

The Scroll of Set

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Editor: Linda Reynolds IV°

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[1] Casting Pearls Before Swine:

The alt.satanism Working

- by Nikolas Schreck III°

If you have no access to a computer, just think of how lucky you are, and don't bother to read this article. If you do own one of these odious devices that have become such a necessary evil in this blighted time, you may find this useful.

The Temple of Set is a living thing. As the vital expression of a consciousness that transcends the human, The Temple is the earthly shadow of an undying principle. As such it is far more than just the sum of each individual Setian. As the sacred vehicle through which the Word of the Prince of Darkness came to be known to his Children, this institution has been entrusted to us as a precious treasure.

Despite these noncorporeal origins, the success of the Temple's mission on this planet depends on the actions of each and every Setian. It is up to you, not Set, to define what the Temple is. Its place in history is entirely dependent on the legacy we create for it.

The Black Magician learns how to view his actions from the perspective of a self-created deity. We strive to see beyond the immediate consequence of our deeds as a Setian, peering into the future to recreate the cosmos according to our will. The smallest, most seemingly unimportant event, taken in the context of one's Setian existence, may alter the vision of the Temple to come.

Since the advent of the Setian renaissance in 1975 CE, Setians have tended to define themselves as members of an exclusive initiatory group, with little concern over perceptions from the uninitiated who have been intrigued [or frightened] by our existence. In an age of information overload, this has been one of the most effective methods of maintaining our authenticity.

I feel that Setian history has proven the essential elitism of Set's way; our information and our experiments, our magic and our triumphs are born of darkness. Our wisdom shall only remain pure and undefiled by keeping it only for those who make the commitment to support the great cause of *Xeper*. What exactly happens in the corridors of the Temple should remain somewhat mysterious to those not gifted with the Flame.

The Temple has been wise not to become another pop flavor of "occult entertainment". The *Crystal Tablet*, for example, has not been printed as a mass-market paperback for the millions to misinterpret. We do not make our rites open to the curious and the lovers of the weird. Those metaphysical truths that are of such importance to us may easily become props in a freakshow for the uninitiated.

While some of the Temple's magicians have begun to carefully release a few cautious Setian documents for the general public's consumption, we must be ever watchful. While the idea of bringing Setian thought from out of the Temple and into the unwashed masses has its magical validity when done correctly, we must not bring the stupidity and shallowness of the public into the Temple in the process.

So it is that the Temple has always chosen to keep a very low profile in such media as books, magazines, and television.

Despite this deliberate decision to remove ourselves from the vulgar, there has been a veritable explosion of Setian thought in that newest of mediums, the Internet. I may be one of the few Setians who feels that this is not a positive thing to do. It seems a paradox that the Temple is so close-mouthed in every other medium and yet so open and omnipresent on the Internet. Someone out there, please tell me: Why does the fact that some anonymous non-entity communicates to us via e-mail instead of other means entitle said non-entity to a civil response?

One of the electronic forums that Setians have chosen to spill their guts to has been that cyber-cancer known as the Usenet newsgroup "alt.satanism".

No matter how brilliant and articulate the Setian, it seems to me that any time that any of us use alt.satanism as a tool of communication we dirty ourselves and the Temple at large.

There are many reasons for this. Alt.satanism was created and is still maintained by an adherent of the Church of \$atan. Not surprisingly, the "satanism" in 90% of alt.satanism posts is really the usual mixture of atheism, half-baked social Darwinism, and hero worship that characterizes the LaVeyan creed. All other approaches to the Black Arts are immediately denigrated and derided.

It is simply bad magic to send forth a positive post about Setian philosophy when you can be absolutely sure it will not be considered rationally or on its own merits, but merely be attacked by the shallow hysterics of our enemies.

By continuing to do this, we are lowering ourselves to the very lowest level, and rather foolishly playing a role that we have not created for ourselves. We are, in fact, providing entertainment for the weak of mind and drawing our own energy into the abyss of their ignorance. Setians should be

devising the rules of the game.

Some on alt.satanism attempt to provoke an indignant response from Setians by deliberately casting aspersions upon the Temple or its leaders. It seems painfully obvious that by falling into the trap of answering these Set-baiting exercises we are reacting, rather than acting. No matter how noble your motivations, when you deign to lower yourself to the childish level of alt.satanism, even the most astute remark you make is nullified.

In discussing this recently with Magus Webb, he commented that posting on alt.satanism makes as much sense to him as going to the bus station to lecture the homeless on philosophy. I was reminded of the Good Lord's admonishment concerning "casting pearls before swine". [I'm not comparing Magus Webb to Jesus, although they have both been known to wear sandals.]

Then there is the matter of how we Setians choose to define ourselves. I would ask you to ask your deepest self: In 1998, what relevance does the word "satanism" really have to the Setian philosophy? Sure, there is no denying our Satanic roots, but the Temple transcended them decades ago. In that case why should we send the message to the public that we consider ourselves to basically be Satanists by some other name?

If one's motivation in posting to alt.satanism is based on the idealistic notion of enlightening those who lurk on its fringes, our presence merely states that the Temple of Set is just another bunch of Satanic poseurs, a fraction in some LHP ecumenical council.

The way I see it, the ignorant will continue to understand us as simple Satanists until we remove ourselves from this most primitive of caricature forums. If you are so desperate to communicate to other sentient beings(?) you imagine are of like mind, why not find an Egyptology or immortality newsgroup, to provide but a few examples?

The Temple-wide working I am proposing is a simple one. It is separated into two magnificently easy steps.

(1) The first step of this working requires you only to stop performing a useless action. I am suggesting to those of you reading this who feel compelled to keep alt.satanism going by your participation, to simply kick the habit.

Imagine what would happen if no Setians appeared ever again on alt.satanism. We would effectively have taken their little toy away from them, leaving our opponents to argue among each other. Just think of how disappointed the LaVey groupies will be when they begin another empty day by clicking on to alt.satanism, and we are no longer there. These people survive on negative attention. By refusing to dignify these creatures with our presence

we short-circuit them, leaving them all alone in the sandbox.

We also immensely raise the dignity of the Temple, by lifting our noble strength from this unworthy arena. Resist the compulsion to answer every empty threat and hollow accusation thrown against the Temple. To respond is to pour fuel on the flames.

(2) The second step of the working is to make good use of all the valuable time you reclaim to yourself by refusing to participate in this vileness.

I've seen Setian postings on alt.satanism that would have been fine articles for Temple newsletters. Why not redirect your now regained creative powers to the illumination of the Temple? Rather than throwing out immediately vanished pulses of obsolescence into the Intervoid, create permanent monuments of your thought.

The Black Magician seeks to make each action count in the war to win eternal vital existence. Actions taken on this level of the Internet are as meaningless as writing in sand. Strike that; they're as meaningless as pissing in the wind.

The trick is to relocate your precious energy from the illusion of communication into the reality of creation. If you want to set the record straight on the Temple, there are a thousand positive forums in which to do so. If you can't find them, create them. There is an entire universe to conquer. Not all of it can be found staring at a computer screen.

Such is my friendly challenge to on-line Setians. I welcome your comments, be they benign or be they bellicose.

[2] Comment to "Casting Pearls"

- by Linda Reynolds IV°

Dear Priest Schreck,

I have chosen to respond to your article right here on the very page upon which it's printed. [I can do that. I'm the Editor.]

One of the understatements of my life would have to be: **You are so right about this!**

From personal experience, I have had to extinguish more than a few fires fanned by the flames of the Internet-addicts who have typed themselves into a corner, found themselves waging a futile wordgame with both Temple of Set Initiates and [worse] non-members, only to come out whimpering "that's not how I meant that" or "they misinterpreted my meaning".

Well, of course they did! How can anyone expect to communicate even simple thoughts, much less the intricacies of Setian philosophy in a medium which mainly caters to life-forms more suited to donning vintage Trekkie costumes and playing glorified Pong games?

I may be wrong, but I've never seen or heard any evidence of those ludicrous newsgroups being valuable for anything except for the gratification of the particularly vile slugs who become stirred up while snoozing in their cesspools when a **Setian** arrives upon the alt.satanism scene!

If anything resembling intelligence or sanity is expected as a reply to a well-meant [albeit naïve] post, then that author is sadly mistaken and, as you so eloquently stated above, wasting his valuable time.

So please, gentle readers, read Priest Schreck's article again and again until you've memorized it, or at least its message. I believe he has indeed written with great wisdom and a little sadness as well.

[3] **Recognitions**

- by Linda Reynolds IV°

At the International Conclave, Karen Kauschen was Recognized as a Priestess of Set III° by Magister James Graeb.

On August 5, 1998 Brendan Engen was Recognized as an Adept II° by Priest Bruce Ware.

On September 5, 1998 Amy Burgess was Recognized as an Adept II° by Priest Arnold Watson.

On September 26, 1998 Tom Seymore was Recognized as an Adept II° by Priestess Kim Watson.

On October 7, 1998 James Foster was Recognized as an Adept II° by Magister James Severson.

On October 16, 1998 Brian Lopez was Recognized as an Adept II° by Priest Steven Silvers.

On October 31, 1998 Ben Crenshaw was Recognized as an Adept II° by then-Priest James Knowles.

On October 31, 1998 Chris Wood was Recognized as an Adept II° by Priest Vesa Iitti.

On November 14, 1998 Simone Lohmeier was Recognized as an Adept II° by Priest Nikolas Schreck.

Garrick Hall has been Recognized as an Adept II° by Priestess Jennifer Rush-Hunter.

* * *

Priest Eric Kauschen has been named the Assistant Executive Director, effective November 1998.

[4] **The Dance Element**

- by Andy Nourse II°

On October 17, 1998 at approximately 11 PM Hawaiian Standard Time, I called into being the Dance Element of the Temple of Set.

This Element will explore the application of rhythm and dance as magical tools.

Dance as an art form is only one aspect. All art forms express the essence of the artist and allow this essence to act upon the external world, but dance is the most dynamic.

Improvisational dance is inherently Left-Hand Path. It is conspicuous by its absence from all Right-Hand Path traditions. Our creativity is spurred by the need to keep making something new in time with the music.

It is the dance of changes. It is a model for what we do in our magical work, and a way to express that which we are creating in our work, so it is an ideal tool for operative workings.

More interesting magically is the effect of dance on the dancer. Dance is a very effective trance induction technique - one that seems to work when nothing else will because it does not require scarce commodities such as peace and quiet. Much of what we do in ritual is to create a suitable trance state in which to do a working that we might separate our selves from the world just enough to get a better view or more leverage.

Movement is empowering in and of itself. It destroys stasis, so it can be used as an analog for *Xeper*.

Our bodies are the way we normally interface with the external world. Why should we seek to ignore them when we want to work magic? The magician can involve his entire being in the work through dance. For this reason [and others] incorporating dance into a working greatly increases the amount of energy that can be put into it and the amount of time over which the necessary focus can be maintained.

Incorporating dance into group ritual tends to bring each magician's magical efforts in synch with those of the other celebrants, which is likely to greatly increase the power of the ritual.

Dance is a magical tool that can be used just about anywhere. The presence of non-Setians need not be a problem - a working embedded in a dance just looks like a particularly intriguing dance, and more dancers will increase the energy level of the working even if most of them do not know that a working is taking place! I have written at greater length on the magical usefulness of dance in an article in issue #14 of the OSOM newsletter, *The Sepulchral Voice*.

The Dance Element is open to Setians of any degree who are interested in using dance magically. If you are interested in the magical uses of dance, please contact me. There will also be an email mailing list; let me know if you want to be on it.

[5] What was that Working Music?

- by Andy Nourse II°

Most of us use music with our magical workings, if for no other reason than to drown out the sound of the heating system and other external distractions.

An appropriate selection of music can go beyond that to significantly amplify the power of the working.

I have found that continuous mixes work best, both because it can be distracting to have the music stop between tracks and because it becomes possible to combine musical elements. Such mixes can be done either on a computer (in advance) or using a mixer and a pair of CD players or turntables. I brought my mixer and CD players and CDs to Conclave and used them at many of the workings there. Several of those present inquired about the music.

These are the CDs (that I can recall) that went into the mix at the workings of the most recent Conclave:

Conclave Working: Bill Laswell/Tetsu Inoui: *Cymatic Scan* (Subharmonic 7009-2); Steve Roach: *On This Planet* (Fathom 11082-2) [all the thundery bits]; Divination: *Distill* (Submeta SM9803-2); Lustmord: *Heresy* (Soleimoon 9-CD); Lustmord: *Paradise Disowned* (Side Effects SECD7); Banco De Gaia: *Last Train to Lhasa* (Planet Dog BARKCD011)

Order of the Trapezoid Working: R. Whitaker IV°: Runic March**; R. Whitaker IV°: Parameters**; R. Whitaker IV°: Hell on Earth**; Lustmord: *The Place Where the Black Stars Hang* (Side Effects DFX=16); Delerium: *Spheres* (Hypnotic D155-2).

At the conclusion of the OTR Working: Synesthesia: *Embody* (Cleopatra); Delerium: *Duende* [Spiritual Collapse Mix] (Netzwerk 0 6700 33091 2 7); Paul Van Dyk: *For an Angel* (Deviant DVNT24CDS); Terra Ferma: *Obelix* (Platypus)*

I°/II° Working: Danzig: *Black Aria* [the two dirge tracks]; Lustmord: *The Monstrous Soul* (Side Effects DFX14); Sad World: *Sad World III* (FAX PS 08/82)

My Dromenon: Afrotrance: "Flying Dreams" (from *1000 of Miles Away*, Logic FF011a/LC 7502)*

Dance Element: Synesthesia: *Embody* (Cleopatra); Synesthesia: *Desideratum* (Hypnotic CLEO9637-2); Delerium: *Duende* [Spiritual Collapse Mix] (Netzwerk 0 6700 33091 2 7); Terra Ferma: *Obelix* (Platypus)*; Eat Static: "Kothluwalawa" (from *Feed Your Head I* - Planet Dog/Mammoth MR0120-2); Cirrus Minor:

"Whales" (from *Tox Uthat* comp. Pulse Soniq PS9329)

*12 inch single records. (I copied these to CDR for Conclave so I would not have to bring my turntables).

