance the *Xeper* of those involved, and the Æon of Set as a whole.

I will assume the role of Director for the Element, and it is currently open to participation from Setians of all degrees. Please direct all correspondence to me. So it is done! *Xeper* and Remanifest.

[38] Set's Gift
- by Kate Tanks II°

I give to you the power of yourself, a gift that can be given to no other. Use it well, to serve yourself. Let your flame burn eternal. As the universe bends before you, take heed of those that would plunder, for you have the power to choose those you wish to serve with you by the throne you call your own.

Many will claim to be your friend. Judge not the head that turns in the wind. In this time bought forward, certain times bring a flow of calm. Hold dear to your heart that one told from time gone by, meant not for the ears nor eyes of your enemy.

As the tide wanes and the star dies, as time broaches the æon, listen to my word that reigns. Hail well my deeds as well you might. Come with me now into the night, for no one can stand in your place before me. That alone is for you to fill in spirit, form, and by your will.

[39] Why We Are Not a Cult
- by W. Lynn Gray II°
Re-Setaue Pylon

Many individuals have expressed why the Temple of Set is not "Satanic" in the conventional sense. Or, as our High Priest expressed, we don't describe ourselves as "Satanists" to anyone we respect.

Little has been discussed on the "cult" moniker usually tagged behind "Satanic" when describing the likes of us. It is a characterization indeed worthy of our examination, since the negative results of cultish brooding can occur within any religion.

This article is written from a sociological perspective, from the standpoint of someone with a little bit of experience with abnormal religions and also abnormal psychology and sociology, attempting to explain the first with his knowledge of the second.

There are two definitions of cults, the media-sponsored, common reactionary view, and the sociological definition. Because of the disparity, Sociologists often use the phrase "New Religious Movement" (NRM) in its stead.

The Temple mandates contempt for the daily regenerations of Apep, and Setians have stood up and spoken when it has been attacked with negative publicity. Therefore, with respect for a realist's worldview, a combination of academic and popular definitions will be considered.

Before critiquing the Temple as a religious cult, it is important to understand the sociological distinctions between religion and magic. They may

resonate surprisingly well with Setians, and perhaps not so well with our Right-Hand Path magical counterparts.

Religion: 1. Sense of "group" of common believers: a "church".

Magic: 1. No "church" or "group consciousness" involved.

Religion: 2. Moral ethos, or a system of ethics to guide behavior.

Magic: 2. No moral ethos or systematic pattern of ethics.

Religion: 3. Rites are meaningful: they reinforce patterns of belief.

Magic: 3. Rites not necessarily meaningful; they are used to cast a spell or make something happen.

Religion: 4. Rites occur calendrically (on regular basis each week, month, and/or year).

Magic: 4. Rites occur at critical (crisis) times.

The Temple of Set as a magical organization calls into question the necessity of our cult refutation absolutely. However, by the Temple's own informational letter, religious offices, the Priesthood, are conferred by the god Set.

A third characterization of the Temple could be that it is a philosophical school. But according to "Postmodern" thought, most anything can be a religion if taken far enough, so this "cult" moniker denial continues.

There are essentially five characteristics of cults: (1) A charismatic leader, (2) a church world-view applied to all aspects of life, (3) a belief in esoteric or occult ideas, (4) a belief that followers are the "chosen" of God, and (4) intense conversion processes which isolate followers from the uninitiated world. It is important to realize that many cults, by this definition, are a new religion in its primary phase (therefore the NRM redesignation).

The Temple has a founder, but not a charismatic leader, and positively so. This is not to say that Dr. Aquino to any degree lacks outstanding personal qualities; these need not be considered. Well-representing his elevated degree, however, he possesses a long list of accomplishments. The establishment of belief in Set as the penultimate Prince of Darkness is his, as was the office of High Priest for many years.

What defines the class of the Temple so clearly was the gracious withdrawal of the Ipsissimi, him and James Lewis, in order to further the magical growth of the Temple and allow a richer intellectual experience from within. No mere personality cult could survive, let alone flourish, with their most famous members stepping away from prominence while still fairly young.

Cults apply themselves to always having an answer to every question, their brainwashed followers piously aligning themselves with the group mind. The Left-Hand Path is the exact opposite of submission.