** Not available commercially. Contact Magister Whitaker.

[6] The Vajra Project

- by James Foster II°

Purpose: To explore the LHP practical and initiatory properties and qualities of the Buddhist *Vajrayana*, including but not limited to: Tibetan Buddhism/*Bon*, Japanese *Shingon* and *Tendai* traditions, and Chinese and Japanese *Ch'an/Zen* - and apply them to the goal of *Xeper*.

Communication shall be a cornerstone of this Project, the main forum for which shall be a closed-forum mailing list.

Especially during its first year, communication will be critical in the shaping of the Project materials. As information and techniques are tested and tried, feedback is essential. With the knowledge of what works well for whom, extra information and the like - the first year will truly shape the material of the Project.

Members of the Project will be required to commit to full participation and communication. At this time membership in the Project shall be limited to II°+ Initiates, as I° Setians need to focus on studying the *Crystal Tablet* material, learning to *Xeper*, and pursuing their II° Recognition. Exceptions to this may be made if a I° is already very familiar with the material and is currently working with a member of the Priesthood towards II° Recognition.

Structure of the Project: The Project shall be lead by an Initiate titled "*Umze*". This is Tibetan for the monastic chant-leader, chosen from the rank and file of the monks. This nomenclature signifies that this individual is a coordinator among equals.

Just as the *Sarma* schools of the Tibetan lineage divide Tantra into four main "classes", so shall the main structure of the Project be divided.

The goal of the Project is to make a Presentation at Set-XXXIV, wherein the material and results shall be made available Temple-wide and the future of the Project then determined.

Members shall spend no less than two months in each "class" before their proficiency shall permit them to move on to the next. At the completion of the fourth "class", the Initiate shall begin a final project - a detailed exploration into either a related subject not yet covered, or a more in-depth study of a previously presented topic. This final shall be submitted to the Project through an essay shared

with other Project participants via the mailing list, and upon its acceptance the Initiate shall be given the title “*Acharya*”.

Acharyas shall be responsible for the administering and overseeing of future members of the Project through the four classes.

Interested Adepts should contact Adept Foster, *Umze*, as soon as possible with their reason for desiring to participate and a brief outline of any previous work in this area.

These are a few of the beginning sections from the Vajra Project material. I hope the some in the Temple may find them beneficial and/or interesting. Feel free to contact me with any questions or comments.

A Brief *Lam-Rim* (The Stages of the Path)

These are indispensable topics for reflection and contemplation and also the meditations and activities that should naturally follow from them. The *Lamrim* embodies the necessary prerequisites for tantra. It is set out as a progressive set of steps:

Relying upon a spiritual guide (learning from someone already on the path) When traveling in a foreign country, it is far easier to have a trusted guide who has traversed the area before, rather than attempting to explore on your own without knowing the way to your destination. There is also a very special initiatory quality to mouth-to-ear transmissions.

The preciousness of human Life (the importance of using life for something valuable). The Gift of Set has placed within a very special and privileged position. We may now Become as Set. To refuse or neglect this possibility is a disgraceful waste.

Death and impermanence (uncertainty of death and the unsatisfactory nature of this world). We do not know the length of this biological life. We may die fifty years from now, or tomorrow. Too frequently we postpone that which is necessary for our *Xeper* for that which we find immediately enjoyable, with the thought that we shall work on our *Xeper* later. We need to recognize that there may be no “later”, and that the only way to ensure our ability to *Xeper* beyond our biological death and maintain our distinct and isolate identity is to pursue our *Xeper* here and now - diligently and constantly. Of course *Xeper* need not be actively pursued at every waking moment. But even during our leisure periods we should be mindful of our state of being and the ways in which the activity is beneficial to your quest.

Dedicating ourselves to a state of wakefulness (the cycle of mindless instinctive reaction). We must strive to maintain our level of mindful wakefulness which separates us from the

common man. At every possible moment, whether in the ritual chamber or the movie theater, we should be able to recall our self. In this way shall we continue to *Xeper*.

Developing renunciation for mindlessness (integrating spiritual understanding and values). We must truly develop the desire to evolve and Become. *Xeper* cannot be a “hobby” and still be effective.

Taking responsibility for our own *Xeper* (No one can *Xeper* for you). Even though you may receive advice and teachings from your “spiritual guide” - even though you may receive deep insight from Set or another *neter* - still no one else can *Xeper* for you. All the advice, teachings, and insight in the world will do you no good if you do not apply it, or do so only occasionally.

Sharing one’s own good fortune with others (The give and take of the Temple). What you learn during your process of Becoming needs to be shared with the Temple as a whole. In this manner others may benefit from you, as you have from others. Also, when you give this information to the Temple, it often comes back to you larger and more profound. Teaching in the Temple is a great advancement of *Xeper*.

Tranquil Abiding (*shamatha/zhiney*). The development of meditative single-pointed concentration is a key factor in effective GBM as well as creating a unified self that will proceed beyond biological death.

* * *

Action Tantra: The first Class of the Vajrayana is entitled *Kriya* or Action Tantra. In this class the focus is on gaining meditative stability and familiarity with the “meditational deity” or *Yidam*.

For those unfamiliar with meditation techniques, a brief essay entitled “Chapter 8” is included with the Project material. For those already familiar with the practice of meditation, a few words:

Many have developed complex systems of meditation involving visualizations, music, mantra, etc. already. For the purposes of laying groundwork in the Project, however, I would like you to simply employ breath-counting techniques *sans* external accouterments until otherwise instructed.

This does not mean I do not wish you to continue on your normal meditations - rather that they not be considered as your “Project” meditations: those being done separately and according to instruction.

The *Yidam-This* will prove to be the single most important topic in the entire series. The *Yidam* is traditionally selected for the student by the guru, choosing from a wide range of Buddhist “deities” (Buddhas, Bodhisattvas). The goal is that through meditation upon the *Yidam*’s form and qualities, one may become the deity.

For the LHP such consciousness-merging techniques are not very productive at first, it being far more important to establish the self. Towards that end we shall employ very special *Yidams*; we shall choose our own deified self. Later, when great facility has been achieved in this manner, we shall make use of the many other deities.

The distinguishing feature of Action Tantra is the maintaining of the *Yidam* as “other”, as in front of you. While keeping the awareness that this being shall be you, it is not now. It is separate and looking down upon you as you look up at it.

Picture your self as you would like to appear as a god. Imagine every aspect of your form. Paint or draw this if you are capable. Make the image very strong, and focus on every detail. Give every form and detail a reason. Make everything a symbol for whom you wish to Become.

Consider your divine attributes, the qualities you shall possess unto perfection. List them and memorize them.

Name this idealized being. It is best to not use your current magical name, should you be using one. You should use a name which symbolizes your aspiration towards this divine self which you are forming. Create the *Yidam*'s mantra, a word or short phrase which encompasses or demonstrates the will and purpose of this being. Contemplate long and well on these things before settling down with your list. You will keep them for some time.

The Program: During the next three months you will be engaging in the practices of *Zhiney* (calm abiding) meditation and *Yidam* meditation. Best-case scenario would be a regimen of daily practice in order to achieve the benefits in this short period of time. This requires practice at least every other day.

Appended to this article is a sample “Rite in Action Tantra”, which combines both *Zhiney* and *Yidam* meditation. Create your own rite in this manner, making sure to maintain the visualization of the *Yidam* as “other” or in front of you.

Vajrayana meditation is also about control. Frequently those new to *Vajrayana* meditations talk about how their *Yidam* “did things” during the meditation. They dance or talk or whatever. This is a sign that the meditator has no control. No matter how powerful the *Yidam* is, the meditator must control the session. The form of the *Yidam* should be unchanging, unmoving - like a statue. Concentrate on merely seeing the *Yidam* in every aspect and detail, as clearly as possible, until you feel as though you could reach out and touch it. If your *Yidam* does anything, ignore it and force the visualization back to where it belongs. If you find you cannot, cease the meditation and move to *Zhiney*. Come back to the *Yidam* when you are

more focused.

Many times even people well accustomed to visualization find it difficult to maintain a clear and lucid vision of the full *Yidam* at first. To aid this I suggest visualizing in parts. Focus on the face or even just the eyes, until every detail is clear. Then move on to another aspect, trying to maintain some clear picture of the previous focus.

Do this until you are so familiar with the form that you can bring every minute detail to mind simultaneously. The more detailed your *Yidam*, the more detailed your visualization, and the swifter the results from the practice.

* * *

Action Tantra Sadhana (Establishing Intent)

The great Set - *neter* of consciousness,
Magi of the Æon - Utterers of Words,
My own self immersed in the Black Flame,
Ever remind me of my goal of apotheosis.
Until I come forth by night, a god in my own right,
I dedicate my self unswervingly to my own *Xeper*.
Through my own strength, intelligence, and cunning
I will follow the example given by the divine patron
of this Temple.
[Repeat 3 times.]

[Visualization:]

On the crown of my head,
On a flat moon-disk on an open lotus is a Black
Flame,
My divine self, *Seti er Neheh*, arises from this,
Surrounded by the Black Flame.
His gaze is piercing, seeing all as it truly is.
He is clad in a robe of shimmering black, made
from the night sky.
His right hand holds a *tcham* scepter.
His left hand wields an *ankh*.
He wears a pentagram of Set.
Two small horns protrude from his forehead.
He sits in the *Vajra* posture.
A stainless moon is his backrest.
He is the essence of all that I shall Become.

[Make this supplication to your own divine self:]

Lord of the Black Flame: To you the world pays
homage.
To you I offer all experiences which lead to your
Coming Into Being.
Ever remind me of my dedication to my own
Becoming.
Assist me in sweeping away obstacles to *Xeper*.
[Repeat 3 times.]

By having made this supplication one-pointedly,
The Black Flame pours forth from the holy form,

Burning away all scattered thoughts and obstructions.

I repeat the mantra, accompanied by *Seti er Neheh*.

[Repeat as many times as you can while clearly maintaining the visualization. When finished with the mantra, let the visualization fade, and begin *Zhiney* meditation. After a full *Zhiney* session conclude with the following:]

Seti er Neheh reappears above me, blazing fiercely.
The sound of his mantra roars from the Black Flame,
Through dedication to my *Xeper* and the companionship of the Temple,
May I quickly achieve his exalted state.

[7] How to Attend a Workshop

- by Eric Kauschen III°

The Politenessman of Set

In the last issue I penned an article on how to host a workshop. In this issue I would like to speak of the converse: how to attend a workshop.

Most of us may think that attending a workshop is fairly easy. I know the time and date, I show up, easy. This for the most part is true, but I'd like to offer some suggestions that can be of assistance in making the experience more enjoyable for all.

A workshop should be just that: work for all parties involved, not just a series of verbal assaults from presenters. A workshop should be drawing the participants in and be a source of lively discourse. [O.K., that should have been in the last article, but I left it out.]

As I mentioned last time, hosting a workshop is a lot of work. Acknowledge that your host has gone to considerable effort [we will assume your host **has** gone to considerable effort] in putting together the workshop.

Suggestion 1: If an invitation is sent, you should reply whether or not you are going to attend. When planning an event, there are certain necessities that will have to be on hand. If your host is expecting only three people and twelve show up, it can throw a monkey wrench into the plans.

Suggestion 2: Offer to help.

Suggestion 3: When replying, ask if there is anything you can do to help. Not all hosts have a great deal of free time in planning a workshop, so there may be a few details that get left out in the planning. Having a few helpful people to fall back on makes the day run much smoother.

Suggestion 4: Offer to help.

Suggestion 5: If there is a presentation you would like to make that concerns the topic of the workshop, by all means speak up and let the person hosting the event know. I have hosted events where

people have offered to give presentations when I was unaware that the person had any knowledge of that topic.

Suggestion 6: Offer to help.

Suggestion 7: Be respectful of the host's house. Don't make yourself at home just because the host says "make yourself at home". I have a few rather dreadful habits that I have no problem with in my home that I'd never do in someone else's!

Suggestion 8: Offer to help. Hmm ... *deja vu*? Nothing shows more appreciation to a host than offering to help, whether it's volunteering to make a run to the store because you're getting low on food or drink, or offering to help clean up afterwards [although there shouldn't be anything to clean up afterwards, right?].

Suggestion 9: If you need to leave before the conclusion of the workshop or during a presentation, let the hosts know ahead of time so that they can try to minimize disruption to the schedule.

I predict great things for the pylon or group that follows even half of the suggestions I've presented.

I offer these suggestions as a way to further assist in building an environment that encourages working together and fosters an environment for further *Xeper*.

[8] *Vox Tauri* under new Editor

Priestess Rosemary Webb has taken over the editorship of *Vox Tauri*, the newsletter of the Bull of Ombos Pylon in Austin, Texas. Electronic subscriptions for a text-only copy are free for the asking; just contact her.

Printed copies of the newsletter are available for US\$10 (US) or US\$15 (overseas) for the remaining issue this year and the four issues in 1999. Trades are available for the printed copies if you put out a Temple publication, and free to submitters.

[9] PaderClave I - or How to get Recognized in the Center of the World

- by Simone Lohmeier II°

During mid-November 1998 the first national German Conclave, which also earned the nickname PaderClave I, took place in the area of Paderborn, a few miles away from Wewelsburg, known through some historical events in the near past.

I am happy to announce that this place once again has received the honor of being the center of attention for at least a certain amount of people. This

article is designed to share the experiences of this event with all initiates of the Temple.

1. How to stir up the pot a bit: This event was a debut for me in several ways. First it was my initial meeting with a larger number of Setians than the small group I met before in the course of founding the Pergamon Pylon. And it was the first meeting that I personally organized and hosted. Secondly it was my first encounter with the famous Wewelsburg [although I had been living close to it all of my life]. Finally it heralded my Recognition as an Adept II°.

There were quite a few things to work out. Despite some minor tribulation with the hotel reservations, an unplanned blind experiment in the magic of invisibility and collecting everyone up on the first evening, everything worked out to all participants' convenience, although the "Paderbornian" atmosphere was a little confusing for some. Since I have grown up here, I am not as much aware of it as are visitors who are surprised by the hospitality of this area, which can be quite overwhelming.

Paderborn (especially Bad Lippspringe, the small town where all participants were hosted) has its very own flavor and mentality, as it is a very strongly Roman Catholic-influenced area. Thus the fact that the first national German Conclave of the Temple of Set took place exactly here, still makes me smile.