In my opinion the Temple ethics that have been established are present to keep the Temple out of legal trouble more so than for any other reason. The codes suggested for communication between Initiates are equally practical; we should treat like minds with respect in order to get anything accomplished.

Lesser and Greater Black Magical workings are greatly varied, and none is required. As stated in the information file sent to all Xepera-1 mailing list subscribers, "The Temple of Set has few official positions on any topic, and no official positions on most topics."

Though Setians decline to justify their practices with the word "belief", the Temple clearly does subscribe to esoteric and occult ideas. The negative connotations of such things is outdated.

The "Postmodernist" sees to what horrific extents "Scientism" has taken its followers in the 20th Century. He frees himself to pick and choose ancient wisdom as equally valid, without the pretense of "hard facts" that pure atheists possess.

I°/II° Initiates are not required to believe in Set as an actuality, but are required to prove real-world success with their Lesser Black Magic (aka practical psychology) and Greater Black Magic. The effect of GBM is, at least, the Left-Hand Path counterpart of Right-Hand Path meditation or prayer: a focusing of will.

Setians are Elect by their own self-determination. Several aspects of the Temple make "followers believing they are the chosen of God" and inaccurate description of Setians.

No Setians are followers, because they worship their own consciousness and strive towards self-deification.

Since Set is said to choose the Priesthood as much as they choose themselves, Temple offices could be characterized as elitist. More fairly, one could say that the Priesthood claims to have unexplainable experiences (*næsis*) that are beyond objective application and therefore stay within the Temple.

The Plain of Life, the Adepts - the body it is set up to support - does not focus on elitism or worship. This would again detract from the Temple's main purpose, the enshrinement of self consciousness.

Lastly The Temple has no intense conversion experiences in the manner that the outsider may assume. Temple rituals are indeed intense. "Antinomianism" in ritual, rather than conversion

per se, is quite useful to the LHP initiate.

No one is coerced whatsoever, and throughout all Temple literature the emphasis is put upon real-world results, in rituals, research, or artistry.

An unfortunate personality attracted to magical groups is the occultnik, the person who is fascinated by esoteric trivia, magnificent names, fantastic spells, and delusions of grandeur, but does nothing to improve himself with hidden knowledge, shirking the rewards of real intellectual stimulation, success at an occupation, or by seeking beneficial relationships.

The Left-Hand Path initiate is tragically aware that very few can ascend to the greatest heights of Platonic knowledge, and must turn his head away from those who will never be able to reach the peak of self-awareness with him.

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[40] Of Individuality, Pentagrams, and Strange Old Men - One Small Part of the Riddle of the Flesh

- by David Carlton II°

Nowhere in the world will you find a fiercer individual than the Setian. Nowhere will you find a more unique intellectual and spiritual phenomenon as one who aspires towards the knowledge of Set.

Our freedom is unmatched for two reasons. One is the fact that we recognize no masters over our own wills. Another is the fact that we have no ties that bind us to the natural order save those of the flesh.

True, we all have our jobs and so on, but that is not binding. One could, if one so desired, quit and live in a log cabin for the rest of his life. Nothing is stopping him above and beyond the desire to remain in an urban setting and play the consume/excrete game the rest of humanity does. Some play that game for fun, others because they are not aware that they have a choice.

The flesh is our only real initial tie to each other. When we meet, usually, we shake hands - the flesh touching the flesh - contact is made. Is it any wonder that the *chakra* governing the sense of touch also has a strong tie with one's relationships to another? The blood, bone and flesh - our objective, tangible manifestations - the only tools which are exclusively our own.

It is because this tool is exclusively our own that we seek to preserve its integrity and maintain its upkeep as much as we do (or as much as we

perhaps should; I for one should start looking at improving my physical upkeep). There are several ways to do this, ranging from yoga to simple nutritional moderation to maintaining good hygiene.

The question was asked at the Set-XX Conclave: In a society which focuses on the mind and soul, why should we bother focussing on the flesh?

Here is one answer to this riddle of the flesh: I am a big fan of the Hermetic adage: "That which is above reflects that which is below." I put strong stock in the notion of the microcosmic and the macrocosmic manifestations of things. The same applies to the fleshly and fleshless aspects of what we do. This is the basis for my personal theories on death [see the final issue of *The Sepulchral Voice* for details].

In the case of the flesh, there are certain subjective phenomena which accompany changes in the physical. We begin to feel mentally uneasy when we are physically ill. One deeply feels the loss of a limb on an emotional level. Hormonal changes cause untold behavior changes in both men and women at specific times.

When our personal space or environment is violated, we tend to feel invaded. The science of proxemics is based on this. I will speak about this aspect of one's flesh as an example.

Here is a specific and recent example from conclave which was quite comical at the time (one of those "you had to be there" situations), but which is rather applicable:

I descended into the hotel restaurant one morning for a light continental breakfast and tea. I was seated at a table exchanging morning pleasantries with a fellow Initiate at an adjacent table, when suddenly a rather strange old man came along and set his glass of orange juice and plate full of food on my table, sat down and began eating.

Now for those of you who were unable to attend, this restaurant was not a cafeteria-style affair. You sat down and the waiter brought you your food. This guy clearly must have received his food from his waiter, gotten up with it and moved to my table. I was positively astounded at this, but all I could muster to say was a friendly "Hi."

Needless to say at this point my friend at the neighboring table was laughing hysterically to herself at my predicament, although when he got up to convince his friend to sit at **my** table [even more amazing is the fact that he succeeded], she did rescue me by inviting me to her table. She said I had an expression of intrusive outrage on my face when the uninvited gentleman sat down with me like that.

Well she was right. I did feel somewhat "weirded-out" by the experience. Damn it, I thought to myself, that was **my** table! Who was this presumptuous person to come over and sit himself

down unbidden by me? I can only shudder to think what I would have felt if he had chosen to sit directly next to me.

When one tries to get a grip on one's personal space, one need look no further than the Pentagram of Set. There is a reason why the actual pentagram part of it does not touch the outer ring (except, as Magus Webb put it, though the oft invisible trapezoid which lurks with it).

For those of you who don't know and don't feel like consulting your *Crystal Tablet*, I'll remind you. The Pentagram on our version of the same represents our beings, the outer ring the objective universe. It is a statement of the independence of the *psyche* from the influence of objective phenomena. It is a model of the Universe as far as we really need to deal with it, in my opinion; the subjective universe and the objective universe has never been defined more beautifully.

The space between the pentagram and the ring, or in reality the distance that exists between the subjective and objective universe, is where we have our interplay between these two realms.

I perceive, for what it's worth, that the distance between these two elements is crucial. The further away the pentagram is from its ring, for example, the more withdrawn we become and the less power we have to create. The closer it is to the ring, the greater the bond we have with the objective universe and the lesser our individual essences are made clear.

View this as a lens focused upon the self: The more detached we are from the OU, the greater our clarity may be, but the less we can do about it. The more attached we are, the cloudier our lens becomes and the less power we have to clean it off. A delicate equilibrium, to be sure.

This is one of the reasons why our physical beings need to be selective about what we take in, either in terms of nourishment or contact.

Using the latter, for example, there are several people I am acquainted with whom I consider to be "poison people" and whom I avoid entirely when I can. There are others who I have come to trust and whom I would welcome any contact from.

To see this in action, look at yourself when you interact with your co-workers. Then look at yourself as you behave at the end of conclave with those you have come to trust. See yourself amongst mundane rabble in the one case, and amongst fellow masters of the Universe, brothers and sisters in the other.

It was pointed out at the Set-XIX conclave in Honolulu that one cannot immediately trust every Initiate one comes across in the Temple. Some can become quite poisonous. These, I suspect, are usually the ones who end up quitting and joining the "Church of Satan" or what-have-you.

Interacting with your fellow Initiates, interacting

with the food on your plate, or interacting with that weight machine at the gym are all things which need to be addressed with clear vision. To do what annoys my friends most and quote *Star Trek*, "I am a scientist; clarity of formulation is essential."

The repercussions could be disastrous otherwise. Do you trust that Initiate with your magical name, or is he likely to profane it? Is that Twinkie from the era of Akhenaten going to make me sick, or have I the constitution of a cockroach? Is my back strong enough to handle that or will I be wearing a truss for the next week?

We try to keep our senses clear so as to perceive the Universe around us as clearly as possible [although once we do, some of us no doubt wish we could cloud those senses again].

We try to formulate our means of expression as clearly as possible, to leave objective truths of our subjective existences. This is what is called *Xeperu*. This is the way that the process of Coming Into Being is established. This is part of the riddle of the flesh.