2. How to get started: The first meeting itself was a rather informal get-together in my place, with lots of good discussions. I was quite stunned about how well we all got along, even though some of us did not know one another and that we all were quite different individuals.

On this evening I presented my first and so far longest project, the translation of the *Crystal Tablet* into the German language. This project has finally shown me what a flow-experience is. Not only did I receive lots of positive feedback, but above that I know now how it feels to finish such a long project. I also know that feedback is half the fun. The work itself was equally enjoyable.

That evening there was also a short and informal presentation about the ARI concept from Magister Winkhart, which introduced this concept from a fresh perspective. Not only do I know now that Masters learn in the same way Setians I° do, they also have the same stunned look at times!

3. How to do a working in public and get away with it: The next day was mainly dominated - besides the same share of inspiring discussions and some good pizza - by the visit to Wewelsburg Castle.

This event began with a short visit of the exhibition in the various rooms of the castle itself. It

leads through a sample of the history of Westfalia from the ancient times through the Christian period with its witch-hunts, which could be seen very clearly when visiting exhibition rooms #3 and 4, the inquiry chamber and the witches cellar.

The original Wewelsburg was built in the early 1600s, and the design of this subterranean "Inquisitor's paradise" in no way lacks this atmosphere.

The surprise of the day was when we arrived at the "*Führersaal*" in the North Tower. The door was open, and one could hear a group of young men singing some religious music. A small choir was practicing and testing the acoustics while we were led around a bit. The completely circular room, with the symbol of the Black Sun in dark green marble on the floor, was to some degree filled with visitors.

The curator who had accompanied us explained some things about the history of the room, the way it was built, and some other rather touristic information. But for some reason we were spared by the expected lesson in "Political Correctness". After having looked around in this room, we were instantly led to the *Walhalla*.

The *Walhalla*, as already described in an essay by Dr. Aquino, kept its promise in many ways. The curator mentioned the interesting acoustic effects that are caused when standing in the exact middle of the room and speaking. I tested this effect and am still stunned myself.

The concept seems to be as easy as that: In the very middle of the room, the sound is amplified in an extreme way. Many of us tested it and were equally stunned. Setian Strauch, for instance, described that he could hear and feel his breath amplified. I made a simple sound check at first and jumped out of the middle very quickly again. I can say that the effect is to some degree shocking when not anticipated. I made a second sound experiment singing in high pitch afterwards, and I got my share of attention for sure.

But as if I should have known, this was just a start. Priest Schreck started his own soundcheck, which continued into a short little ceremony. After another few minutes of walking around in the room, the whole group came together a second time, again standing around the center of the room. Then the surprise of the day: "Simone, step into the middle please ..."

I cannot recall much of what actually was said, but this was the ceremony in which my Coming Into Being was Recognized by Priest Schreck. The event in itself was captivating to the degree that I had to ask the other Setians what was going on around us meanwhile.

Imagine that you are standing in the *Walhalla* of Wewelsburg Castle, doing a Recognition Ceremony

in midst of confused tourists, and **nobody actually notices what is going on**. This is what happened. Some of the people gave us a slightly concerned look when we left the building again, but that was all. The curator led us out of the building, smiled in a friendly manner, and said goodbye. If I should not be deluded into the thought that this was a conspiracy and the doorkeeper was paid, then we did a very interesting Black Magical experiment: working magic under the eyes of everyone without anyone realizing it. This certainly made a great impression on everyone who took part in it. For myself this was one of the most moving events in my life.

5. How to become a Grail and get Priests to

L.A.: The last day, like the day of arrival, was accompanied by the usual problems. Two Setians missed their train, and the one which they got afterwards must have been quite a chaotic trip. Priest Schreck topped it and got no train at all and missed his plane. With a little help from home he finally managed to get away from this place, even if a bit later than the rest of the visitors.

But the main attraction of the day was the final working rather than the tribulations about people's departures. Although two participants had to leave in the early morning, we nevertheless decided to perform the planned working.

Priest Schreck was kind enough to give us a taste of what Order of Leviathan workings can be like. The performance in itself is noteworthy, since now I know how to use a keyboard as a bell and how to perform the part of the Grail myself.

The working was sort of a time-travel back to the moment in Wewelsburg Castle when a matrix of power had been created there. This working in itself was intended to be timeless, and indeed is not yet finished. I still need to visit the place once more to complete the intended circle of events, and, as soon as I feel that the time is right for me, I will be glad to do this.

6. How to end a report: There are many things to say and many impressions to recapitulate, but I think that the *Scroll* has its space-limits.

The Conclave was a great success for all participants, and for myself one of the greatest experiences so far. I don't know in which way an international conclave can still top this experience, but I will be glad to find out as soon as possible.

I can only emphasize the importance of regional, national, and - even if from my side not experienced yet - international meetings of Setians. This experience cannot be replaced by any amount of studying or solitary experimenting. It is a thing in itself that has no equal and is certainly an enormous support for every participant's initiation.

I have reasonable hope for the future that with

the foundation of the German Pergamon Pylon, the first real German Conclave in years, and all events accompanied by this, a new era of the Temple of Set in Germany has been established.

There will be more meetings in the future. One of them already in the making. I am ready for everything that comes along this way, and am also ready to play my individual part in this.

Herewith I send out my greetings to all Setians, especially those who took part in this wonderful event and also those who sadly could not attend, from a keyboard 12 miles away from the "Center of the World". May **each** of us be the center of the world. *Xeper* and *Remanifest!*

[10] PaderClave Recollections

- by Roland Winkhart IV°

[This letter was initially sent to all participants of PaderClave and is herewith presented as a recollection of the events.]

* * *

Greetings all!

PaderClave has much in common with other meetings of the Temple of Set in the way they happen all over the world, which is a unique mixture of constructive discussions *en masse*, friendly encounters and friendly get-togethers, learning from each other, and - last but not least - the love for good food and beverages and a good portion of improvisation.

Even if there is not much new under the Sun [or this time in the rain!], our Conclave was unique in many ways: something special, and the first German Conclave which really deserved this title.

What is significant is not so much its geographical position (Bad Lippspringe close to Paderborn) close to the "Center of the World", but rather the things that Came Into Being with this Conclave:

- For the first time in our history, we have a complete translation of the whole *Crystal Tablet* into a non-English language. This submission by Adept Lohmeier cannot be valued highly enough, since the key to a country is always its language to some degree.

- Simone Lohmeier has Come Into Being as an Adept. Her Recognition was confirmed in a short ceremony in the "Center of the World" by Priest Schreck in an impressive manner.

- The Pergamon Pylon has Come Into Being. With its seat in Berlin the Temple of Set found a representative in the capital of reunited Germany. In Adept Marco Grubert we have found a worthy and hardworking ambassador for the Temple of Set. The Pergamon Pylon will, in this I am sure, write Temple history.

It is always fascinating to experience how people change who apply *Xeper* in their own being. The most important thing about the Temple of Set is not Set, but *Xeper*. One is drawn to tell everybody “**You** are the most important thing. **You** are your center. What is most important is your personal *Xeper*.” To apply and to live this principle is the greatest honor which we can do to our patron and to ourselves.

We all are highly individual personalities, and everyone works with his own issues within his degree, whether they lie in the ancient Egyptian, the Germanic, or another context. Whether it be in a more or less conventional approach, in the area of classical philosophy, a less conventional psychological approach, in mathematics, physics, cybernetics or computing, there is much to explore; and there is much that we can learn from each other.

A fourth degree is also a third in the same way it is a second and even a first degree. The topics which Setians work with today are more varied and complex than in all the years before.

We are experiencing a transition of generations - not only in outer society, but also within the Temple itself. “The next generation” - a younger generation of Setian magicians - is coming now, and works with topics in a manner and a [sometimes] different language that can inspire the older generation into astonishment and admiration.

I remember now, as I let PaderClave pass before my inner eye, the story which I experienced during an earlier Conclave: Two Adepts, both mathematicians and physicians, sit at the banquet and start to paint the tablecloth with enigmatic formulæ and symbols. They explain, after my having asked what this was all about, “We are dealing with *Xeper* like you - just in another language.”

I remember the “drawer-toolboxes” which we discussed: Adept Grubert talked about several possible philosophical approaches of the Pergamon Pylon: Plato, Kant and Nietzsche. When we latter arrived at ARI and I hinted at the possibility of various tools which can and should be applied as needed, we also cut edges with the great and highly interesting question about the compatibility of those various tools.

Adept Grubert stopped me for a moment, for which I am thankful, when he hinted at the “over-principle” of the “toolbox”. Suddenly I viewed my living ARI-principle as a pulsing triangle in a triangle constituted of multiple triangles. ARI is not only a tool - ARI is the toolbox itself. This is one of the greater and more personal insights that PaderClave brought along for me.

Further brainstorming: “My house in Pa-mat-et is dust.” Even the ancient Egyptian society was

99.9% a RHP society. And I recall my favorite image which shows Set in a business suit sitting at his desk with a laptop. Set is of **this** world, not of the world of the past or the future. The Æon of Set is Becoming and is happening now.

Meine ehre heisst treue.

This were some memories and thoughts thereafter.

Xeper.

[11] An Ant's Eye View

- by R. Jason Boss I^o

For a long time now I have been fascinated by the behavior of ants. In general I am not fond of insects, but for some reason ants never bothered me, having rather inspired an intense curiosity on my part. I read books about them, observed them in the wild, ran computer simulations of them, and thought about them. Now I am writing about them.

“What on earth could ants have to do with the process of initiation, or the Temple itself?” you may ask. Well, I probably would have asked the same thing until recently.

A few days before writing this article, I was lying in bed reading the *Crystal Tablet*, and noticed that a few ants had managed to find their way into my bedroom. Being in a rather reflective state of mind, I watched the ants go about their business rather than wondering about my home's being infested. The ants fanned out, traveling in ever-widening circles, not knowing exactly where to find what they were looking for, but searching nevertheless. I thought ahead to what would happen if one of them achieved the object of his search.

Ants travel outwards from their central nest in search of food. They wander in larger and larger circles, keeping track of their route home while covering an ever-growing territory. Eventually, the lone ant, finding some morsel, but unable to easily bear the entirety of his discovery, breaks off some small portion to bring back to the nest. There he gathers a group of companions and leads them back to the food source, this time taking the most direct route possible rather than the circuitous route originally followed. Once there each of them can partake of the bounty and stock up the nest.

While pondering the nature of the ants' quest, and the role of the particular ant who is the first to uncover a new food supply, I was led to answer some questions that a friend had posed to me while discussing the Platonic dialogues. I had argued that a person cannot truly understand an answer merely by being told what it is by another, that he has to seek it out for himself and work for it in order to have anything more than merely faith that the answer he has been given is true. She took the

position that if my stance were correct, each person would have to “reinvent the wheel” as it were. No one would ever have the time to master more than one field, if that, as they would have to personally re-prove everything from the most basic ideas upwards. Certainly nothing new could be attained.

We agreed that both positions were extremes, but could not find the balance point. How could one teach what he has learned effectively? Or, better put, what is the proper role of a teacher?

As I watched the ants, I realized the answer and understood. Perhaps not completely yet, but certainly in a new and superior way.

The Black Magician is that pioneer who, like many of his brothers, sets out to find something new and bear it back to the Temple. He travels a careful path around and around, ever searching, until at last he reaches his goal.

Sometimes he can carry back unaided what he has found, adding it to the stores of the Temple so that others may share it.

Other times, he has found something so vast that the small piece of knowledge with which he returns merely spurs others on to seek the whole for themselves.

On these occasions, the first Magician’s guidance can help his brothers avoid the long, arduous journey across uncharted territory. With his help those who would follow in his footsteps may do so along a more direct route, and spend their time aiding in the work that he has started, instead of wandering aimlessly through the wilds, trying to find the same path on their own.

All this reflection from some tiny insects who found their way onto my bedroom floor one evening.

I suppose the secondary meaning to the story is: be ever watchful for knowledge which can further your initiation, for you never can tell how small the messengers will be.

Xeper and Remanifest!

[12] Notes from *Nehem*

- by Don Webb V°, High Priest of Set

Concerning Hawaii

The Nineteenth International Conclave began on October 13, 1998, the DCXCI anniversary of the arrest of Jacques de Molay and 123 other knights, proof that his formula of gathering the few to change the world still works despite the 700 years of efforts of pope and king.

The elemental forces of water and lava were variously invoked and experienced from the Order of Leviathan’s working in the Ocean to Arkte’s Rite of the Ocean Mother.

The forces of dream and imagination were

likewise plumbed - both ritually in the Order of the Trapezoid’s working and rationally in the presentations of the Order of the Wells of Wyrd.

On the night that marked the anniversary of Set slaying Osiris, all of these elements were worked into the main Conclave working, the Ring of Fire Working. Great strides toward incorporating the use of emotional friction were made in seminars and the very touching final Dromenon of the Order of the Sepulcher of the Obsidian Masque, as well as in workshops.

Priest Besson and Magister Graeb let a good dose of process philosophy into our mix, something the Temple has long needed. New Orders were unveiled, such as the Order of the Black Tower, and new ideas brought to the fore. It was a good beginning of the next Working Year of conclaves, that will end in LI. For those not attending it is your job to make a magical connection with some or all of these things.

It was decided that for magical and geopolitical reasons the International Conclave in 2000 should be our best attended, so start saving now, for what will be a great party to start a new millennium. We did have serious discussion about the year 2000 problem, which will be the first year that no “I’s” appear in our date, and making Temple documentation YXXXV compliant.

Concerning Art

The Magus Gurdjieff claimed that certain art was “objective”, that is to say that it had the same influence on trained and untrained minds, and that it could cause an increase in being when viewed, heard, or otherwise experienced.

Such things do not exist. One cannot produce a work of art that will lead to a “door opening” in all who view it. All that an artist can do is produce a work of art that can express **his** state during production. In this sense great art is like telepathy.

The cultural constraints and context serve to “open the doors” for some and lock them closed for others.

One of the most initiatory experiences in my life was reading James Joyce’s *Ulysses*. That book opened me to the idea of there being many, many different ways of looking at the world going on at once - and that being meant seeing into as many of these as desired. I even understood the postmortem state I desire while reading the book. I want to be the artist. In the scheme of *Ulysses* I want to be the force that sends Molly, Stephen, and Bloom the dream about the melon - and then watches the results.