Here's a new mantra for you: Life, Health, Strength! Clarity, Vigilance, Precision! Creativity, Intuition, Industry!

[41] Commentary on a Thought Experiment Concerning Certain Cookies
- by Guiniviere Curfman III°

Hail, Fellow Nobles of Set!

The following are the transcripts from a presentation that I gave at the Toronto Conclave concerning the nature of metals production, communication, and my later reflections on this very interesting thought experiment.

This thought experiment was originally conducted at U.C. Berkeley during the previous year. At that time I had 80 people to do this experiment with, in the context of a class called "Gender and Archæology."

The original point of my thought experiment was illuminate the ways in which information concerning the presence of women during the process of prehistoric metals production, had been lost or distorted by early archæologists.

I decided that this thought experiment might be very useful to members of the Temple of Set, but for different reasons than the original reason why I gave the lecture/activity at Berkeley.

It occurred to me that the main point of this experiment was to show major modes of communication that are necessary to produce a thing as a group.

What is produced is not necessarily relevant, i.e. be it metals, ideas, information, texts, etc. But the means of communication themselves are very

relevant, especially magically speaking, to an organization such as the Temple of Set. 40+ Setians participated.

During the thought experiment conducted in Toronto, I observed several very interesting phenomena. [Please see appended experiment for explanation of the following.]

(1) The groups that were most significantly successful were groups that arranged themselves geographically around the "ritual specialists". From that point on, the ritual specialist role was to sit back, and watch folks navigate the activity that was provided. The ritual specialists did not tell folks what to do, but merely suggested alternatives. Definitely all groups benefitted from the conflict resolution skills of each specialist.

(2) Setians were more than willing to adopt the mode of being nomads. Nomadic behavior including robbing, trading, elaborate ritual, promises of "visionary" substances, superstitious belief in observance of "rules", as well as strict observance of the timing of production.

(3) The hierarchy of any degree system was irrelevant to each group's ability to manufacture "goods". Rather the effectiveness of the degrees was reflected in their ability to communicate what they thought was the best thing to do in order to manufacture those goods in each group.

The advice given was itself much less noteworthy than the ability of folks in each group to band together to actually take that advice, which often was in fact facilitated by having a variety of degrees (i.e. perspectives) present. In other words, the most successful groups had all the degrees working together for a common goal.

(4) Setians like to eat rum-based cookies.

I encourage all Setians to consider how and what it is that they bring to the Temple of Set in the upcoming years, and especially to consider the effectiveness of their individual modes of communication concerning the natural resources that we each partake of, as per the mandate of Set.

* * *

**Metallurgy and the Division of Labor:
A Thought Experiment in Cooperative
Communication**

Author: Guiniviere Curfman III°

Subject: Activity designed for Setians of any degree

For people present today who listen carefully, and who are aware of themselves individually and as individuals within a group, this talk and the activity after the quick talk will change the way that you look at the Temple of Set, and how you view yourself as a member of the Temple. You will also get a special treat at the end for your hard work today.

Overview

This little talk is Part IV in an ongoing series of talks that I have been giving over the last two years in the Temple of Set.

For those of you who have been at all or any of them, you may notice a couple of themes that keep running through my ongoing project.

In my first presentation in this series, which I gave at Trapezoid-III in Houston, I talked about the material culture (especially the metal) of the prehistory of the nomadic Sauro-Sarmatians that I study.

In Hawaii I talked about the myth of the Amazons and their relation to the reality of the Sauro-Sarmatian nomadic influence over Black Sea Politics during the transition from the Bronze Age to the Iron Age.

At Trapezoid-IV in Los Angeles I talked about the nomadic practice of shamanism, from the perspective of metallurgy, and tried to get at about how and when and why metallurgy in this region became what we might refer to as alchemy.

Today I am going to illustrate some of my views about the types of communication that are required in a group situation, in order to facilitate the process of creating something - in the case of my wonderful nomads their metals. In the case of the Temple of Set, it seems to me "resource" has yet to be defined.

Point in case: Some of you may recall that the end of my presentation in Hawaii dealt with the idea of how it is that a tiny little group is able to survive a major apocalypse, such as my nomads survived, prospered, and reveled in the transition from bronze technologies and warfare, to iron-based warfare.