But for others *Ulysses* brings to mind the remark that Nora addressed to her husband: “James, why can’t you write any books that people

can read?"

The Egyptian verb *S'Xeper* (meaning "it causes one to *Xeper*") can be applied to art. Most interestingly it can be applied both to art that the artist makes himself or art that is merely consumed. The latter might seem odd on first thought. After all, if *Xeper* is self-driven, aren't outside sources irrelevant?

But when one comes to understand that **perception is a willed act**, then you can grasp that merely opening up to certain images and words can release being. This happens a good deal at the beginning of one's quest, and it helps you continue the quest for more being.

However these inspiring states are only the smallest step up the ladder of what you may Become.

I leave it as an exercise for all of you to look at people experiencing this opening. You, your friends, your co-workers ... maybe you see them "light up" after visiting a gallery, or they have seen that film which they feel everyone should see. [My latest movie in this category is *Henry Fool*]. Or perhaps they have been touched by Mozart's *Requiem*. They are experiencing not the art - after all, other people sat in the same movie theater - but their own unfolding of being. That feeling is a feeling of *Xeper* being observed.

What they lack is the understanding that such moments don't belong to the stimulus of art, but to the stimulus of themselves. They don't know that they can learn to make such states in themselves, and that learning to do so is the second step toward freeing one's self from the world.

Concerning Lesser Black Magic

As the second High Priest taught, one of the great secrets of Lesser Black Magic is giving people permission to let their own magic work.

The formula is really simple. A friend comes to you and tells her tale of woe: Her boss is a jerk, Can you do something? Simply look her in the eye and tell her, "It has already been taken care of." This will work on two levels. Firstly most things do take care of themselves, and when things resolve themselves, you will be given credit. [This is how doctors have maintained superstitious awe in their clients for millennia.]

Secondly, you have given a part of them permission to do the magic, which they consciously feel they are incapable of doing. In this second [and rarer] circumstance, they will then look to you for knowledge, which you must use your wisdom to dispense.

Both of these situations not only make your friends feel better, they up your status in your friend's eyes, and they teach you something as well.

It prepares the way for you to understand that things do resolve themselves. This very important truth will free a good deal of your psychic energy by replacing worry with planning.

Secondly it will let you begin to understand just how much magic there is in the world. Of course mainly it is sleeping - as it should be - but you will think about casting your magical nets over a bigger section of the world than before.

Learning that there is a great deal of magic in the world can bring you both healthful humility and a growing sense of awe of what the world could be. Making contact with that dream of "the world that could be" is one of the places where a certain type of immortality can begin. Tricking others into doing their own magic is ultimately another place to set waves in motion for your own Remanifestation.

Concerning Working in the World

One of the best "magical" Understandings of the past is the Well of Wyrd, Urdhr's Bourne, where each saying or doing from the worlds above falls and is blended with every other saying or doing.

Your deeds of yesterday are blended equally with the deeds of your ancestors' ancestors. The hidden source of your thoughts, dreams, and insights come up from the Well.

And here's the secret: Magicians can send their sayings and doings into the well with conscious intent. Your deeds can be done while being aware/awake that you are doing them to change them all magically, just as you are doing them to change your own life in a rational, linear manner.

If that truth can be held in the mind **while** you act, in a very short time your life will change greatly. First your dreams change, then what you see, then your opportunities, and then the rewards of your actions.

Look for that cycle. If it isn't happening, then push up your doings. This is the secret of the II°.

The model for conscious work is not one of reaction.

Here is what the world teaches: Learn your flaws and your hang-ups, and then work to overcome them. All self-work is derived from moving away from something "bad" or "sinful".

Here is what the Temple teaches: Imagine what you wish to be, and then check every day to see if your actions are moving toward the idealized state. Of course you will never get there, because the powers of your imagination can outstrip your powers of manifestation.

You will also have material to will into your dreams, and work for in your magic based on the desired state, which should be refined as you Come Into Being.

A question for the Initiate is how to pick that idealized state. Should he simply flip through the dictionary and grab a few good words at random - "loyal", "thrifty", "clean", "smart", and so forth? That would work if all beings were the same, and the goals of their Becoming could be specified. But all beings are **not** the same, and the goal of *Xeper* is to increase the amount of individuation in the cosmos.

No, the Setian picks his idealized self based on experience - things that he has done and felt - that feel right to him. We experience moments of truly being our selves in the world. Only we can know them. But by being ever vigilant for them, we can begin to see what we are capable of. We can work to change the inner aspects of our lives, so that we can have such states, and we can work to change the outer aspects of our lives so that we can have such states.

Thus the Setian has an ever-clearer idea of what he wishes to Become and the means to achieving that state.

This notion can influence us regarding all of our life decisions - from how much money to make, to what companions to have. Such a process enables us to listen very receptively to criticism. We neither run from it, thinking that we are too good to hear it, nor accept it whole hog, thinking we are unworthy. We accept it as a report on our direction that may very well indicate that we have further to travel than we had thought.

One's notion of one's self begins at an unconscious level, and for most people that never changes.

One of the most interesting side-effects is that our self-image determines with whom we are at ease. If we have made ourselves into victims of abusive relationships or drunks, we will pick similar troubled people as friends.

As we adopt the path to more consciousness, the time may come when we throw off these [largely hidden] bad self images and suddenly find that certain people no longer interest us. Likewise, if we allow ourselves to deteriorate, persons of quality become uninteresting to us. A good cure for Left-Hand Path *hubris* is to look around at our friends and say: "Although I don't know it, I am as screwed up as they."

Likewise a test for one's advancement is seeing the overall level of new people that you welcome into your life. This simple external level-taking will tell you more about your level of being than external celebrations of your transformation such as formal Recognition.

[This can also help you learn not to be a savior god, and help you to slay the White Knight within, but I digress.]

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

[13] **Being A Treatise on the Conjuring of Certain Demons**

- by Brian Karasek II°

Let it not be said that thee conjuration and abjuration of certain demons be a lost art, nor even one which hath been forgot. For even unto this, the modern age of Sciences and Technologies, there be still ways by which one might raise the spirits of forbidden lands.

Hear me, though, you that might be meddling wherein ye have no purpose, nor any wits about ye with which ye may defend yourself from those Forces and Principalities which are there to be called on! That which ye summon ye may not have power to dismiss, and many is he who hast been lost to those who care for him, lost to those that knew him once, for those Names beyond the Veil may well come to inhabit ye.

And unpleasant 'tis to be Infested So. Those which may decide to ride in your skin for the time which they deem fitting, are such as can read the thoughts of a man like the pages of yon book, and hence mayhap be days or even years afore your kith and kin take note that there has been a change in ye. If ever they do take note, that is.

So do I implore ye, youth, to set aside this Treatise, afore it marks ye as it has marked so many others. And if ye be lost in the end, be it on your own head, and not on mine. For I have sufficient loss on my head as 'tis.

First shall I dispense with those mimicries and deceptions which abound in fields of such study. The wizened heads of yore hath long claimed that there be Circles and Signs which one must inscribe on the floors, and walls, and whatever flat surface be handy for the etching, before 'ere a Daemon be Awoke. And pretty they be, if such suits your eye. Makes a right proper Summoner's Chamber to have scores and scores of carefully drawn squiggles, and dozens 'pon dozens of perfectly written gibberish, none of which may mean a whit to you, nor to anything which ye may call up.

If 'tis to your fancy to drizzle a furlong of ink out upon your floors and such, then power to ye, and to your own, for therein lies all the purpose of such chicaneries: Fancy.

Other such Saints-be-Praised holy men hath laid down Laws and Declarations that so, too, must ye wear Black, such that the Devil, when he comes, is pleased by the reminder of the shadows of His home, and thus will strike ye not, nor deafen ye with his blasting voice, as of a Lion in the Wood or Thunder in the Skies.

Ye must wear the colors of the Devil, or nothing at all, for the shame of the flesh and the fear of God make ye only a target for the Rage of the Dark One if ye dare to exhibit such in His Infernal Presence. And if suits ye lad, then by all means color your finery black as sackcloth, or cast your modesty and silks aside, and bravely face the Kings of Hell with nary a stitch to cover ye, or dressed up dark as a Priest of Sunday Morn. For I assure ye, there be a true Magician who will gladly sell ye gallons of fine Ink to ruin your fancy silks and satin, or one who will smile as he gathers up your cast-off fancies and leaves ye, foolish and like as not possess'd as ever there was a one, to run naked through the streets to your home. Aye, if ye care to, dress in Sunday best for the Prince of Darkness, or lay like a babe in the grass for Him, for in any case He'll not be coming to you, not in a Seeming that it make a hair's width of difference what ye be wearing of a Midnight on your pale and shaky skin. Oh yes, dress as suits you, dress as black as the Moon when it's hiding, for that's the good it'll do you: It'll suit you.

Still other learned men will point ye to certaine books and scrolls and claim that here, laid clear, are Rules and Outlines of the Summoning, whereby ye must chant certain things, and beg God for mercy and to protect you and on and on. And without that ye do just so, surely the Devil will chew your bones and pick his teeth with your eyes, or some other such nonsense, as though the Devil needs or wants to eat, save to please Him, and as if your raw and slimies would tempt him even if he did.

No, lad, such learned men have learned only where to read, and hold no knowledge in their heads, for if they had such, then surely they would tell you the same as I: that no such chants are necessary nor even ought they be given voice. Such Devils as'll attend ye would only poke fun at you, and what Magician needeth that in his Summoning Chamber?

Here's the knowing of it, friend.

Those Dæmons and Devils such as live in the Bowels of Hell are not attending you. Those which fear the light of day and trade the souls of men like fishwives come to market are never to be found when it is that you be calling them.

Indeed, such fearsome Fiends are never to found at all. If they exist, and luck to them and their father's Father if they do, they have far better business to attend to down in Hell, it's certain.

What with all that be forbidden by the Lord God Almighty and such, if there truly be such, and bollocks to him if 'tis so, then ye might well imagine that down in Hell where it's nice and warm and sins be good and Purity vile, Daemons are too busy pursuing sin with the sinners to hear and answer to your calling, up in the drafty woods where all there be is some fool clad in the sky begging for

another ration of Power or Gold.

Why, instead of calling Demons from Hell, why not call up those which live on earth? For I tell ye this, friends, a Man's soul contains Demons unthought of in Hell or Heaven alike. And calling upon the demons birthed by your own Nature gets ye not only a Demon more your own, but a Demon that has far shorter a stroll by which he gets to ye, and hence'll be for in keeping with the sort of meddlesome things a silly conjurer as yourself is likely to get up to. And here be the way by which ye might call such a thing into being.

Give it a quiet time, but not necessarily a particular time. For all ye need is to be a little tired when ye begin the Calling, and sure as your Grandmother's got whiskers ye'll be counting the sheep of your neighbor afore ye've named the Seventh Angel. Sit yerself where ye be most at home, be it in your bed, or with your favorite down at yon tavern, or even in the woods naked as the day ye breached your Mother. As it suits you, so should it be. Where ye might speak in an earnest tone to those that wear no flesh, and be not overheard by those that do, and sadly so for most, at that.

Once ye've found such a place, and ye be exceeding comforted by such, close your eyes and chant to thyself the names of your fathers until the first generation, whereupon say in a clear voice, "Oh but a stupid sap am I." For didn't I tell you there be no chants to summon, not that which really Is? Now then, sit yourself down and begin to speak, as though to a friend.

Imagine, if ye can, ye Summoner, how 'twould be to Live without the Flesh by which ye caress or drink or hold the hand of your dearest friend. Imagine what 'twould be to not only live in such a state, but to do so from ancient days?

Oh yes, there be those things there nested in the whorls of your own soul, those things which have not only wished for Flesh by which they might Feel, but have watched you and seen what you might have Felt with that flesh of your own.

Speak now to them, and invite one of these Beings into yourself, to share in the lights that you can see, and the delights that you might taste. For the Daemons birthed in a Man's mind are full of strength, more so than any birthed by a Man's made up storybook. And these Daemons of which I speak have watched all that you have never seen, aye, since you were borned of your Mama years gone.

And by the way of calling them by name, a name which you might give them, you give them more flesh than most are ever given. Oh yes, for since none hath ever spoken to such as they, the name whereby you call them becomes their own, and answer to it they will. And thus do you befriend them. And then by offering them a ride in your skin,

to see as you do, you give them more than they might ever dream of dreaming of. Aye, friends it is you'll have then, and friends in dark places you may have never seen. Secrets of the knowing of people's thoughts reside in the knowledge of these Lost People, and with the sharing of the flesh comes the sharing of the Knowledge.

But what of your dire warnings and stormings earlier, you ask? Oh yes, right wizardly are you, to think such things. Wherefore the doomings and gloomings of before? For these things ye call may be your friends, and they may share knowledge with ye, but know that even your closest bosom mate may forsake you for the Bottle or the Dress. And thus is it with the Skinless Ones. They feel and taste and rut for the first time as a courtesy from you, and perhaps they take a fancy to it. Then it's many a request you'll be fielding from them. And many a dream of doing more and more you'll be having.

Beware that ye be strong in yourself, and well able to keep it in your head who ye be, and who they be.

Remember who it is who does the Naming, and who it is who gets it, and ye ought be fine.

I wouldn't wish for you to be taken over by an ingrate of a Daemon who worries your soul away and drives your own mind from your skull, as you forget who you are and who they are.

I wouldn't choose for you, any of you, to feel the loss of your own mind to a foreigner in your own brain. It weighs heavily on those Daemons which cannot help themselves but do so.

So hear my words, and put them aside if ye still can, and ye have doubt in your strength of Will. I have enough on my head as 'tis.

In Life as in Unlife,
Hosea Anathema

[14] Year's End

- by Don Webb V°, High Priest of Set

The year comes to an end, and we all do the magical and mundane bookkeeping that sets us for the next year. Here are some things you may want to do to make a magical foundation for next year.

The season of the holidays is upon us. Take a few nights to be alone, turn off your phone, and luxuriate in the quiet darkness while hordes of Christmas shoppers act in frenzy. Be very aware of the difference between you and them, and try the following exercises:

1. Reread the essay *Black Magic in the Crystal Tablet*.

You'll be surprised at how your understanding has changed, and by what you have forgotten. This is one of the most important magical acts a Setian can do on an annual basis.