It was and is my assertion that these nomads were able to do because they offered the world a very specialized type of technology that no one else could produce. I also asked you all to consider this in the context of the Temple of Set, the upcoming millennial changes, and think about what resource it is that the Temple of should bring to the table.

It's a funny thing. I have been thinking about this for a year now, and I still can't come up with what this resource might be. It seems like it could be so many things! Also it could be that we haven't come up with this yet either, as a living Temple.

It is important that we should continue to learn skills to communicate with one another so that the magnitude and beauty of our own individual selves becomes paramount as the number one resource we have within the Temple; that is to say, we won't all be bringing the same things.

Most importantly we should be learning types of communication that facilitate the cooperative act of putting these resources together, and that is what this activity is designed to illustrate.

I deem that it would be useful if we are able to talk about the roles and the interrelations between the nomadic people who created fabulously unique technologies as a metaphor for the group dynamics of creation and communication within the Temple of Set.

In our case today we will imagine that we are the nomadic group in question, producing the very natural resource that allowed us to survive an apocalyptic 100-year transition.

Purpose

Rather than assume that metals workers and those "others" involved in the process of working metal in a culture were typically on some hierarchically based scale or ladder indicating their relative importance, this activity will show how supply and demand, individual skill and creativity, and community resource management may affect any particular archaeological culture's ability to produce exotic materials.

The emphasis of this activity is to illustrate the importance of the forms of communication that are required in negotiating the fabrication of metal, or any other item, which is done through a social process.

Consequently this process also requires group cooperation, through each person's manipulation of natural resources in the environment. In this activity your natural resource will be to bring to a group your particular item (assigned by the color of your 3x5 card), and your method of communication.

Objectives

1. I would like to illustrate the modes of communication necessary to cooperate within a group that is trying to "produce something", such as cooper or bronze pieces, or any other thing.

2. This activity will shift the focus from a "top-down" view of production, in the context of prehistoric metal fabrication, and will instead focus on the process of building and negotiating community structure through natural-resource allocations.

3. Setians will gain the understanding that the production of any resource is very unlikely to **not** affect most members on some level.

4. This activity emphasizes that the qualities of individualism are most present in a group process. In other words, you can't create a notion of individuality if you have always been alone.

5. Setians get to eat cookies.

Resources/Materials

No-bake cookie recipe.

Zip-lock bags #ed according to the color on your index cards.

Good humor and sense of fun.

Activities and Procedures

First we will be given 3x5 cards. Each colored

card corresponds to a particular role in our imaginary prehistoric culture.

Then come up here to the podium and find the box that corresponds to your colored card. Each basket will contain a zip-lock baggie containing the item that you are responsible for bringing to the community.

As soon as you have your baggie, you must find a group. You all are responsible for arranging yourselves into a working group.

A working group means that you have **all roles** represented in your group, e.g. at least one of each color of index card must be represented (6 cards). You should try to get exactly this number in each group, but if you have more than one color in each group, all extra folks will become blue cards (i.e. ritual specialists).

After you get into your groups, you will follow the cookie-making procedure listed below. You should complete the entire task in the next 25 minutes because, remember, as you are pastoral nomads, you must leave when your herds are ready to move on. Trust me - in 25 minutes the herd is moving on because there will be nothing left to eat!

Cookie Procedure

In a medium sized bowl, mix together the vanilla wafers, cocoa and sugar. Stir in the chopped walnuts, corn syrup, and brandy. Mix until well blended.

Form dough into 2-inch balls and roll in confectioners' sugar.

Eat and enjoy the fruits of your group effort!
Xeper!

[42] The Wolf is Loose: The Opening of the Fenrir Pylon - by K. Brent Olsen II°

Introduction

The Central Valley of California has not historically been of much importance or prosperity for Setian religious development. However it has long rested between two great reservoirs of Setian magic: San Francisco and Los Angeles; thus it is part of the magical delta through which Setian magic flows into the world at large, just as the Nile Delta carries the great Nile River into the world-covering oceans.

Therefore it is apparent that the Central Valley of California is fertile soil for Setian philosophy. It promises growth and development if the seed is planted and the crop cared for. Thus it is due time for a Setian Pylon to open in the Central Valley area, as the seeds have been planted and there is now a small Setian community in the area.

Thus I, SeshXemSet, as Warlord of *Xem*, the Black Soil, have constructed such a Pylon which

will act as a gateway through which the currents of the Æon of Set shall water the fertile Central Valley and through which those few from there who are Elect shall enter into the Temple of Set to *Xeper* and *Remanifest*.

San Francisco was the location of the entry of the Æon of Set into the world. Los Angeles is the location of the Graal Quest seeking the Feminine Dæmonic. Fresno shall be the central key, the Land of the Warlord Set.

The opposite side of the Feminine Dæmonic in the Æon's flow is the warlord, the hero who conquers and expands the boundaries of the Setian will. Thus the focus of the Pylon shall be that of the Warlord Set, and the Pylon shall act as a consort with the Babalon Pylon, whose focus is the Quest for the Feminine Dæmonic.

The Warlord Set fights an eternal battle with the forces of nature around him, continuously expanding His boundaries by destroying the order around him and bringing forth new order, according to his will. This eternal conflict is the conflict the individual Setian has as he faces ordeals along the road of initiation.

This conflict is also the mythic conflict of Ragnarokr, the twilight of the world. This mythic struggle between the forces of cosmic order and the forces of willed change exists and can be seen in our world wherever there is progress. Thus it will be the goal of the members of the Pylon to act as warlords, generals of Set, to bring change to the World of Horrors and in their own lives.

The feared principle which guides the cosmic conflict is the Germanic æsir Fenrir, the black wolf who devours the Sun and upsets the cosmic balance to bring progress, *idaval*. Thus the Pylon shall be named after this principle, the cosmic disrupter, Fenrir.

Fenririan Black Magic

The members of the Pylon shall perform the tasks of any other Pylon in the Temple of Set, acting as a place where Setians may gather to work/work together. However, while each Black Magician who affiliates with this Pylon will have individual goals and will prepare personal and group workings of a variety of types, all will be constantly aware of the cosmic conflict of which they are an active part.

Each will prepare world-changing and self-expanding workings and will explore how conflict, both in the form of the personal ordeal and the cosmic Ragnarokr, are tools of Setian initiation and how they may be enhanced and used most appropriately.

Further the Feminine Dæmonic shall not be ignored in the Pylon, but shall be observed as an essential principle on the Path of the Warlord. Thus

there will be a common link between the Babalon Pylon and the Fenrir Pylon, as they are a dialectic force within the Æon of Set.

The Inner Pylon and the Outer Pylon

The Pylon exists at two distinct levels: the Inner Pylon and the Outer Pylon.

The Outer Pylon shall be the regional Pylon, centered in Fresno, California, which acts as a gateway between the Æon of Set and the Central Valley in California. This Pylon shall engage in meetings and workings within the regional area.

However for those who choose to focus their magical work/work on the Warlord principle within the Temple of Set throughout the world, there shall exist an Inner Pylon. The Inner Pylon shall engage in simultaneous workings, submit to and receive the newsletter, and participate through correspondence and/or Fenrir-I, the Pylon's e-list.

Activities

The Fenrir Pylon shall publish a quarterly newsletter, *Black Paw*, as well as an annual journal, the *Book of Ragnarokr*. which will include both personal statements of all Pylon members and scientifically detailed reports of either magical projects, studies, or development of new techniques.

The Pylon's members who have e-mail may subscribe to Fenrir-I to receive Pylon information and communicate about any topic relevant to their initiation or the Pylon.

Membership

The Pylon shall be open to membership to those who meet the following criteria:

(1) Members must be approved by the Pylon Sentinel after either a personal meeting or a telephone meeting.

(2) Members must submit at least two articles per year to the quarterly Pylon newsletter, *Black Paw*.

(3) Members must participate through either written correspondence or the e-list to other members of the Pylon, including the Sentinel.

(4) Members must pay a yearly dues of \$16.00 (\$20.00 internationally).

(5) Members must participate in either simultaneous workings or whenever possible in actual real-time workings located at a predetermined location within the Central Valley or around that area.

(6) Members must prepare and coordinate at least one working with the focus being the Warlord aspect of Setian initiation. The working may either be a group working or if the member is outside of the Central Valley area, then it may be either a simultaneous working or a personal working, whose

results are described to the members through an article which will be submitted to *Black Paw*.

(7) Members will be expected to submit a personal statement/progress report each year to the annual *Book of Ragnarokr*.

Anyone interested in joining the Fenrir Pylon are encouraged to contact me.

Xeper and Remanifest!