2. Reread the Protocol section of the *Crystal Tablet*.

Most of us forget that protocol isn't just a matter of titles; it is the lubrication that makes the Temple engine run. Don't assume you need protocol less and less in your Temple career. If you're planning to keep this tool for your lifetime's initiation, you need to refresh yourself with the operating manual.

3. Reread the ICR. Update your entry.

This is essential for the Priesthood; how are new Setians going to find you without knowing where your work is going? Your ICR entry is like a sumble oath in the Order of the Trapezoid; it is an important magical act to state to the Elect where your magic is going.

4. Assess your overall state as of this time last year.

Are you where you want to be magically, spiritually, financially? Is your health strong? Your love-life desirable? Your mind filled with new knowledge, your life with new skills? Have you overcome your shortcomings? Have you found your greatest weakness and begun war against its outer manifestation? Forgive yourself your failures, rejoice in your accomplishments, and above all plan on how to make next year better.

5. Look over the Temple.

What do you think needs to be added? A new Pylon, an essay on Tibetan *Bon* religion for the *Scroll*, a review of your favorite book, a regional conclave in your area? Begin planning how to do it.

6. Bury the hatchet.

Setians need not forgive their enemies, but hatred takes a lot of valuable force. Look over your enemies list, and forgive those folk who need not have such energy directed against them. Like unplugging a lot of needless appliances, you'll have a great deal more energy when the process is done.

Take the same time to cull your life of false friends and psychic vampires who are likewise drains on your life. We often forget that these little lampreys have attached themselves to our chests over the year, and that they need pruning just as unnecessary hatred does.

7. Curse your real enemies.

Look over the year. If you do have people who are really and truly threatening you, your family, your Temple, let that energy fly before New Year's Day.

If you find that certain people have been a great help to your initiation, send them your magical blessings. This isn't altruism; this is paying back, which is a Left-Hand Path virtue.

If you have, say, more than three people to curse, your life is out of control. If you never have people to hinder magically, clearly you aren't doing

anything in the world.

If you have no one to bless, you have allowed your initiation to stop because you have neither teachers nor students - and your life sucks because you have neither lovers or friends.

If you want to bless everybody, you are incapable of deep feelings.

Look over these self-warnings and readjust your doings in the next year.

8. Look over your life for the path of your magical unfolding.

Think about what really has awakened you. Look for the patterns in your life. Finding those patterns is finding your true will. Learn how the will feels, and resolve to let it have more of a voice in planning next year.

9. Pick some area in your life to master by next year.

It can be anything from learning about email to learning how to ice-skate. Then plan how to do it.

You needn't make public New Year's Day resolutions. Just quietly go about upping the ante of your initiation. Breathing in the solitude of your gloomy room, feel the Æon gearing up for next year!

As you do this, ponder on its meaning - that others are doing this around the world - putting forth a clear, quiet, tuning note amidst the rather raucous orchestra of the world.

[15] Overheard at Set-XIX

- compiled by Rosemary Webb III°

"I take pride in giving short people something very vulgar to look at."

"Sea water and Tesla coils don't mix."

"We're already conspicuous. It must be the karaoke."

"It's all about really tough prehistoric ass-kicking chicks."

"It's just neck deep. Whose neck are you talking about?"

"Coherent thought is to most religions what a cross is to movie vampires."

"What does helmet head look like on you?"

"It's just one of those things we do: warp time."

"Are 150 CDs going to be enough?"

"Getting in touch with the inner reptile..."

"Bewilderment can be a wonderful place to be."

"Set is Doc Savage."

"How many copies should I make of Elvis?"

"Karaoke is a privilege, not a right."

"What do you mean, your shoes are full of cheese?"

"The Prince of Darkness has a hell of a sense of humor."

"Are you saying this ritual will make us Year-2K compliant?"

"'Cranky and dead' is a big northern concept."

"It's too late to go back in time. It's too late!"

"How many Setians does it take to hang a pentagram? Nine. (One to bring the pentagram, one to bring the string, one to bring the tack, one to critique the angle ...)"

"I used to have to walk 300 miles to conclave. And it was uphill both ways."

"Let the rant begin."

"We must all kill the white knight within."

"That's it! We'll put on a reenactment of the Battle of Kadesh with RVs!"

"If you're playing with your Lego [blocks], build a magical universe!"

"And I thought to myself, 'What the hell are you in the Temple for? You're a wanker!'"

"Explaining the ineffable with the inexcusable."

Drops of Honey

"The Temple exists to perplex its members."

"Magicians control the forces; mystics listen to them."

"Magic doesn't kill people; magicians kill people."

"Wyrd is the Universe's response to freedom."

"Wakefulness is a curse in that it always brings a memory of being awake"

"The purpose of magic is the training of perception."

"The secret of a magician's life is that he knows when he can confidently expect the unexpected."

"Memory is a way of focusing previous energy."

"What this conclave does for you is what you will to remember."

"Change doesn't come with instructions."

[16] Mid-Year Conclave

The Mid-Year Conclave will be held from 12:00 PM May 13th through May 16th, 1999 CE in Los Angeles, California. All those who wish to attend, please contact Priestess Zeena Schreck as soon as possible.

All who are interested in giving a presentation or working should indicate in your correspondence the title, type of working and for which Order (if applicable) and preferred time (if any).

[17] **XIX**

- by Brian G. Lopez II°

(Dedicated to those bright stars I had the honor of meeting at the Set-XIX Conclave. Aloha & Xeper.)

Remanifest Tahitian dreams, my serpentine flame. Time I invoke. Shall I espy Sophia's eyes? Fragmentary bliss, angles, sorrow, thou hast framed to be broken through centuries. The penitent cries. Dost thou erect labyrinths to liberty? Once a libertine queen, now a king of fodder, a hideous song of Septuagint stasis, recant thy scimitar of chivalrous slaughter. Why Bliss? Polynesian grass skirts and torches illuminate water, fornicating with sand, wind, and spirit. A starry stone from the Magi's throne goads Becoming. Now thy gods dance behind my eyes. Æon's death is joy, yet darkness cries.

[18] **Tools for Xeper**

- by Behni Napper I°

Recently I have been reading *The Fourth Way* by P.D. Ouspensky, and in this book I have found some amazing tools for *Xeper*. I thought that I would share what I have found in order to better define it for myself as well as to share my knowledge with others.

To those who are familiar with Ouspensky's writings, this will be nothing new. To those who are not familiar with his writings, I hope you will find as much value in these things as I have.

Separation of Functions and the True Self

In our daily lives we go about making many decisions and taking many actions. Often we may start out thinking we wish to do one thing and then moments or hours later find that we've changed our mind or someone or something has helped us to change our mind. This is caused by a fragmented self that we may not even recognize as being fragmented.

Ouspensky speaks of man as being made up of many "I"s. Each "I" has its own plan and is connected to one or more of the functions. These functions are as follows:

1. The Emotional Function: This is what we call our feelings. Everyone is usually well acquainted with the emotional function. Some people live the majority of their lives ruled by it. Its most distinguishing feature is that it is "irrational". It doesn't matter what the intellect says; it feels as it feels until it can be brought under some sort of control.

2. The Moving Function: This is all of the things that we had to learn to do. Walking, driving,

writing, and things of that nature are moving function. Once something stops being analyzed or compared at an intellectual level and a decision is made, it becomes a moving function. It is learned. The "thinking" is over, and we then just usually do as we believe we know.

3. The Instinctive Function: This is all of the things that the body does automatically and with no thought or learning. Breathing, the beating of the heart, and all of the processes of the internal organs are controlled by the instinctive function.

The instinctive function will cause the body to do things over which you have little to no control. When you are ill, you are in the grip of the instinctive function. Also when you are very hungry. As with all of the functions, this can be controlled with learning and effort, and can be manipulated by the self.

4. The Intellectual Function: This is thinking and processing of information. Analyzing, comparing, and reasoning fall into this category. Imagination is also connected to the realm of the intellectual function.

Ouspensky considers imagination to be a very negative thing. This can be true in many cases, but imagination can be used in very beneficial ways that will be discussed later.

The negative use of imagining is as Ouspensky states: "One does not take it (imagining) as self deception. One imagines something, believes it, and forgets it was imagination."

Robert Wilson makes some useful distinctions which are somewhat the same as Ouspensky's. These deal with the "programming" of the mind, which is useful when you begin to look at how your going to de-program yourself when you find something wrong.

1. Genetic Imperatives: These are your instincts: what you really "are" genetically. These things must be changed before birth, but can be recognized and used for their benefits. This is fairly the same as instinctive function, but deals with things from a two-function system of basic survival needs and dominance or weakness roles in society.

2. Imprints: These are a lot like moving function except they are "learned" only at key points in a person's life.

Anton LaVey called these points "erotic crystallization" moments. Wilson calls them "imprint vulnerability". With less jargon it means that if something happens to you at a scientifically-proven time for you to be accepting of imprinting, you will get stuck with whatever happens to you.

(I personally think a lot of past life experiences can be chalked up to imprints that we don't remember: She thinks she once was Cleopatra because as a young child she watched Elizabeth

Taylor play her in a movie and never got over it.)

3. Conditioning: These are things you will do and find to reinforce your imprinting - kind of sub-programs that you will follow based upon your initial imprinting. Using the Cleopatra example, a person would develop a subconscious attraction to ancient Egypt and call it “memories” of past life. In reality it would be nothing more than the mind gathering information to verify its imprinting.

4. Learning: This is pretty much the same as the intellectual function of Ouspensky. The only distinction would be that it would be related to the three things listed above.

Somewhere in the mess of all these functions and various combinations of these functions that make up the person we call “I”, can be found the true self.

One way to recognize the true self is to recognize the things it is not. The true self is not required to react to any of the functions. It does, however, take the intellectual function to recognize and put a form to the true self.

For continuation of life on this planet the self doesn't usually decide to just not react to the instinctive functions. There are cases where people have just willed to die. There are also cases when not reacting to the instinctive functions can be helpful as in controlling the tendency to automatically step back from a blow and things of that nature which are practiced in the martial arts.

If the true self can be found and used by a person to control all other functions, a person can be said to be **awake**. “Sleep” is defined by Ouspensky as “the absence of unity or of a controlling ‘I’”.

Sleep creates a condition know as “mechanicalness”, wherein a person is not actually acting but only reacting to events and situations in an uncontrolled manner.

The illusion of being in control is very great and hard for most to see as an illusion.

Another important definition to be made is that of being **aware**. Being aware must preclude being asleep. Noticing the functions and separating them from the true self is being aware.

Noticing how others (and sometimes even yourself) are asleep is being aware. The more one can be aware, the better the chances for reaching the state known as **awakened**. It is through the awakened state that we can actually put our will into effect and further evolve the self. This is *Xeper*.

The First Tool: Awareness

The beginning tool for *Xeper* is the tool of being aware. This requires no special preparation except the desire to become aware and the understanding that you may not already be aware.

Simply begin to notice each function as it comes up in your daily life. Try to leave the analyzing for later unless it is an easy analysis that will work with whatever you are doing at the moment.

It is very hard to analyze in the middle of an emotional event. Sometimes it's enough to just know that it is a function responding, and not the true self, and get to the analyzing later.

I save the analysis for an end-of-the-day meditation, and during a morning meditation make a sort of commitment to be as aware as possible all day.

It is amazing what just noticing the functions in yourself and other people can do. Noticing the functions in yourself can alert you to where you have things that have gone wrong.

These things we can chalk up to natural “imprints”, faulty conditioning, and faulty learning. As soon as they can be recognized for wrong functioning (or as a faulty learning), they can be changed.

Soon you will begin making decisions based from this awareness, and that will lead to moments of being fully awake.

The more you can separate the true self from the functions, the more you will see ways to *Xeper*.

When you notice other people in this awake and aware state, you will see how controlled they are by their environment and surroundings and really every little thing that comes their way. They act very “natural”: blown about no differently than a leaf in the wind or swept along with whatever direction the current is flowing. People in this natural state think they are actually doing and controlling themselves, but in truth it is all being done to them, and they are completely out of control.

To evolve, to *Xeper*, the Setian uses a state of non-natural awareness instead of the natural sleep common to the mass of humanity. This non-natural awareness is one way of perceiving isolate intelligence.

The Second Tool: Conscious Visualization

“Conscious visualization” is one term I use to describe beneficial imagining. Ouspensky defines imagining very negatively: a sort of sub-function that is a unique combination of learned responses (moving function), faulty analysis, lying, and emotion all jumbled together to produce what amounts to a bad nightmare.

In fact it is alluded by Ouspensky that most of humankind is asleep and having a bad nightmare based upon their imaginings. To quote: “We imagine non-existent states, we imagine non-existent capabilities, we imagine ourselves really.”

Now if we consider consciousness being awake and then apply this state to visualizations based on

our will, we have a very powerful tool at our disposal. Let's look at the quote from Ouspensky in another way:

1. We can consciously visualize non-existent states: We can see ourselves as being more highly evolved. Because we can actually "do" in this state, we do things to make the non-existent state a reality.

2. We can consciously visualize non-existent capabilities: An example of consciously visualizing a non-existent capability and making it reality is flying in an airplane. Man "imagined" he could fly. He saw it as one of his capabilities and within his grasp. Because he was conscious and able to differentiate truths from "lies", he was able to act and impose his will on reality.

3. We can consciously visualize ourselves really: Our subjective world is created by a unified self that acts out our will. We affect the objective world in this way. We Become. I consciously visualize myself a god.

Conscious visualization can be used on a smaller and more practical day-to-day scale as well.

Consciously visualize yourself in the manner you wish to be that is most beneficial for your *Xeper* and in accordance with your will for the day. This is not the "positive thinking" of the RHP. Being aware and awake is required, not just happy emotionalizing and wishing.

This is something that can be done as a morning meditation before starting the day. It is a form of creating a *ka*. It can be very helpful in handling all the problems and doings of other people as your day goes on, as well as keeping you more aware than you might have been had you not done this.

All that being said: *Xeper*.

Resources

The Fourth Way, P. D. Ouspensky (#19B).

The Psychology of Man's Possible Evolution, P. D. Ouspensky (#19C).

Prometheus Rising, Robert Anton Wilson.

[19] A Spell for Crossing the Desert

- by Don Webb V°

The divine formula of *Xepera Xeper Xeperu*, whose physical form had entered the consciousness of Magus Aquino from Budge's *Egyptian Language*, had as its most recent form before Budge a spell of "Slaying Apep and Knowing the Manifestations of Ra", written the same year that Alexander the Great died.

An earlier form of the spell appears on a statue of Rameses III, second pharaoh of the XXth Dynasty, in which Rameses III is depicted as the god *Xepera*.

The image of *Xepera* exists at a shrine in the eastern desert, at which travelers would stop before attempting a crossing to the east.

Rameses III is a significant figure among Setian pharaohs because he is described in the Harris Papyrus as *Xu thenru ast ast a ari-f em suten* (translated as "He did many glorious things and mighty deeds as High Priest"). This phrase was incorporated in the *Book of Coming Forth by Night* to describe Anton LaVey, and provides a hidden link to the *Xepera Xeper Xeperu* formula.

The spell is not intended for illustrative purposes, although it does illustrate the myth of creation. It was an operative spell for survival across the expanse of the desert.

This is an interesting moment. You are leaving behind the known and are entering the unknown. The known is the divine land of Khem. Before you lies the unknown desert with its mirages, bandits, scorpions, sandstorms, etc. Beyond that are the foreign lands ruled by Set.

What do you say as a charm? Not a prayer to Set, whose lands you are entering. Not a prayer to the familiar gods of Egypt. Rather a statement of one's Coming Into Being as the creator.

Why would this be protective? Or, more to the point, what is being protected?

The answer is that it is not protective of the body. It's not a prayer for rain, nor a cantrip for food, nor a conjuration against desert brigands. It is for the soul.

Smart travelers have already taken care of the body's needs in the proper realm. They've stored food and water; they've sharpened their swords. But now they pause - at the edge of the unknown - to strengthen their mind/soul. They are going into a realm where they may lose their purpose - even die in a distracted manner. What better time than using the urgency of an upcoming struggle to work for the immortalization of the mind/soul?

We too could benefit from the example. As Setians we are constantly seeking difficult experiences. Our semidivine nature requires us to disturb the cosmos.

So where and when do we use the divine formula *Xepera Xeper Xeperu*? It becomes an operant formula when it used for the perpetuation and furtherance of the subjective universe.

It won't give you water in the desert, but Understanding it will help you gain the strength of mind to remember to pack your water.

It won't save your body from bad strategy, but it can change the likelihood of your surviving the body's demise. This was its original magical use, and is still its magical use.

It operatively connects the Setian to two points of reference. The eternal point of reference, that

realm where such concepts as Justice and Beauty exist - and of the fact that you partake of that realm since you can conceive of these concepts.

The other point is the everchanging world of time, where you can see the effect that your Coming Into Being has had.

Like the ageless Intelligence of the universe, you can interact with either realm, and you are in a place of your own making between them.

You dwell in this borderland at all times - but one of the best magical opportunities to explore this threshold is when you are on the threshold. Freedom and responsibility (which are the conscious forms of chaos and order) swirl around you. All is made new, and the decisions you take shape the future - yet your only guide is the wisdom you've squeezed from your past. What a wonderful moment to pause and fill yourself with the words *Xepera Xeper Xeperu*:

I have Come Into Being and by my Coming Into Being the way of Coming Into Being has Come Into Being!

It reminds you of the importance of the present as shaping the future. It reminds you of your force of being which has created all of your knowledge of your past. It actively takes your past, present, and future and creates from them a gate to the eternal. It takes from the eternal and makes a gate for its manifestation through your life, which is after all the magical link for the Great Work.

Pause at the threshold, touch the real, and move on. There's a universe waiting.

[20] Process Philosophy and the Left-Hand Path

- by Aaron Besson III^o

This article is an extension of a lecture I gave at the International Conclave in Hawaii in October. The purpose of this presentation was to elucidate upon the basic principles of modern Process philosophy in relation to Setian philosophy. In my opinion, a thing expands itself when it can be refined through perceptual structures other than its own.

Process philosophy holds many resonant qualities within Setian philosophy. Thus my intent is to refine the latter philosophy through qualification of the former.

A full elucidation on the principles and intricacies of Process philosophy could easily fill twenty pages. For that reason and for brevity's sake, I am only going to focus on the basic underpinnings, primarily the ones pertinent to the Left-Hand Path.

First I should give some background information.

The first part of the *Ruby Tablet of Set* contains a synopsis of many modes of philosophical thought ranging from ancient Egypt to the mid-19th century.

In looking over this section, an interesting thread is seen in an overview of these. They deal with the nature of man in socio-political terms.

Looking at philosophies dealing with the duties of man (such as with John Locke and Karl Marx), the ethical mores of man (such as with David Hume and Jean-Jacques Rousseau), and even in relation to the cosmos (such as with the Mesopotamians), all of these were reflected in terms of man's relation and status with his fellows, but not in terms of man's inherent individuality.

However, towards the latter part of the 19th Century, a shift - one noted in the works of people like Henri Bergson and Charles Sanders Pierce - occurred that emphasized the principles of creativity and change that existed in the self rather than the absolute in which man existed. It is out of this shift that Process Philosophy was born.

The basic differentiations between Process Philosophy and its predecessor philosophies can be broken down into becoming and being respectively. For the sake of a brief but substantial explanation in the face of a vast amount of information regarding both sides, I'm breaking this presentation down into three sections:

- I. Becoming vs. being
- II. Becoming in relation to being
- III. Process Philosophy and the Left-Hand Path

In looking at the difference between becoming and being, the split is better seen in reference to transition vs. the absolute. Within a transition perspective, the universe is seen as creative and organic in nature. Within this standpoint, reality consists of unit-events.

By this I mean that contingent and changing experiences and events are the core units of measurement for reality, which then manifests further by the combination, recombination, and manifestation of said experiences and events.

From an absolute viewpoint, reality is measured in terms of being, wherein change is treated either as an illusion or as the exchange or substitution of one set of qualities for another in an abiding substratum. Even then, change is considered intrinsically negative or inferior.

Essentially, if being is not of the highest possible kind, then this lack of absoluteness is seen as a deficiency that is evident by the fact that it must undergo change in order to rectify said deficiency.

If on the other hand it is of the highest kind, then by necessity it could only be for the worse and therefore pointless.

Ergo, the highest possible form of being is changeless while the rest of us, poor schmucks that we are, keep changing. With the intrinsic notion that “transition equals inferiority”, the early church founders grabbed this idea with both hands and ran.

Another interesting point of differentiation between becoming and being is that the philosophy of becoming does not denigrate being in order to qualify itself. Being is seen as an aspect of becoming through the notion of permanence as an aspect of novelty.

To further understand how becoming interrelates to being via within the self, looking at the self as territory, with being and becoming as its respectively geographical and historical analogies is useful.

In looking at being as geography, the known singular events and experiences, or “landmarks” that the self has undergone via becoming reference the identity of the self as known at this time through the structure of being.

I emphasize the temporal aspect on purpose, as what is known of a thing is not necessarily equal to the totality of the thing. In other words, the map is not the territory.

In looking at becoming as history, the self has experiences that lead to other associated and contingent experiences. These grouped experiences form foundation points that, while being things unto themselves, are also building blocks, or foundations, upon which new experiences and new states of being can be aspired to.

A good analogy of this would be the metamorphosis that a butterfly undergoes towards its final form. It starts off in a state of qualifications that can be defined as a caterpillar, then goes through a transition period wherein it is now a completely different form as a butterfly, but still maintains the state of the caterpillar as part of its heritage.

This being said, the association between being and becoming lies in the somewhat paradoxical concept that permanence only exists truly in the novel. Basically the static form that takes on the smallest new factor becomes new in its totality.

The consideration of how both time and space are integral to the process of self-evolution (especially if one considers history bound in the temporal and geography bound in the spatial) is interesting in that it actually goes towards clearing up earlier philosophical contemplations that, up until the emergence of Process philosophy, were considered paradoxical.

Specifically I’m referring to the idea of Zeno’s arrow. Zeno of Elea lived circa 470 BCE. Zeno was very much opposed to the idea that things actually changed. [I admire the guy for this, taking on a

toughie.] He qualified his argument by contemplating a fired arrow.

His basic question was this: In any indivisible instant of its flight, is an arrow moving or at rest? If it is considered to be moving, how can it move in a static instant? If it is considered at rest, it was never moving to begin with.

If one considers the question in relation to being and becoming as an “either/or” issue, then you have the arrow as not moving either way, even though empirical evidence (i.e. seeing the arrow flying) proves otherwise.

However, if one were to consider the paradox from the standpoint of being operative in conjunction with becoming, a reconciliation of the problem presents itself. Simply put, the arrow can be considered a “different” arrow from moment to moment, as its identity in part is qualified by the temporal and spatial coordinates that the arrow occupies at that moment while at the same time maintaining an overall qualification of “an arrow”.

This is analogous to the self-evolutionary process. Our selves exist from moment to moment in a state of being in the now, and through the contingent experiences that we will into being, we Remainifest to the next state of being.

Hopefully this gives an adequate foundation to now focus upon the relation between Process Philosophy and the Left-Hand Path. This portion can more or less be entitled “What does this have to do with us?”. I have refrained from going into certain key principles of Process Philosophy until now on the basis that I feel they would be best qualified through specific aspects of Setian philosophy.

Although there are many Process philosophers who could be seen as putting forth ideas pertinent to Setian thought, I have chosen to focus upon the works of Alfred North Whitehead, due both to the pragmatics of brevity and the fact that I feel he comes the closest in his ideas to qualifying Process Philosophy as what Magus Webb once referred to as “*Xeper* without the magic”.

Alfred North Whitehead (1861-1947), an Englishman whose work started primarily in the field of mathematics, can indeed be considered the primary proponent of Process Philosophy in the 20th century. His *magnum opus* on the subject is *Process and Reality*. Although it is a dry, complex read, it does contain the cumulation of his work on the subject.

One of the more interesting tenets of Whitehead, in my opinion, was the notion of **consequent nature** as the driving force of the universe. This is an idea that bears considerable weight when one contemplates Setian ideas such as “Mighty is Set, mightier still is he through us.”, and the quotation

from the *Book of Coming Forth by Night* "I think not of those who think not of me."

Whitehead saw creativity as being universal and not limited to any particular god. This made creativity a two-way street. It holds both the abilities of self-creation and the creative influence of others.

In this paradigm a god would then be affected by the creative manifestations of others. In making creativity universal, freedom is then the essence of reality and not a special case scenario.

To exist then means to be capable of creating one's self and also influencing the creation of those by whom one is known, including any god. Whitehead qualifies this notion by stating that a self-creative creature must also create something in a god, for someone who manifests something in within their self also manifests something in the knowledge of all who know him or her.

As mentioned earlier, Whitehead touched upon principles congruent to *Xeper* and Remanifestation in his works. This is seen in his central doctrine: "The Many become One and are increased by One." Basically, with each experience we have, there are the preceding foundational experiences that it was built upon. These are the "many" referred to. They coalesce into a new qualifiable unit of reality and become "one".

Going back to the idea of permanence existing in the novel, the coming into being of this new collective unit of reality and its addition to contingent experiences therefore increases it by one; In effect, the synthesis of the many into a new one produces a new many. The parallels with Remanifestation are, I think, obvious.

In closing I want to reiterate that this article only scrapes the surface of the potentiality that explorations into Process Philosophy could manifest in our individual and collective journeys upon the Left-Hand Path. That being said, if we can further understand *Xeper* as a process, we can better understand the "how" as well as the "why". *Xeper!*

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

The Psychology of a Setian's Possible Entertainment

- by Tony Pizzini II°

The Collected Ghost Stories of E.F. Benson, edited by Richard Dalby (Carrol & Graf, 1992). Carrol & Graf Publishers, Inc., 260 Fifth Ave., NY, NY 10001, \$12.95, 624 pgs.

Setians who love ghost stories as I do, can do no better than to pick this one up.

Edward Frederic Benson (1867-1940) was a son of an Archbishop of Canterbury (and came from a highly dysfunctional family living in Rye,

East Sussex, England). Although recently recognized for his "Mapp and Lucia" books (like an early template for AbFab ... for instance, a dead budgie invoked during a seance), bios of Charlotte Bronte, Sir Francis Drake (not the aardvark), and Queen Victoria, among others, the ghost stories were very well received during his lifetime. Contained in this collection are all 54 stories. He was friends with the genre's arguable master M. R. James, and may have had communications with Lovecraft, Machen, and a number of other contemporaries, (at least two being hedgehogs).

These are generally short (about ten pages). While James' tales take place in and around bizarrely-haunted English churches, Benson's involve, usually, the unsuspecting traveler on holiday acquiring a rental property (a dead-end street, deep in the woods, a godforsaken seaside town), where he can relax, fish, etc., only to find some menacing manifestation slowly building. One or two tales of LBM and double-cross LBM, not to mention a town where family members become hares at night ... Some of this reads a little like Lovecraft. James' work is by far the creepier, but it goes in and out of print like no one's business.

If you're into ghost stories and haven't read his work, you'll be pleasantly surprised. Still, Benson is something you want to read ... alone ... at night ... in the dark ... where no one can hear you if you call out ... in the dark ... in the night (are there any other Setian males who find Mrs. Dudley, the caretaker's wife in the film *The Haunting* unbelievably erotic, or is it just me? On second thought I don't want to know).

* * *

The Evil One, Roky Erickson. Restless, CBS UK, 1980.

Erickson comes from that long line of demented geniuses, the likes of which include Roger "Syd" Barrett and Nick Drake among others, who sing about things that "normal" people consider way off-base.

A legend living and occasionally still performing around Austin, Texas, Erickson began playing with his band "The 13th Floor Elevators", known as one of Texas' best psychedelic bands of the time, going so far as to influence the more well-known Janis Joplin.

But things go bad, and things got worse for Roky, and by the time he was released from a mental institution, he made several attempts at a return to playing music for a living.

Three CDs (all containing more material than the original LPs) should be heard by anyone who spends time listening to Satanic Rock, whether it's Venom, Slayer, Danzig, Burzum, anything on Earache, Mayhem, etc. - if for no other reason than

an alternate take on this infra-genre.

Besides *The Evil One* there is *Gremlins Have Pictures* (this contains the most chilling version of his classic "Night of the Vampire", a song that no Setian should go without experiencing). It's on Pink Dust Records, released in 1986.

And there's *You're Gonna Miss Me: The Best of Roky Erickson* (Restless, 1992).

There are hundreds of bootlegs and semi-official recordings, but these three give you the idea. There's not a song that doesn't mention Satan, Lucifer, aliens, zombies, skeletons ... "Don't Shake Me Lucifer", "Bloody Hammer", "If You Have Ghosts, Then You Have Everything", "I Walked With A Zombie", "I Think of Demons" - the list goes on.

Where Roky is different than your typical writer of lyrics that match titles like these is that he believes in this stuff whole-heartedly, which makes it a bit scary. Listen to him talk on the video *DemonAngel*. That's a whole other story.] Or it's demented and corny (you decide), but I can't imagine why you'd want your music dictated by boardroom meetings looking at fringe demographics anyway.

There is an X-Files episode ("Jose Chung's from Outer Space") that pays him homage in a split second edit of a written transcript's cover: It reads "*The Truth About Aliens* by Roky Erickson".

Roky's songs are very melodic, but lyrically the ravings of a Lovecraftian character (which ain't a bad thing), and like an implant, can become extremely difficult to extricate from one's head, while his voice may remind you of a completely flipped-out John Fogerty.

Who has played his songs? ZZ Top, The Jesus and Mary Chain, Television, Primal Scream, Thin White Rope, The Butthole Surfers ... it's a long list. By the way, these are older CDs; the prices are usually quite low. Absolutely a Two-Headed Dog.

* * *

The Mirror Pool, Lisa Gerrard. 4AD, 1995.

She's one-half of the British (or Irish) group "Dead Can Dance". She possesses one of those voices: like Diamanda Galas, Meredith Monk, Joan LaBarbara ... it goes way beyond just singing.

I know that most of the world's pagan community is familiar with her work, so I needn't go into detail here.

The Mirror Pool is her first solo project; her latest is *Duality* with Pieter Bourke of SOMA (and before that, the DCD-like *Eden*). Both live in Australia.

If you're not familiar with her music/voice, it is wonderful for ritual, many songs being wordless vocal trances incorporating everything from Middle Eastern to ancient Western musical forms. There's

even a piece entitled "Las Bas: Song of the Drowned".

What many may not know - and I apologize beforehand if you didn't want to know - is that she happens to be a Born-Again Christian!

* * *

Gattacca (video, starring Uma Thurman, Ethan Hawke, Alan Arkin, et al; directed and written by Andrew Niccol)

A sci-fi murder mystery not anywhere near as bad as reviews I've seen of it. I was expecting a cold, badly acted, badly directed film, but was surprised at how well made it is. It takes place in a Terran future where the human race all belong to a seemingly unescapable caste system, determined at birth by one's DNA. This also determines where and how one will be employed.

The character played by Hawke makes use of LBM (a very high-tech variety) in order to escape his "low" caste and move in the direction of his *Xeper*. Ms. Thurman (looking quite fetching, although my own daydreams involve Jodie Foster and Amanda Donohoe!) plays a woman (well, obviously) who works at Gattaca Aerospace Corporation, but is not what she appears to be any more than Hawke's character.

There are one or two moments in the film where either the handling of continuity or the script itself left me asking "what just happened?", but then these scenes become clear later within the context of the story.

No special EFX to speak of (the box office big-draw type), but *Xeper*, *Remanifestation*, *Runa*, and our relationship with emerging technology are very entertainingly addressed. Like a cross between Hitchcock (Alfred, not Robyn) and Bruce Sterling. This video is for rent everywhere.

* * *

"Techno-*Xeper*".

I'm not certain I'd call this trivia, as it's quite important, but you either already know about it, don't want to know about it, don't believe it if you do know about it, or you couldn't care less.

It involves what we will see computer-wise in the next ten years or less. As of 1998, a home computer's typical hard drive can store 2 gigabytes of data; more money will get you up to 8.4 gigs. Typical CPU clock speeds range from 266 MHz to a Pentium II capable of 450 MHz; if you do defense work, you might be familiar with Intel's Pentium Cyrius (get it? Sirius?) which runs at 625+ MHz (or around 1 Gigahertz).

A company in New Jersey, ACC, has created a new type of component they have named a "Transfer Capacitor" or TCAP. It is about the size of the head of a pin, consisting of periphide/Alkane/silver/silicon-on-sapphire/alumina

in halide gas-bathing Junction Array Circuitry (say that fast while running from a starving jackal).

The TCAP (I'll make this short) freezes electrons in their polaron state, and can remember its current state as activating signals pass, indefinitely. It is known as a "dielectric junction" and 16,000 groups of 1,200 or more electrons can be controlled by a single TCAP.

On July 18 of this year, the TCAP was isolated and timed (at Lawrence Berkeley Laboratory) at full speed: 12 Terahertz (12 trillion cycles per second) and more recently at 15 Terahertz. This is 12,000 times faster than our present computers. The switching (or transfer) rate is 2 femtoseconds (2 millionths of a billionth of a second). The "matching" hard drive, the 090b, can store 90 Gigabytes and is believed to be capable of up to 300 GB. And yet, it too is much smaller than what we have now!

Internet connections of 6 Terabits and upwards, flexible TVs that fit in a wallet, kitchen appliances that can storm out of the house and take the family Lamborghini for a cruise, badgers and wolves as sales clerks ... where will it end? *Cthulhu fhtagn!*

[22] Rural Setian Philosophy

- by Larry Collett II°

This is an article that I wrote in my I° days and needs to be revised. It was also inspired by a phrase that Ipsissimus Lewis mentioned to me in passing about the benefits of a Setian living in the rural *Bible* Belt communities. This made me think really hard and I realized that what he told me was very true. This article is the result of my explorations in to that line of thought.

I come from a very small town where the Christian community is very strong. There is approximately a church on every corner. They bicker among themselves saying that all other churches but their own will burn in hell for not following the "true" teachings of Christ.

It becomes immediately apparent upon entering this small community that they make up in blind faith for what they lack in solid education.

This small community didn't have much going for it when I was a child, and still doesn't. The only movie theater closed when I was relatively young, so this Adept feels that the typical Protestant service was the most entertainment these backward people had.

The typical attitude of the community is that education isn't important, only faith in God. These people still hold the attitude that the only book that should be taught is the *Holy Bible*. I am still amazed that I wasn't adversely affected by this mentality.

I moved away from this environment, became a

professional chef, went to college to study and improve myself in an overall sense. I lived in Louisville for several years, and also I have been in many of the larger cities in this United States. Although I didn't find this [ignorant] attitude as predominant as I did in the rural community that I came from, I still saw much of the "blind faith" attitude that Christianity seems to breed.

The major difference that I experienced was an openness to new ideas and alternative cultures. It seemed that there was a greater sense of sophistication to their beliefs and practices. The city offered many cultural exchanges and exposure to alternative religious ideas that wasn't possible in the rural environment.

All of this points to a very static environment within the rural community that I didn't find in the more urban lifestyle.

I feel that my hometown environment was helpful in recognizing the effects that stasis has had on my community. They have always attributed education and knowledge to the Prince of Darkness, and rightly so, for knowledge is power.

Every day that I was in that place, I recognized the correctness of my Path and I strived to overcome that small-town mentality. It was a daily battle, for the herd is always persistent in asserting the correctness of its way of living.

I don't feel that I would have had my interests in occultism had I lived in a different place as a child. I also attribute my rebellion against that mindless way of being for ultimately leading me to the Temple. I feel that in this regard that I was lucky to have lived in that environment. I feel more fortunate than many of my fellow Initiates who have never experienced that small town mentality, for I feel that it has made me a stronger being with a much stronger will.

Xeper and Remanifest!

[23] *Liber Psyche*:

The Journal of Psychomancy

- by K. Brent Olsen II°

Gatekeeper, Gates of Hell Pylon

Liber Psyche will explore such issues as psychonomy, psychomancy, bipolar Satanism, Luciferian illumination, and immortality. It will examine the writings of authors such as Anton Szandor LaVey, Robert Heinlein, and Robert Anton Wilson.

All Setians who pass through the Gate of Pergamon to enter the Gates of Hell Pylon will be expected to contribute to every issue of *Liber Psyche*. However contributions will be accepted by all Setians.

Liber Psyche shall be a biannual journal, having one issue published in January and one issue in

July. Submissions for the first issue are due on December 31, 1998.

[24] The Evil

Trancemedial Ceremony
- by Winter Marchosias I°

The Evil Trancemedial Ceremony is a public mad-lab ritual I designed during my pre-Temple days. Recently, it expanded into a 10-person crew which performed at the Cyber-Psychos/Death Equinox Convergence in Denver, Colorado. The entire Crew was Setian.

The intent of the working was and is the goal of my work and initiatory Path: to open the Gates of Darkness, unleash the muse who lives therein, thereby inspire those who are creatrixes to spread the Black Flame, fix open the Gate, and to cause the world through transmedia and psionic warfare to be reconfigured into a sanctuary for the Elect. This has been the driving force in my initiation, for life itself is initiation.

Having ten high-caliber Setians united in our focus has surely caused the desired effect.

The rubrics went something like this:

We passed out pamphlets describing the working and warning those who were attending that they were to be part of a Black Magical working and should flee if they so desired.

The DJ spun Magister Roger Whitaker's sonic creations. Magus Webb began by reading a strange fantastical tale of magical beasts, then he read the pamphlet, then a verbal formula to Open the Gate. Another Setian ignited a mad-lab creation known to cause even Black Magicians to run screaming from the ritual chamber.

Another Setian recited Odin's *Rune Tally* in fluent Old Norse, thereby nearly stealing the show, for it was moving beyond description.

Another Setian recited a short poem, and her profound and beautiful paintings were overlaying the stage as a slideshow.

Then I began to speak.

There could be a discussion at this point on LBM, seduction, demonic invocation, poetry, effective mad-lab, sonic manipulation and harmonic resonance, hypnotism, psionic reconfiguration, divinity, sexual manipulation, the fabric of the ritual chamber and its effect on non-practitioner celebrants, The Opening of the Mouth, The Opener of the Way, death-rites, the many arms of Mercury, the many voices of the Prince of Darkness, and the Setian crew as Architects of Manifested Darkness. All these elements had their part in the working and in our individual Initiations.

After a co-reading of a short poem by Magus Webb and myself, I enticed the celebrants to invoke

the Muse of Darkness by chanting along with me.

When the invocation had reached its pinnacle, I called for silence, then darkness. We all stood in darkness and silence for a few moments; then I enticed them all to dance like pagans in a wild wood under a full Moon. Everyone danced.

We worked that night as fellow warriors of the Prince of Darkness, and I assumed the role of warlord, because I had created the original ceremony and had the major role of its mundane production aspects.

Some of the audience left the spectacle suffering from mad-lab-induced headaches, yet those who remained expressed the sensation of inspiration, renewed occult interests, open-minded curiosity about the Temple of Set, and the profound belief that **something Black Magical had happened**. Most, for the first time in their lives.

A by-product of workings of this nature is that they can expose the nonpractitioner to the sanctity of the ritual chamber, thereby dispelling imaginary myths and stereotypes.

[25] Deep Things of Satan in the Old World

- by Marco Grubert II°

Pylon: Pergamon; Geographic Area: Germany; Newsletter: *Corpus Pergamensis*; Sentinel: Marco Grubert, Adept II°; Pylon Sponsors: Nikolas Schreck III°; Roland Winkhart IV°; Internet: grubertm@cs.tu-berlin.de; Website to come soon.

The Pergamon Altar situated in Berlin, Germany and part of the Eternal Set Network is an effective means of igniting the Black Flame and providing "magical fuel" for a Setian's initiation. The Pylon's aim is to make use of this energy-to convert and focus it, thus functioning as a catalyst which aids its members in achieving their goals in the World of Horrors.

For I° Setians the general purpose is to acquaint the neophyte with the Setian current and to provide a forum which offers feedback in order to attain II° Recognition. In this context differences based on cultural background and language will be examined to further enhance our Understanding and power. If possible, clear and precise definitions will be used to avoid any unnecessary confusion.

There are two cultural foci within the Pergamon Pylon: Egypto-Græcan & German. Three general points of interest will be pursued within that frame of reference:

- Psychology (Ouspensky, Gurdjieff, Jung, Adler, Rogers)
- History (Illuminati, Fraternitas Saturni, Occultism in the Third Reich)

• Gift of Set (an exploration heavily relying on interdisciplinary Understanding)

Regularly scheduled projects involving all members will allow for highly focused and concentrated research in these fields. In accordance with the pragmatic European tradition a strong emphasis is put on LBM.

A variety of MBM & GBM tools (including Chaos Magick and Rune Magic) will be experimentally evaluated and their use expanded if they should prove effective.

Also there is a general interest in Lycanthropy, Vampirism, and MetaMind experiments as means for Lesser and Greater Magical operations.

Another main emphasis is put on philosophical traditions: Plato, Pythagoreans, Aristotle, Kant, Nietzsche and various categories like metaphysics, ethics and dialectic.

Of special interest is Nietzsche, his understanding of the Dionysian and Apollonian and similar aesthetic concepts as far as they allow a wider and more subtle experience of life.

In keeping up with the successful North European Pylons, the Pergamon Pylon is intended to become a strong point of presence in the middle of Europe and will also work to dispel the misunderstandings of LHP philosophy if such actions seem appropriate and necessary.

A strong emphasis is put on using electronic media and therefore the *Corpus Pergamensis* (which is mostly written in German) will be made available to all Setians in an electronic version—further information will be on Setian-I.

It is the Sentinel's will to build up close contact with other Pylons for exchanging ideas, wisdom and for simultaneous workings, so feel free to use the above e-mail address or ICR contact information.

[26] Fourteen Rules for Black Magic

- by Bradley Moore I°

Rule #1: The dual forces on the plane where the vital power must be sought are seen. One tells the truth and the other one lies.

Rule #2: Choose carefully for should the wrong choice be made or no choice at all, then the Black Flame shall be lost and with it any chance for liberation from slavery.

Rule #3: Let the choice be made and the Right-Hand Path illusion smashed.

Rule #4: Let this thought form emerge in the center of being. It is the form of a black cross. In the center of this cross a Black Flame burns dimly.

Rule #5: With single pointed determination make this Black Flame blaze forth into a Star. This is the Star of Darkness.

Rule #6: Become this Star of Darkness, let it burn in your being, merge with it, for through it you will become your own personal salvation.

Rule #7: The Star of Darkness collects himself, scatter not his force, but in meditation deep, communicates with his reflection.

Rule #8: When the shadow has responded, in meditation deep the work begins. The lower self rises, the core self descends.

Rule #9: When the core self unites with its reflection a new *neter* blazes forth into being.

Rule #10: The energy circulates. The rising star, product of the union of the core and its sheath, shall wax and grow. The elements of the multi-verse bow before its blazing force.

Rule #11: Will, motion, and form blend and merge, thus the monad is one. It goes under the principle of hyper-manifestation in infinite dimensions.

Rule #12: Solid, liquid, vapor and plasma; states of consciousness represent the stages of manifestation of the rising Star of Set: physical, astral, mental and pure spirit.

Rule #13: One thing will engage the Star of Darkness before the Dark Transfiguration is complete: form. When the core self unites with the Form of Set, the Dark Star rises forth on the plane of liquid consciousness.

Rule #14: The ascended Black Master is one who has merged with the Will of Set in the infinite dimensional universe of pure spirit.

* * *

Initiation is the process of attaining godhood in several steps. Initiation does not come without hard work and patience. The *neter* Set provides us with clarity concerning the path to godhood, but we must do the work ourselves.

In his being Set shows us a vision of our own potential. Our goal as disciples and initiates of the Darkness must be to become Set-like.

In order to become Set-like it helps to gain an understanding of the composition of Set. Theosophical concepts can give us that understanding. Theosophy is the process of spiritual alchemy. Unfortunately it is encumbered with a lot of Right-Hand Path baggage concerning *karma* and self-denial. We can dump the baggage and use Theosophy as a key to understanding the composition of Set. By doing this, clarity will be given concerning our own personal path to godhood.

It will begin by defining the composition of the core self. The core self (the monad), is comprised of three parts: will, motion, and form. Man can be thought of as a limited existence trapped in the universe of solid consciousness.

This describes P.D. Ouspensky's man #1, #2, and #3. Man #4 can be seen as one who has come to realize the potential for godhood.

He has worked on himself to a great extent and has opened a channel of force between the monad and its lowest sheath. He has however, not yet reached the first stage of immortality, described by Ouspensky as man #5.

To reach that stage man #4 must complete the first stage of soul fusion. He has to merge his lower self with the Form of Set. This can be likened to the attainment of the transfiguration in Theosophy.

For disciples of the Left-Hand Path, I will refer to this as the Dark Transfiguration. Whoever attains the Dark Transfiguration has become a superman, a trans-human existence similar to the Form of Set.

I will not go into much detail concerning union with the motion or will of Set other than to say that these stages represent man #6 and Man #7 respectively.

They also represent the fourth initiation of the crucifixion and the fifth initiation of the wisdom master in Theosophy. For the Left-Hand Path Initiates, the crucifixion represents the death of the personality and the rebirth of the Dark God into the fourth dimension. The fifth of wisdom master represents the ascended infinite dimensional Black Master.

To truly understand these states of existence, it is first necessary to have achieved the Dark Transfiguration as man #5.

Before the Dark Transfiguration can be attained, two stages of initiation during the man #4 stage must first take place. These are the stages of the Dark Disciple and Dark Initiate.

The Dark Disciple is the first stage. This stage represents attainment of the single-pointed dedication to the attainment of the Dark Transfiguration. The Dark Disciple is determined to let nothing stand in the way of his ultimate goal of personal godhood. Friends, family, and everything else is of secondary importance. The most important thing in the Dark Disciple's life is the attainment of godhood.

The Dark Disciple has the willpower to eliminate all negative habits or other personal weaknesses that may interfere with his objective. Another trait of the Dark Disciple is that he has the ability to not react to external stimuli. He or she will not be tossed about by love or hate, sympathy or antipathy, personal likes or dislikes. The Dark Disciple is totally focused on his own rising Dark Star into the multi-verse.

The second stage, that of Dark Initiate, is represented by those individuals who have mastered the tasks of personal work on the physical plane.

The Dark Initiate is strong enough to go beyond

personal work to work on a transpersonal scope and scale. The Dark Initiate becomes a transmitter of his personal universe to others. This is not done out of self-sacrifice, but instead as an act of power and personal magnification.

Such an individual will be the leader and creator of a school of initiatory thought. The Dark Initiate has the ability to telepathically transmit his aura to the Dark Disciples.

The relationship between Disciples and Initiates of the Left Hand Path is not that of follower and leader. Rather it can be likened to that of a transmitter of energy of the Æon to a receiver of that energy. As an act of power the Initiate transmits that current to the Disciples. This provides the Disciples with clarity of purpose and vision.

When all his work is finished, the Dark Initiate turns to the final objective: the Dark Transfiguration into a pure Black Flame in a eternal Set-like state of existence, free of human limitations and concerns. This trans-human entity then ascends the unholy trinity of the form, motion and will of Set to become an ascended Black Master.

[27] **The Magician's Flaw**

- by Larry Collett II°

[This was an article that I had written in my I° Days that fell through the cracks. I am resubmitting it to reflect a time in my growth. My opinions have matured and developed a lot since this article, but here it is anyway.]

I have had many experiences with magicians from many traditions and have noticed one basic flaw that we all have to a certain degree. This flaw is exhibitionism. It is a minor flaw and yet one of the most devastating fallacies that can exist.

I'm **not** saying that we should never share our experiments and workings with one another. Actually it is very important to share our work with fellow magicians. We should develop healthy dialogues concerning the effectiveness of our workings and our ideas.

I **am** saying that we need to constantly keep ourselves in check with honesty about motives for sharing our knowledge and information.

We need to be constantly aware of the trap that surrounds an unhealthy ego. Most importantly we need to be cautious with our knowledge and over-inflated ego with our interactions with the mundane world.

We have all been guilty to some degree of flaunting our abilities to either make ourselves feel more powerful or more knowledgeable and to show off our abilities. We not only weaken ourselves, but we also weaken our character in other's eyes by succumbing to these temptations.

On a personal level it over-inflates our egos, and we begin to feel that we are more than what we are. And on a greater level, others see us as insecure and weak for having to show off our “secret knowledge” to make us feel more important.

This is not a quality that or image that a Setian should cultivate. By taking our ego trips we fall prey to the lures of Apep and his World of Illusions.

Non-members of the Temple also gain a negative perspective because of our demeaning behavior to our divine selves. When we give in to Apep, we are insulting Set’s Gift by showing that we have not really learned anything, and we are showing Set how weak we really are. We are showing our poor mastery of Black Magic and our pathetic control over the Objective Universe. We are not bending anything to our will when we give in to our egos. We simply fail as Setians by demeaning ourselves in such a manner.

As I said earlier, a healthy ego is a good thing. By having a healthy ego we are manifesting our confidence in our abilities and ourselves.

We should be sharing our experiences and workings with our fellow Elect. By creating such a dialogue, we are increasing the overall knowledge within the Temple, and also increasing our magical abilities. We are creating a forum where new ideas can be exchanged and tested for their effectiveness. This is a beautiful expression of the Temple’s continual growth and shows our active rebellion against stasis which exemplifies Set’s path to isolate intelligence.

However we must be careful that we don’t delude ourselves by falling into that trap of self-glorification. It is easy for us to succumb to that form of stasis and ultimately destroy our initiation process.

I believe that the Temple’s current system is very effective in “weeding out” the failures and the degenerates. However I see it as a sad day when a Setian succumbs to his ego and destroys everything that he has worked for, though to some extent, it is to be expected that failures will occur simply because the Temple’s teachings aren’t for everyone.

We would be deluding ourselves, if we thought that Setian philosophy will ever be the norm. We are not out to win a popularity contest nor to create a “Setian Community”; rather we are cultivating an environment for intensely individualistic people to share their knowledge and ideas.

The Temple is more like a college for Black Magicians where we can learn and train ourselves into becoming greater than we already are. We have a core of knowledge that has been proven through time that it is very effective for the promotion of *Xeper*.

As Black Magicians we have a very subtle power over the objective reality as a whole.

I have always felt that true power doesn’t abide with those we see in charge. Rather it is the people who are behind the “leaders” who have the real power and control. A high-profile lifestyle isn’t conducive to a magician with potency in his speech.

[28] Clear As Crystal

- by Brad Ashlock I°

How would you explain the *Crystal Tablet of Set* to someone with no experience in magic? This was the challenge recently issued to me by [then-] Priestess Mariko Kawaguchi.

After articulating my interpretations of the *Crystal Tablet*, I found that my understanding of it had amplified. To be effective, the interpretations and explanations of a complex document should attempt to reduce the text to its prime elements in an engaging manner. Below is my attempt to do so.

Let’s start by examining the word “crystal” itself. What connotations are brought to mind? Crystal is clear, exquisite, and fragile. If “hit” properly, it resonates. Also, I think of the word “crystallization”. All these are clues to the basic intent of the *Crystal Tablet of Set*; for it is clear to those brave enough to peer through it; it is exquisite in its construction; it, like the start of any arduous adventure, is fragile, especially for the I° Initiate.

If the proper individual, the Elect, “hits” upon this tome, he will resonate with it just as if two crystal wine glasses were struck together in a toast. After serious study, the reader of the *Crystal Tablet* crystallizes the information into a workable formula for true self-empowerment and goal-directed change.

The axis upon which the *Crystal Tablet* turns is the Egyptian word *Xeper*, which means “become”. *Xeper*, however, goes far beyond the faddish “self-improvement” books and “personal power” crazes of our commercial culture. Instead *Xeper* is a method of seeking and actualizing one’s potential in all spheres of life, from the mundane financial world to the darkest metaphysical atmospheres.

Metaphorically, the process of *Xeper* can be likened to a maze of rooms and doors. The door is a “portal of promise”: *Runa*. You step through it of your own volition and enter a room, let’s say a gym. You work out and improve your body; you have Remanifested yourself.

You see another door, but this one needs a key. You use Black Magic, or maybe stumble across the right book at the right time, and the door opens. This time the room is a library instead of a gym ... again and again, growing, changing, stepping through doors, entering worlds of experience,

finding the right keys - this is the process called *Xeper*. Perhaps one day you may even open a door to the black land itself, to *Xem*, a god-like state of being.

Xeper is not change for the sake of change. We are awake, conscious, vital beings. Should we waste our awareness of self on hedonistic exploits and vain self-aggrandisement? Consider the crystal again. Notice how it slowly forms, slowly evolves and grows, linking molecules to a Set pattern. This is an example of what we should do with our gift of consciousness: evolve it with careful and deliberate effort in the pattern of our absolute potential.

In Setian terminology *Xeper* is a technology belonging to the Left-Hand Path. Treaders of this path seek to become like a god, as opposed to the walkers of the Right-Hand Path, who seek to become one with a god. So we seek to become while retaining our specific qualities so long as they compliment our potential for godhead.

The *Crystal Tablet of Set* shows that there are doors, and gives you some keys to unlock them.

One of the major keys used in the Temple of Set and outlined in the *Crystal Tablet* is Black Magic. It is "black" because it is of the LHP, as explained above. Setian ontology sees the Universe as the objective, outside world and the subjective, inner interpretations of each individual consciousness interacting with that outside world. In magic the magician alters his subjective universe causing a similar change in the objective universe; this is possible through a tenuous, mysterious connection termed the Magical Link.

The Setian magician, to be Adept, must exercise his magic ethically. Socrates believed that all evil was caused by ignorance; that is, if you know what's really good for you, you will do it. Similarly the magician must know as much as possible before utilizing the tool of magic. Having clear motives, clear knowledge of the things involved, and a clear understanding of magic, the ethical Black Magician is, well, clear as crystal.

The last major limb of the *Crystal Tablet of Set* which we would explain to our magically-ignorant friend would be Set, the Prince of Darkness.

"As above, so below": this Hermetic formula, along with the Zen advice of "to find an answer look to the source of the question", can be used for apprehending Set.

At this point we are simply posing hypothetical enquiries, dipping a toe in the dark pool of shadow and mysticism. We ask our curious and attentive fellow seeker: "If you lose 20% of your body, do you lose 20% of your self? What makes you **you**? There is the objective, outside universe, and there is that which perceives that outside world, an inner, self-contained, separate entity. If you were a part of

nature, how can you perceive nature - it would be like a brain trying to think its way beyond thought, or an eye trying to look upon itself."

If we can accept that we are not totally natural creatures, it can be believed that such a non-natural aspect would have to have a source: that source is Set, the god against nature.

Whether one views Set as an actual entity or as a metaphor for one's own unique genius is unimportant (unless one aspires to the Priesthood).

This, along with many other subjects, can be explored in the *Crystal Tablet's* extensive reading lists.

The reading lists alone serve as a tool of *Xeper*: Why do you gravitate to this type of book and not these others? When you look at the entire reading list homogenously, what does this say about the Temple of Set itself? What do you agree with in your readings, and what strikes you as wrong or difficult? The lists are a dynamic, growing aspect of our magical "crystal", which should not be underestimated as a method toward *Xeper*.

The *Crystal Tablet of Set* is an ever-growing, evolving magnifying glass to focus an aspirant's will and *Xeper*. As the magician changes, so does his interpretation of this Setian document. Although the *Crystal Tablet of Set* can be dismissed, as anything can be dismissed or misinterpreted in the World of Horrors, it cannot be fully ignored. Let each new Setian raise his crystal chalice and toast the bejeweled Grail of Set - the resonance of the chime will cut through the night air of death and ignorance, and will forever resonate.

[29] The Vision and the Voice

- by Jennifer Chen I°

In you I have seen myself; through you I have seen the future like ice and fire; the balance remains. We greet the shadows and salute the sleepers; we have risen like drifts that linger cold in warmth and free in will: undone, unsoiled madmen through a soulless eye, yet heralds of a darklit dawn.